

# **WAIALUA & HALEIWA**

## **The People Tell Their Story**

### **Volume V JAPANESE**

**ETHNIC STUDIES ORAL HISTORY PROJECT**

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

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JAPANESE  
(A-M)

BIOGRAPHICAL SUMMARY: JITSUO FUJIMURA, retired vegetable seller

Jitsuo Fujimura was born in Waialua, November 8, 1907. His parents came from Yamaguchi, Japan. He completed the ninth grade and went to Japan with his family to farm his grandfather's lands.

At the age of twenty, Jitsuo returned to Hawaii and worked with Oahu Railroad Company fixing tracks. He went into business for himself as a fruit and vegetable seller, competing with about six others.

Jitsuo married and fathered eight children, four girls and four boys. His home is in Haleiwa.

Tape No. 1-1-1-76

ORAL HISTORY INTERVIEW

with

Jitsuo Fujimura (JF)

June 22, 1976

Haleiwa, Hawaii

BY: Howard Nonaka (HN)

- HN: ...Fujimura. This is an interview with Jitsuo Fujimura, June 22, 1976. Okay, Mr. Fujimura, you can tell me about your family. How many was there in your family?
- JF: Well, my father's family or my family?
- HN: Your family.
- JF: My family. Eight children; four girls and four boys. Well, all the girls went business school. I have a son. The biggest son is Peter. He work for Long's. All my sons are in the Army. Well, anyway, two is in the Army and two was in the Air Force. And the girls are all having very good job. They have all the childrens. Only the last one, Duane, is home yet.
- HN: Okay. When did your father emigrate to over here?
- JF: Oh, that's---I don't remember very good date, but I know that my father and mother came from Japan, and I was born in Waialua. That's 1907, say.
- HN: Okay. Tell me more about your family. How many children did your father have? Big family?
- JF: Yeah, we had pretty good family. Let's see. My father had about eight in the family, too. Well....
- HN: Big family.
- JF: Yeah. Two died, and I have one big sister in Japan and one sister below me. I have brother with me. Two is in Japan.
- HN: And where did you live before? You lived on the plantation?
- JF: Oh, we used to live in Waialua. Waialua Agricultural Company. And father used to work boiler plant in the mill.
- HN: What part of the sugar plantation? What camp (you) used to live?

JF: Oh, Waialua Camp.

HN: Waialua Camp? Where was that? Get plenty different camps, uh, now?

JF: Oh, the main Waialua Camp right by the mills.

HN: And how long were you living there?

JF: That, I cannot remember good, but my whole family went back to Japan. See, my grandfather wanted us to go back in Japan to culture his farmlands up in Japan.

HN: You still had land in Japan, then?

JF: Oh, my grandfather had, see.

HN: You say your sisters die. What happened to them? That's...

JF: Oh, one died in Japan. And one died here.

HN: Then actually in childhood?

JF: Yeah.

HN: Okay, and how did the house look like? You know, was it regular plantation house?

JF: Oh, yeah. That's a old house. You can see some standing yet. It's so old, you know, with couple of beds, and parlors, and kitchens.

HN: And how many bedrooms?

JF: About two bedrooms.

HN: And all eight kids used to sleep in one bedroom, and your mother?

JF: No.

HN: How used to be?

JF: Before we go to Japan, we had about....five. Five childrens, and we went back, so it wasn't so bad. But, as you know, that olden days houses, you don't have no icebox, no refrigerator. You don't have no gas or electric stoves.

HN: And you had kitchen in the house?

JF: That's right.

HN: What, put wood inside kind?

JF: That's right.

HN: How did that look like?

JF: Well, it's like olden days, you know. We have little small kind of stove stuff where we make all the fire there. Mama used to use oil stove. Late kind style, you know, old model. Yeah.

HN: What kind of oil you use for that?

JF: Kerosene.

HN: Shee, yeah. Interesting. Okay, what about cooking and stuff like that? Tell me about some cooking. Like what...

JF: Well, when we were small it wasn't like now. If you lucky, we can have some chicken. You know. Mostly were grown vegetables and fishes. Fishes were very cheap those days. So lots of fish. And dry fishes, you know. Codfish and salt salmons. Those things.

HN: Those days, what? You had to go buy the fish, or that...

JF: Yes. Those things we used to buy.

HN: (From) store?

JF: Yes.

HN: What kind stores used to have?

JF: Well, they used to have this big grocery stores.

HN: Big grocery stores, used to have?

JF: Yeah.

HN: Had more plenty small kind stores, too, though?

JF: Yeah. Of course, not like supermarkets out here, but they have lots of small stores that you can buy, you know, dry fishes and those things for cooking. They don't use like now. Those chickens and pork and meats. No, before we Japanese used to eat mostly dry fishes, yeah. For their taste to make everything.

HN: Last time you told me was the real small kind fish, and what you call that?

JF: Yes. Iriko. They call it Japanese iriko, those things.

HN: What about vegetables? Grow all your own vegetables?

JF: Yes, we used to grow all kind of vegetables, yeah. Head cabbage and all those things, yeah. Usually, head cabbage and all those things were the most. Green onions we had. And some kind of spinach; those things we had.

- HN: Okay. So your parents stayed in Japan after they went back?
- JF: Yes. And I had some brothers and sisters were in Japan. Now I have only two. Me and one more brother out here only. Rest of them is all in Japan.
- HN: Oh. That other brother is still---the other Fujimura....
- JF: Mhm.
- HN: He's in Waialua, right?
- JF: Yeah.
- HN: What about the parades? Remember you told me about the parade they celebrated, the emperor's birthday, or something like that?
- JF: Oh, oh. Well, olden days, you know, is not like now. We used to have lots of Japanese in all Waialua and most every place, and when there comes a celebration, well, they used to celebrate New Year's and this Japan's Prince Day. They call it "Tennoheika." And we used to have very large entertainments or the local peoples use to have shibai, you know.
- HN: Shibai? What....
- JF: That's Japanese. All the local people get together and then they act.
- HN: Act?
- JF: Actor, actress. Yeah. Act. And then we used to have sumo and all those things. Well, school used to have all kind of undokai. They call it undokai, you know. All kind of games they used to have with the childrens.
- HN: What kind games you used to play?
- JF: Oh, those days we used to play ball throw, you know, in the basket or pull ropes, all kind, we used to have.
- HN: Can remember anything else?
- JF: Oh, we have lots, but, you know....
- HN: Yeah. What about the shibai? That was more comedy kind or....
- JF: Well, some were comedy kind. Some more interesting kind, you know.
- HN: What were they molded after? Stories you heard before, or what? Life on the plantation, or....
- JF: No, no. It's all the kind shibai that happened in Japan.

- HN: Oh, in Japan.
- JF: You know. Love acts, some of love scenes, and some were about war scenes.
- HN: They used to make their own stage?
- JF: Yeah. We make all. They used to make their own stage. And all the people of Waialua goes on the stage and do their act.
- HN: Dress up and everything.
- JF: Mhm. They all dress up. They make their own kimonos.
- HN: Used to be really elaborate stuff, then.
- JF: Yes.
- HN: Okay, what about education? How far did you get in education?
- JF: Oh, like our days, well, it's very few goes to high school. Yeah. And even university, I didn't hear too much up country side. Most childrens were graduated from eighth grade; they were the toughest ones. They were very good.
- HN: Those days, free education?
- JF: Yes.
- HN: Okay, what was a typical school day? You used to walk to school, or....
- JF: Yes, we used to walk to school, yeah. We don't have no....those days, it very hard to buy one bicycle, too. So most of the children goes to school barefoot, short pants every morning from 8 to 2.
- HN: And lunch, what?
- JF: Oh, lunch, might be we had about thirty minutes or so.
- HN: Home lunch?
- JF: Yes, all home lunch.
- HN: And your mother used to make that for you?
- JF: That's right.
- HN: What you used to have for lunch?
- JF: We used to bring rice ball. Rice ball, and takuan, or fried eggs, or salt salmon. Those things were one of the easiest thing to carry to school. We just wrap it up in the paper, and you know. We don't have no paper bag those days too much, too.
- HN: So how you used to carry 'em to school?

JF: Well, we put it in a basket. Our school bags. Yeah.

HN: How was education then? Strict?

JF: Oh, yes! Not like now. Yeah, they were strict.

HN: Tell me about some stuff they used to do.

JF: First thing in the school or in the morning, well, we all just go in the class. And then the teachers used to check up on the fingernail. The first thing in the morning.

(HN chuckles)

JF: Yeah, and if you have a dirty fingernail, I'm telling you, everyone going to stick with it.

HN: What did they do if they caught you with dirty fingernails?

JF: They'd hit you with this ruler.

(HN laughs)

HN: Aw, that's mean.

JF: That's how we were trained, anyway. Well, for instance, if you cannot say all the times table and all this traditional---Lincoln's.... Gettysburg, what you call that.

HN: Address?

JF: Yeah. We used to remember all. You had to stay in and remember those things.

HN: Otherwise you cannot go home, eh?

JF: No.

(HN laughs)

JF: Time tables and those things. You have to stay in the school. So most of the children in olden days, they were very good in those things.

HN: People from all Waialua, only one school, yeah?

JF: Yes, only Waialua Elementary School.

HN: Where was that?

JF: Now, it's call Haleiwa Elementary School here.

- HN: Same place.
- JF: Mhm.
- HN: Chee, that must have been real old, then, that school?
- JF: Yeah, it's a old school.
- HN: How big used to be, then?
- JF: That, I cannot remember.
- HN: What else you remember about schooling like that? Remember?
- JF: No, nothing else, I guess.
- HN: How many teachers you used to have? Just one?
- JF: One school. One teacher. She teaches everything. Arithmetic , reading, all.
- HN: Okay, what about work. Like, you had plenty work experience. Tell me about some of your work. You said you used to work on the railroad.
- JF: Yes, that was when I was twenty. When I came back from Japan. And then I used to stay with the section gang. Oahu Railroad and Company. I was working, clean the track, and fix the ties, change the tracks and those things. Well, anyway, those days we used to work ten hours a day. Of course, one day was about \$1.98. First when I went in, was about dollar and a half, and later came up to \$1.98.
- HN: Plenty people working there?
- JF: We had about ten at this section at Waialua. Every section used to get about ten or twelve.
- HN: And all day, you just ride the track and look for places to fix?
- JF: Well, anyway, the foreman used to know where the track was bad, and then the company used to let the foreman know what place is not good and what place is good. So we used to check out all the places and some place, well, when the ties are all rotten, we had to change with new ones. Well, anyway, when our pay was cheap, so even the three meals a day, we pay only about \$15 a month.
- HN: Who provide you with that...
- JF: Oh, the foreman's wife.
- HN: Foreman's wife?
- JF: Yeah. She used to cook every...

HN: Take care of all you guys?

JF: Yeah.

HN: That was good food or what?

JF: Well, olden days, you never eat good food.

(HN laughs)

JF: That's right. Not like you fellows now that you eat lots of meat and chicken and pork and everything. But olden days, you lucky if you have some fish. Like akule. We call it akule. And those things, yeah. Miso soup....

HN: Didn't have plenty fishermen before go out and fish?

JF: Yes. There have lots of fishermens out here. They used to catch lots.

HN: But was too expensive to buy, and what? They send 'em all to Honolulu market?

JF: Well, mostly they used to sell it here. All local. That much Japanese used to eat fish, and every nationality used to eat fish. It wasn't so dear like now I guess. They were cheap, I think. One of the cheapest. And vegetables, well, vegetables were cheap, too, those days. Lettuce, about six, seven heads, you can get 'em for ten cents. Like won bok, white cabbage, like that we call it, big. Was like that; wrap up in bundle. You have three, four, and then you can buy for about ten, 15¢ a bundle.

HN: What about farms? Used to have plenty farms around here?

JF: They used to have farmers. Yeah, lots of farmers in Haléiwa-Waiialua. And Kamaloa side.

HN: Before Mokuleia, even, used to have rice, too?

JF: Oh, Mokuleia side, yes. Rice, bananas. Lots of them. Yeah.

HN: What were the farmers? Mostly Japanese, or....

JF: No. Those farmers were mostly Chinese. So you can imagine that how many Chinese were this district here.

HN: Plenty?

JF: Mostly was Chinese, yeah. Of course, they used to have little Japanese, but not very much.

HN: Yeah, that's 'cause the Chinese had money to go buy land.

JF: Well, olden days, most of the Japanese, they work in the plantation. Came from Japan. They had the idea going back to Japan as soon as they make much enough money to go back and buy the farm in Japan. So they didn't buy too much lands. Yeah.

HN: Okay, what about on your railroad job, you remember anything else, like breaks and how was your supervisor and....

JF: Well, we used to go work early in the morning, about 6 o'clock. From 6 o'clock to 4 o'clock. We had our handcar. You call it handcar. You push up and down.

HN: That take you to work?

JF: Well, yes. We had about four fellows to push that thing. Crank that handcar up and down, up and down, and we used to go work. For instance, like Kawailoa, we used to go way up Waimea to way down Mokuleia. That was our places.

HN: On the hand truck?

JF: Yeah.

HN: Do you remember rest breaks, like that?

JF: Rest break, no.

HN: No rest break?

JF: Until lunch. You work all the way through.

HN: No overtime?

JF: No. Very hard to get. Sometimes we have a train fall out of track or rain too hard and some places break away, we used to work night time.

HN: Oh, wait. You got paid overtime, like that?

JF: Yes, but I don't remember (Laughs) how much I got.

HN: Okay, what about benefits? They used to give you medical plan and stuff like that before?

JF: No. Nothing at all.

HN: And how do you get promoted?

JF: Well, that's all you have. Only one foreman. That's all. You not promoted at all.

HN: So no chance for promotion. You just got to work there.

JF: No, no. We just straight worker, yeah.

HN: Right after that, you saved enough money to get your own business, then?

JF: Well, I didn't have too much, but at least, somebody want to help me, so I came back to my own business.

HN: Oh, you mean, came back from Japan?

JF: No. After the O.R. and L. Company, the train used to stop, see. They did that to run a train. So went all back in town, to work at that Honolulu.

HN: That was...

JF: On the pier and all those thing. Work for the trailer trucks.

HN: Oh, you was working over there little while, too?

JF: Yes. About couple of these years.

HN: What you were doing over there?

JF: Well, we used to work on the trailer. Carry sugar, cements, and all those fertilizers for the pineapples, and all those things.

HN: And that used to come by train towards this side?

JF: Uh, well, those days, they didn't have train already. Might be was from Wahiawa or till Waipahu, was. That's all.

HN: Oh, yeah. I remember last time, you was talking about shoveling sand. What was that for?

JF: Oh, that was for building in Honolulu, I think. They used to get lots of buildings come up, and they used to use that in town.

HN: You can tell me something about that?

JF: We used to shovel about two gangs Waialua and Kawaihapai gang used to shovel sand by the beach. They have extra road over there for the extra track for the cars to go in, and we used to load about four cars a day. With the two gangs.

HN: This is all....

JF: By hand, yeah. All by hand with shovel. That's why, when you shovel that sand, at least, you have to shovel for ten feet, about.

HN: Oh, go all the way inside the car.

JF: Yes.

- HN: Then you was young, real young then, still yet?
- JF: Well I was over twenty, so....
- HN: That's your prime, though. What about the old people?
- JF: Old people were smarter than us. They doing so long, that you can see them shovel the sand in this gondola truck, we used to say. gondola car. If you not smart, the sand would all fly off the shovel, but when you get smart, every sand goes in the gondola truck. So they are more faster than us.
- HN: They get paid by that, too?
- JF: No. It's all day work.
- HN: All same pay? Going back to starting your business, you borrowed money? How did that work?
- JF: Well, you don't borrow money those days.
- HN: No borrow money?
- JF: You had to do all by your own strength. For instance, I open that vegetable store up there, I used to go competition with about six other peddlers.
- HN: When do you open your store?
- JF: Oh, about 36 years before. 36, 37 years before.
- HN: And all of them had trucks, too?
- JF: All of them used to have trucks. And everybody used to go all around about the same places. Haleiwa, Waialua. Some used to go up Wahiawa. Some used to go up way down Kahuku. Some used to go down, oh, probably Waianae.
- HN: What was the main products you used to sell?
- JF: Well, vegetables, mostly. Very few can goods.
- HN: Vegetables, you get directly from the farmer?
- JF: Yes, I used to go down Kamaloa, and I used to pick up every afternoon, and put them in the icebox, and next morning, I have to wake up about 5 o'clock in the morning to load up the truck and go out.
- HN: Talking about icebox, what kind of icebox you had?
- JF: Well, usually, icebox with windows.
- HN: That was with real ice inside kind?

JF: Yeah. Well, when I started, no, we didn't have anything at all. Only couple of them I think; one or so I had. That's all. Because everything...those days, we don't use too much electricities, too, see. That's why if you bringing home, well, you just put it in cool places and then just load it up in the morning and go out.

HN: (Tape garbled) you used to go to same houses then, just like before?

JF: Well, we used to get different customers. Everyday, we just go different places. Some place about two times a week, three times a week. Yeah. Well, those days, everything was so cheap, you know. Lettuce and even cabbages, those were very cheap. About one bag cost you only about fifty, sixty cents. Head cabbage, or dollar, the expensive---so you can just imagine how much one bag. My son might get over hundred pounds bag. And they usually can buy for about 75(¢), one dollar a bag. So you can see that how cheap was.

HN: And you used to have that store, too, when you was peddling?

JF: Oh, yes. After I came to the store, and I start peddling.

HN: And your wife took care of the store?

JF: Yes, she used to stay in the store with all the children.

HN: Mostly produce, too, over there? Or house...

JF: When I really started first, no such thing as produce come from Honolulu, no. We had to buy all local stuff. Everything local stuff.

HN: You never sell household items, too? Pots, pan.....

JF: No.

HN: Nothing like that.

JF: Nothing but vegetables. And fruits.

HN: No fish or nothing?

JF: No. But they used to have fishermans, too, so gradually, they starting to come better and better and then everything were good. Like before the War, well, they started to bring in all fruits and vegetable from Mainland and all those things happen here.

HN: Do you remember the depressions?

JF: The worse depression was when I was working section gang. Because they give you paper money with stamp on top. That was it. That year was....that was only about one year or half or two years. That was Depression.

HN: What you remember about that?

JF: I don't remember too good. But really, that was a big depression.

HN: How did the money look like?

JF: Well, it's same kind of money, but it was thin. Just like paper money, eh. With big stamp on top. Says "Hawaii" or something like that. That was a bad year. Of course, we didn't feel it because we had our big company with us, so....

HN: They take care of you guys?

JF: Yeah. Well, yeah, they were alright, I guess.

HN: How did they help you out?

JF: Well, those days I was working railroad, so it wasn't too bad. But when I first started, my store, oh, those were bad years, too. Yeah. Very bad.

HN: What do you describe as very bad?

JF: What I mean is, well, people were having their own wages, you know. They have their pay. But they don't buy things very much, see. You know, with competition with five, six fellows with you and then was very bad for me. When I started here. So after the War, well, I pick up a little bit, you know. Of course, I didn't have very much children those days, too, but three I had.

HN: Okay. What about recreation? Anything you remember about recreation? Baseball or something like that?

JF: Yeah. You know, young time when I used to go school out here, grammar school, like that, they used to play mostly about baseball.

HN: Baseball?

JF: Yeah. Mostly baseball.

HN: You used to have leagues and stuff then, too?

JF: Yeah. They used to have big leagues over here. Those days, they have teams like Portuguese and the Schofield soldiers teams and Japanese teams, you know. Hawaiian teams, Chinese teams, yeah. But, out here we didn't have that much.

HN: Where they used to play?

JF: They used to play someplace in Haleiwa. Some was played Waialua Field. Plantation field we used to have baseball.

HN: You know, you can describe for me how Haleiwa used to look like, say,

before the War?

JF: Before the War, olden days, Haleiwa was small town. I can't remember too much, but Twin Bridge, they used to have. Oh, service station was very small. They didn't have too much service station.

HN: What about stores? Just had yours and....

JF: Yeah, like Sakai stores, you know.

HN: Oh, yeah. That was the big one, yeah?

JF: That was a big one. That's a olden store, too. H. Miura Store was. And you go Uchiyama stores and those things, yeah. They were the biggest, I think. Sam Nishimura's tailor. Waialua side were Fujioka. Was the good ones here. They were the big ones. Otakes here.

HN: You guys used to cater---you know, your store, on the main highway? Cater to just people living in Haleiwa?

JF: Yeah, people living in Haleiwa-Waialua.

HN: Waialua people used to walk down, too?

JF: Waialua, oh, well, they have their Fujioka stores and Otake stores. Well, pineapple people used to come down.

HN: Pineapple?

JF: Yeah, from the pineapple camps. You know, they were way up....minor things, yeah. So we used to go up there peddle to....from afternoon we goes---I goes up from about 2 o'clock afternoon, and stay there till about 8 o'clock in night, and used to come back. Wait for the mans, you know, Filipino mans, they work in the pineapple field and sugar cane. They get through about 5 o'clock and then I used to sell and come home. Of course, the roads were very bad those days. Especially, when you catch a rain up there. You don't watch out, your truck stuck in the road. Might be you had to sleep in the way. In the truck.

HN: (Tape garbled)

JF: Well, I didn't have those troubles, but....

HN: Yeah. Never happen to you, eh?

JF: One time. Only one time, I caught my truck in a ditch on a side. Well, I put my chain on, and I go lock and came back.

HN: What about, like housework, and stuff like that? Your wife used to do laundry, like that, outside?

JF: No, we used to use oil stoves mostly.

HN: What about washing?

- JF: Washing, all by hand.
- HN: And....running water, that time?
- JF: Yes, we used to get running water.
- HN: What kind organizations used to have about then?
- JF: For instance?
- HN: You know, like now get Lion's Club, and stuff. What kind of community organizations used to have?
- JF: No.
- HN: Nothing?
- JF: Nothing. Only church, that's all.
- HN: Church?
- JF: Japanese church, you know...
- HN: Used to be strong?
- JF: Buddhist church here. Of course, Christian church we used to have, too.
- HN: Church used to be strong before?
- JF: Yes.
- HN: How big, you think?
- JF: Well, in Kawaihoa, they had about three hundred people up there and they had one big church there. And Waialua's nothing but Japanese, so they had Hongwanji. Haleiwa used to get this--- what you call that, Jōdō Mission. That was about it, I think. Doctors, we had only...plantation have one, and Haleiwa had about two. That's all.
- HN: You ever went to the doctor, those days?
- JF: Oh, we used to go all around plantation doctors. Of course, those days, you don't catch cold. You don't have sick like now days. Even you have big boils, those things, you don't go to doctor. Stay home and take care. That's all.
- HN: You remember any home remedies that your parents taught you? Like herbs and stuff like that?
- JF: No. We used to drink our own medicine that we kept it at home. People used to carry around those things and bring it and leave it in your house. In a big package. Fever medicine or diarrhea

medicine, and cuts and those sores.

HN: What were those things?

JF: They were all from Japan.

HN: Oh. All from Japan?

JF: Yeah.

HN: Everybody used to do that to...

JF: Yeah, mostly Japanese used to do that. Well, for cutting the foot, something like that, even how bad, you never goes to doctor. Just walk around and get tied 'em up with cloth and pau. You just leave it go. They go all cured. Even boils, you just let 'em go, and take out that ooze and then take it off. You don't hear like now they say they get poison, this and that and go injection, but olden days, no. No such thing as that.

HN: You ever had any bad accidents where you had to go doctor?

JF: Well, olden days, like that, you don't have no car. No automobiles. (Chuckles) Only when I was small---you know those things? The only thing you see is horse and buggy, you know. Especially when you stay in a plantation, like that. Some fellows, sometimes, they get accident, but not very much.

HN: So when did public transportation come in, then?

JF: Olden days or now?

HN: Olden days.

JF: Well, like riding cars, and those things? No.

HN: Just the train used to have before?

JF: Yeah. That's right.

HN: And buses came...

JF: Horse and buggy. No such thing as buses and those things. No, that's lately then came in. Olden days, no. The rich peoples, you know, they come on a train and stay at Haleiwa Hotel or like that. That's the only thing you can see. And they used to go in town while they all on the train, and they go....

HN: The Haleiwa Hotel was just for rich people?

JF: Well, mostly for the rich people, yes.

HN: Nobody else could afford?

JF: No. I don't think so. Most of the people used to catch train in and go to Honolulu, you know. From Waialua they had a station at Kawaihapai. They used to get station at Waialua. Puuiki. And then they used to have at Haleiwa. And then, they used to have one hotel, and they used to have one below Kawailoa, they's all fade away. Used to have train sta---yeah.

HN: Do you remember anything about Haleiwa Hotel? You ever went inside and stuff?

JF: No.

HN: Never did?

JF: Cannot even go near around there.

HN: They chase you away, eh, that kind?

JF: Yeah. That was a very nice hotel, too. For olden days, out here. That's the only hotel we used to see. No other hotels, I mean, around here.

HN: What about communications in those days? How was it then?

JF: When I was small, nothing such as telephone or those things.

HN: No telegraph, or...

JF: No such thing at all. Hardly.

HN: Yeah. What you guys used to have, then, just...

JF: Read the newspaper, that's all.

HN: Japanese newspaper?

JF: Yeah. Olden days, even you don't read newspaper, too. We didn't have any such thing as newspaper, too.

HN: What about mail and stuff?

JF: Oh, yeah, mails. Post office, they used to have. Get no deliver man.

HN: No delivery (Laughs)....

JF: Yeah.

HN: Where the post office used to be? Same place?

JF: Well, that's the same place at Waialua. Only one at Waialua and one at Haleiwa, I think. When I was small, I don't know how they got the mail, though. I didn't see mailman go around.

HN: Do you remember any magazines, like that? No magazines? What about radio? When did radio come in?

JF: Oh, radio is way back. No such thing as radio or....Even music, you don't see no phonograph.

END OF INTERVIEW

BIOGRAPHICAL SUMMARY: RICHARD FUNAI, retired school teacher

Richard Funai, Japanese, was born in Kawaihoa, March 20, 1909. His parents immigrated to Hawaii from Kumamoto, Japan.

Richard completed Waialua Elementary School, went to McKinley and Mid-Pacific Institute and attended six universities. He married during World War II; he and his wife were evacuated to Puyallup, Washington and then sent to a relocation camp in Twin Falls, Idaho.

He held a variety of jobs over the years including foreman in California's celery fields, owning his own amusement machines business, and a pineapple field summer luna position. From 1945 until 1974 he taught at Waialua High School.

Richard helped organize the Lion's Club and was active in the Y Men's Club, the Haleiwa Community Association, and the Waialua Athletic Association. The Funais live today in Waialua.

Tape No. 1-5-1-76  
ORAL HISTORY INTERVIEW

with

Richard T. Funai (RF)

July 31, 1976

Waialua, Hawaii

BY: Dale Hayashi (DH)

- DH: This is an interview with Richard Funai on July 31st, 1976. At 9:45 a.m. Will you please tell me a little bit about when and where you were born?
- RF: I was born in Kawaihoa. That's near Haleiwa. March 20, 1909.
- DH: Have you lived here all your life?
- RF: I lived here practically all my life. I finished the eighth grade here and then went to McKinley, and then to Mid-Pac. And then I stayed in the Mainland for about 10 years.
- DH: Why did your parents come to Hawaii?
- RF: When?
- DH: Why?
- RF: For the same reason as the other Japanese. They wanted to make money, and as soon as they were able to make enough money, they wanted to go back to Japan.
- DH: Did they ever return?
- RF: They went to visit in about 1939 or 1938. I think they went twice.
- DH: But they decided to stay?
- RF: They wanted to stay, of course, with the children, I guess.
- DH: How much schooling have you had?
- RF: Finished high school and went to John Brown University in Arkansas, Northwest Christian College, Eugene. Went to Butler University, Indiana. Law school in the University of Washington, and did some extra work at University of Hawaii and Brigham Young University at Laie.
- DH: As a child in the elementary school, can you describe a typical

school day? What you used to do?

RF: Mostly I went to school trying to learn the English language because when I first went to elementary school, I couldn't speak English. Nor could I write. We were speaking quite a bit in Japanese at that time. But a great deal of our time was spent in English, math, geography, and lots of gardening. We had no cafeteria work, because at that time we had no cafeteria.

(DH chuckles)

DH: What did you do for your lunch then?

RF: At Kawaihoa, I used to go home to eat my lunch. But when I went to Haleiwa Elementary School, I had to bring my own lunch. Rice ball and cooked fish or ume in the rice ball. And nothing to drink except pipe water.

DH: What kind of clothes did you wear?

RF: Usually denim pants and denim shirt. Tough ones. Of course, at that time, parents couldn't afford nice shirts and nice pants. In fact, in all my years until I finished the elementary school, I went barefeet.

DH: How well did you get along with other children of, like, other ethnic backgrounds?

RF: At that time in Kawaihoa, we had different camps. Japanese camp, Filipino camp, and Portuguese camp, Spanish camp. We got along fine sometimes. Sometimes we would gang up and fight the Portuguese. That was one of the recreations.

DH: (Laughs) Do you remember what kind of disciplines were administered in school?

RF: When I was in the elementary school, I was pretty bad. So I received a lot of punishment. I used to get whacked on my leg, my hands. Black and blue. I know I wasn't treated badly by any of the teachers, but I know a certain student was told to hold soap in the mouth. And that was pretty bad. But most of all, students received corporal punishment.

DH: As you got older and entered intermediate and high school, like that, did your daily routines change any?

RF: In high school--we had no intermediate at that time. Finish eighth grade, you go directly to high school. And you have to pass your grades or else they'll kick you out of school. There's no such thing as they're going to give you a break. And there was no counseling in the school at that time. McKinley had no counselors. You have to pass certain number of subjects or else you'll be kicked out. And as long as you were passing, it was all right. So I was passing. Many times I'd sneak out from school and go downtown to see movies.

(DH laughs)

RF: Country boy.

DH: How did you travel to school?

RF: At McKinley, I rode the streetcar.

DH: All the way from Kawaihoa?

RF: No, I mean, high school I'd ride a streetcar, but from Kawaihoa to Haleiwa Elementary School, we walked. And that's a little over two miles.

DH: Then when you were going to high school, you were staying in town?

RF: I was staying in town. There was no way to travel back and forth.

DH: Was it a boarding house or something?

RF: No, I stayed with my friends. My parents' friends.

DH: You know anything about any kind of dorms over there?

RF: At that time there were no dorms, except that the Japanese school had dormitory. But no other schools. Mid-Pac had a dormitory.

DH: The Japanese school dorm, was that connected with McKinley High School?

RF: No.

DH: Separate?

RF: Separate Japanese school.

DH: What kind of clothes did you wear in high school?

RF: Well, sailor moku. Most of the time, sailor moku pants and ordinary shirt.

DH: What kind?

RF: We call it sailor moku pants. Just like a sailor's pants, you know. Made of denim. Bell bottom pants and we used to wear those big belts.

DH: Wear shoes?

RF: Yeah, we had to wear shoes. We had to.

DH: At McKinley, how well did you get along with children of other races?

RF: I got along fine. Most of the students were Japanese, Hawaiian and Chinese. There were very, very few Caucasians. I mean, haoles.

DH: Now that you're much older, was discipline administered differently?

RF: At where?

DH: McKinley.

RF: Discipline?

DH: Or Mid-Pac.

RF: At McKinley, I was never punished, so I don't know. All I know is that they'll kick you out of the school. But then, at Mid-Pac, they were strict about certain rules like smoking, carrying guns.

(DH laughs)

RF: Even....oh, anything that's---oh, let me see. Weapons.

DH: What were your first reactions when you went to the Mainland?

RF: My first reaction was that I was so impressed with so many haoles in the Mainland. And the impression I got the first time was that in the Mainland, the haole people were working out in the field. Laborers, you know. Here in Hawaii, at that time, you don't see haole people doing menial jobs. But in the Mainland, I saw these haole people doing the kind of work that the Japanese were doing over here. So I was surprised. Really surprised.

DH: What made you decide to go to the Mainland?

RF: A friend of mine at McKinley; we saw an article where poor guys like us have a chance to go to college, work our way, and we found the John Brown College in Siloam Springs, Arkansas offered that opportunity, so I decided to go.

DH: Can you describe a typical college school day?

RF: Study. And try to make at least a fairly decent and passing grade, because of the pressure from my parents. Being away from home, they expect us to perform well. And another one was interesting social life. I never did think it possible that Japanese can date a haole girl, so that was one of the things that I tried to find out. It was possible to make dates.

DH: So, like, through your college years you worked---you worked your way through college mostly?

RF: All my college days. Several years.

DH: Your parents helped you out any?

RF: They helped, but, you know, they were making small pay. So they couldn't afford too much.

DH: So you used to take part time jobs and stuff?

RF: Oh, yes.

DH: During the summer, what?

RF: During the school days at John Brown, we were required to work. Put in about four hours a day. Then when I went to Northwest Christian, I did odd jobs in the city of Eugene. And when I went to Butler, I worked on the school campus as yardboy and also as custodian of the buildings. And now and then watchman of the school building. When I went to school in Washington, Seattle, I worked in the restaurants. While I was going to law school, I was working in a restaurant. So all through my school days, I worked.

DH: You were attending, like, summer sessions and stuff?

RF: At that time? No. Only at Butler University, I used to attend summer school because I had a job on the campus. But at the other schools, summer vacations, I would go to Lodi, California and work for this S.H. Gerard Company which is a big outfit in farm produce.

DH: How did your parents feel about your going to college and being away from home like that?

RF: First they expected me to go to work as soon as I finished my elementary school days, because most of the students didn't go to high school. And when I went to high school, they expected me to work after graduation. But I didn't tell my parents that I had decided during my freshman year to go to college. Because if I did, they would insist that I go to work. So on my own initiative, (Chuckles) I contacted the college and was accepted. I didn't tell my folks until the last week before I left Honolulu that I was going to school on the Mainland.

DH: How do you compare your education with your children's education?

RF: The children have better education now. They know more than what I learned in the olden days. They have better facilities. I guess, better teachers, too. So I think they're better off than I was when I was going to school.

DH: Looking back over your school years and everything, was there anyone that has been, like, an outstanding teacher? Someone that taught you a lot about something?

RF: Yes. In the elementary school days, Mr. James Awai who passed away recently. He made me what I am, I guess. And when I went to Mid-Pac, there was a teacher by the name of Mr. Miller. He inspired me, too. I wanted to be like him. When I went to college, a Japanese professor at Butler impressed me a lot. If he could be a professor, perhaps I could be a professor also. So I did study pretty hard.

DH: How did Mr. Awai influence you?

RF: He was a Hawaiian and he was a teacher. And he had his education--- in the olden days, you know, very few people went to high school or to Normal School. Here was a teacher who went to school and became a principal. And he was a real gentleman. He knew what was right and wrong. He punished kids who did wrong. And I admired him very much. I figured that education had something. There's something in education that will make a man. So it made a difference. Of course, he whacked me a lot of times, but, still, it was all right because I was a bad kid.

DH: You had lot of jobs, yeah. Can you tell me what your first major job was?

RF: I was working for a California church, a mission church in Lodi. Working among the Japanese. Then in the summertime, after I finished working with the church, I worked on the farm as a foreman in the celery field. Then when I came back here, I became a school teacher at Waialua High School. And after many years of summer school and after studying at the University (of Hawaii)--every summer since 1964, I've been working with the Del Monte Corporation as field supervisor.

DH: What were conditions like in the celery field? Celery fields? What did you have to do?

RF: At that time, there was no union. And looking back, at that time, it was all right. Supervising Mexicans and Filipinos and Japanese. Planting celery and cultivating celery. Also, preparation for seed planting.

DH: Wasn't it kind of unusual for a young man like you getting a job like that? Supervisor?

RF: At that time, I was about 21, 22. You see, I....wait. 21. Not 21. 23. Yeah, 23. Because I finished high school when I was twenty years old. I finished Haleiwa Elementary School when I was 16. And I think at that time that was the average age. 15, 16, 17. Not like today where you finish your high school at 17 or 18.

DH: Were there other students that had supervisory jobs like that?

RF: At that place where I was around, I didn't see any young men like myself supervising older people out in the field.

DH: How did you get the job?

RF: I just wanted a job in California, so I traveled from Oregon down to California, and happened to stop at Stockton. Then they (church people) told me there was a celery farm in Lodi area. And I got information that a S.H. Gerard Company was hiring people. I happened to be interviewed by the general foreman who was a Japanese from Hawaii. And immediately, he put me in as a supervisor.

(DH laughs)

RF: I don't know. I guess he just like me. (Laughs)

DH: You had a amusement machine business, eh?

RF: Just prior to this War, after I dropped out from University of Washington Law School, for a part time job I was connected with a man who was running amusement machines. Pinball, digger, and like.... digger. Crane. Digging machine. Pick up things. And nickelodeons, phonographs. Then I took over the business from this man. And that was my business until the wartime. Until the wartime, and then, came evacuation. Then I lost all my business.

DH: In the pineapple fields, has there been any change in the machinery used from the time you started to....like, has there been a lot of progress?

RF: No, machinery, no, there hasn't been much progress with the machinery. But with the chemicals. Especially, the spraying of ethrol. Etholene. To ripen the fruits. They are now able to control the ripening of the fruits or forcing the plant to flower. So instead of working five, six, or seven days a week, we've been working only four days. The company is cutting down on the expenses. Instead of harvesting in a field, for instance, going into a field for six, seven times with the harvesting machine, now they go in twice. The second one, they put in the ethro. And the whole block or blocks of pineapple plants, all ripen. So they don't spray all the field, the whole field at once because---a field is maybe two hundred acres or hundred fifty acres. They won't be able to harvest it at one time if they sprayed all the field with ethro at one crack. They spray this ethro section by section.

DH: You started teaching what year?

RF: 1945.

DH: 1945. And your first assignment was in Waialua? Lot of other teachers, didn't they start other islands, like that?

RF: Prior to that, they did. But that was wartime. I had come back from the relocation camp to visit my mother because my younger brother was killed in Italy and Mother was getting kind of sick. So I came back, and when I visited the school, the teachers asked me to help out the school. The principal came right over and said he needed help. At that time, I wasn't a qualified teacher and I said I have no experience in teaching except in church work. But they put me on. I intended to help out the school just for a few months. But somehow, I stayed on.

DH: What was teaching like in those days?

RF: Teaching was easier, I think, at that time, because....Hawaii was territory and most of the people, especially the Orientals, respected the teachers a great deal. If the teacher punished a student, there wouldn't be any trouble from the parents. But with the influx of the haoles over here, the young boys and girls became

more liberal, more outward. They aren't afraid to express what and how they feel. And so, the teachers have a harder time today. At that time, the students were required to address the teacher as Mr. So and So, Miss So and So. But nowadays, the young kids have not much respect for the teachers. In fact, I heard that one of the young teachers told his class to call him by his first name. That way, you're getting too familiar with the kids. As we say, familiarity breeds contempt. There should be a certain degree of familiarity with the kids, but to certain degree you have to be aloof and have a bit of respectability. After all, as a teacher, you are a counselor, you're in charge of the students in your classroom. If anything goes wrong among the kids, you should be the first to intervene or to help. So there should be a little bit of aloofness. Shouldn't get overly familiar with kids.

DH: When you first started, what were you teaching?

RF: I was teaching English and science.

DH: What you taught, did it change as the years went by?

RF: Oh, yes. Especially science. Since 1945, science, you know, has changed a lot. Especially in the field of biology. Did you study the yellow version or the blue version?

DH: I forget. Was it blue, I think.

RF: Biological science, molecular science, biology and all the cellular biology. Not too many years ago, the change in biology was very great. More investigative, you know. Instead of just learning facts. Problem-solving.

DH: Were you free to do what you wanted or did someone, like, have a say as to what you had to teach?

RF: The principal assigned you to the subjects. But somehow, I was able to teach subjects that I wanted to teach. For instance, modern biology and botany and zoology. I proposed that in fact. And got it. I thought biology wasn't enough. To get a broader scope, you need not only biology, but you need to study botany and zoology. After biology, they were able to go into botany or into zoology.

DH: So you did pretty much what you wanted to do?

RF: Oh, yes. You know, all my life over here, I had men principals. And usually, a man principal is more understanding. They give and take. So if you have a good point to express to the principal, naturally, he's going to say, "It's all right. Go ahead. We try it out." Fortunately, I didn't have any women principals....you know, women are very conservative and strict.

DH: (Laughs) During your high school years, did you go on any dates?

RF: When I was going high school? Oh, yes. I guess I was pretty much

of a rascal. I had two girls in two different localities, and....

(DH laughs)

RF: They didn't know each other. Of course, in those days, on dates, you just walk around, go down to the beach. That's about all. We don't even hold hands. Not like today. In those days, you say, she's my date, so you go to picnic. I had two girls---three girls. But not three at a time. Two at a time. But, you know, no such thing as kissing or hugging. Entirely different from today. The Japanese culture was different. No kissing, no holding hand or hugging. This was....1925, 1926. When I look back, I think I did the right thing. Of course, if was today, it would be something else, right? You can't just go to picnic, sit down and just eat your picnic lunch. Don't even hold hands. Pretty soon, the girl thinks you are queer. (Laughs)

DH: So your dates were more or less like outings. And you didn't go, like, movies, stuff like that?

RF: I went to movies. But no such thing as holding hands in the theatre. Just like platonic love. (Laughs)

DH: How did you meet your wife?

RF: At that time, I was still going to law school, I think. I was working in a restaurant part time. A friend was from the same prefecture in Japan as my dad and mom told me that there's a girl whose father is running a restaurant. This girl is also from the same prefecture as my parents were. So I said, "Well, that's interesting." So we said, "Let's go and see her." We did go. Yeah, she looked cute. And that's how it was.

DH: Did you date at all?

RF: Yeah, I dated her. About three times. Then she got sick. And for two years, I used to visit her in the hospital every Thursday, every Sunday. In Seattle. She was in Firland Sanitorium for tuberculosis. Two years, because at that time, they had none of these streptomycin or anything of those drugs. So it was just a matter of rest cure or surgery. Have to eat good food and rest. That's about all.

DH: When did you get married?

RF: Well, the War started nineteen....1942?

DH: '41.

RF: '41? December 7th. We got married December 7th.

DH: Was it after your relocation?

RF: No, that was before relocation, because relocation came in March of the following year.

DH: Can you tell me little bit about your wedding?

RF: I was broke, you know. I had no money. And I couldn't go through a big ceremony, and I just went up to the father and said, "I want to marry your daughter." He said, "Okay." Actually, it wasn't all that simple, but because of the War, things were not the same--standards changed--everything was rushed.

So, I bought her a corsage that cost me a buck and a half. I got a ring from a fellow who was selling down the street. You know how it is. He must have stolen or something like that. I got 'em cheap. Then I took a streetcar, met her at a minister's home. That cost me ten cents, the streetcar. Then I gave the minister five dollars for performing the marriage. At that time, Seattle had wartime blackout, so couldn't go anyplace. We were planning to go to Tacoma for our honeymoon. We couldn't go too far because we were broke. Anyway, we got married. And that night, we chaperoned the young boys and girls. Her brother was giving a party. That was New Year's Eve, you know. So we chaperoned it. We had a nice apartment, I was running a business of pinball and digger machine, phonograph. That kept us going until evacuation to Puyallup, Washington. This was the assembly center for all evacuated Japanese. Since the wife was not healthy--still under the doctor's care--we decided to go to the assembly center. We had an option to go to the central states on our own voluntarily. I didn't dare to because of her condition.

DH: So you got married after the two years that she was in the hospital? So you didn't have a honeymoon, too?

RF: No, no honeymoon.

DH: Your first home, was it the apartment that you talked about?

RF: Yeah.

DH: How much did you have to pay for it?

RF: I don't know how much. (To wife) Eiko! How much did we pay for our apartment? At Seattle? You know, up in Seattle, when we got married?

EF (Eiko Funai): My gosh! (Laughs) That was a long time ago.

RF: About twenty dollars?

EF: I guess so.

RF: Maybe thirty dollars, I think. Something like that.

EF: Maybe, about thirty. I remember paying something like that.

RF: I was making good money with my business. So we stayed in a nice apartment.

DH: That was a one bedroom?

RF: One bedroom.

EF: No, it was a....about this large. With a tiny kitchen, just enough for two people to go in. No table. And a closet. That's all. The bed, we had one of those pull-out beds, studio couches, you know. It's a couch. Bed and a table, and that's all. Just one room. With a tiny, tiny kitchen. Just enough to put a stove in there, and a cupboard, that's all. Real, real small.

RF: I said it was nice because I had lived in a junky place, you know. I used to live in small hotels.

EF: But people those days couldn't afford anything.

RF: Sure.

EF: It's---the Depression was real, a really bad time; so it was just lucky that we had a place like that. It was nice. It was in a residential district in Seattle. And the district was nice. Nothing wrong with it. It's just that there was nothing classy about it. It was comfortable. But we didn't have our own bathroom, though.

RF: We didn't?

EF: There was no toilet. We had to use the one in the hall and the bathtub. The toilet was next door to us, I think. That's about the way most young people lived anyway when they first got married. Nobody had money. Lots of money, anyway. We're going all the way back to ancient history.

DH: What was your second home like?

RF: My second home? Our second home was in the assembly center. With the soldiers on guard. With a barbed wire fence all around our center.

EF: That was the relocation camp.

RF: No, that was the assembly center in Tacoma immediately following evacuation.

EF: Assembly center, yeah, that was horrible.

RF: We lived in barracks. No privacy. You go to the toilet...

EF: I didn't know that they....Dale, in class, did they talk about those things? In school?

DH: Maybe. (Laughs)

RF: The toilet was....there was no privacy in the toilets.

EF: Oh, that was awful!

RF: And then to get our food we had to stand in line. Then our third home was in Twin Falls, Idaho. That's the relocation camp. A little bit more privacy. But....soldiers with guns all around, surrounding us. Then, our third home....that was the first, second, third. Fourth home was in Utah. Ogden, Utah where I was connected with the running of the eating place for cannery workers for the Utah Cannery Association. It was just ordinary camp life. Then the last one was Hawaii. It got better and better. And finally, we're living here now.

DH: So every other place was rented and....

RF: Yeah, except....here.

DH: Is this the same house?

RF: In Kawaiiloa we lived in a plantation house. Everything was free. Here, of course....we bought this place in 1960. Was it 1960?

EF: Hm?

RF: 1960 we moved here. This house?

EF: Over here? 1961.

RF: Was it '61? We got here in '61.

EF: We were in Kawaiiloa from 1945 to 1961.

DH: You bought this home, what? Through the plantation?

RF: Yeah.

DH: That was because your parents....

RF: Because my parents in the past was connected with the plantation.

DH: You remember about how much this home cost?

RF: Well, the actual price was ten thousand five hundred dollars. That was cheap.

EF: By the time we paid interest, it went up to quite a bit.

RF: It went up to about thirteen thousand.

EF: You can't buy a house like that now.

DH: Oh, yeah.

RF: So when we had a little extra money, we just paid it all. Paid them up. Because you keep on paying interest for thirty years, well....

the house will cost a hell of a lot. And talk about tax deductions ....you're lucky if you get one third, you know, for every dollar.

DH: How did you come to buy the house? Did you have to apply or something?

RF: I had to apply with the plantation through my mother's name. You see, my father passed away long time ago. We used my mother's name. And we got it.

DH: Did they go, like, on a priority list?

RF: That's right. Priority list.

DH: By what? Seniority?

RF: Seniority. That's right.

DH: When you were a child, who did the chores?

RF: I did lots of chores. We were using wood stoves at first, so I had to saw the wood, chop the wood, carry the wood into the house. And then, when things got a little bit better, we started to use a kerosene stove. I think when we came back from the Mainland, we used the kerosene stove. So when I left Hawaii in 1929, they were still using wood in the house.

EF: With kerosene stove. In fact, we used it until we finally got a stove. Over a good ten years, I think, we used kerosene stove and then we bought a range, electric range at Kawailoa.

RF: As a young boy, I had to clean the lamps, you know. And wash the lamps. Put in kerosene. No electric lights. That was my job in the house. And, of course, help dig the garden and all that. And gather eggs. We did lot of wood work. Saw the wood, chop the wood. I guess that's the reason why my arm used to be big, you know. Strong. No kidding.

(DH chuckles)

DH: What was that house like? The floors, like, the floors?

RF: Oh, you know, it's plantation house. It's like this lumber here. Floor. All the walls are one by twelve. Rough cut. No complaint. Because it was all free.

EF: We could see daylight through the cracks in the wall.

RF: (Laughs) Yeah.

DH: Had pukas in the wall?

RF: No, no, no hole. The holes were in the assembly center up in....

EF: That was worse.

RF: Oh, yeah. Shucks.

EF: Not fit for a horse.

DH: Yeah?

EF: Well, lot of it was stable, too, you know. Stable grounds. Because they took the state fair grounds. There's a permanent place, whenever they have a state fair, all the cattle and animals are put there. Then they put them out and we went in. (Laughs) Oh, horrors. The ones that we went in were....see, in this big area. They had so many thousands of people that they had to put them all over. One part was in the fair grounds. Then the place where we were in, they built temporary shelters. Real temporary. Big knot holes in the wall. One big barrack. And then, they divided up the barracks into partitions with partitions for six families so that we had a space, not much bigger than about this. Just enough room for two cots. That's all. So they put us in two cots. With grass growing in the floor, you know.

(Laughter)

RF: That's right.

EF: And then they gave us a mattress. When we first got there, they gave us a mattress, and we had to fill up the mattress with hay. It's lumpy, you know. And put that on the cot. And we've got to sleep on it.

END OF SIDE ONE

SIDE TWO

DH: When you were a child, you had assigned chores?

RF: You asked me that already.

DH: Oh, yeah, I did. Where was the laundry done?

RF: At our home. Out in the yard.

DH: How did you do that?

RF: Well, you see....we had a fireplace. And then we have this kerosene can. Put the clothes inside the kerosene can with a hard, great, big, rough soap. And they boil the clothes. As I told you, I used to wear this denim pants and shirts. No such thing as fancy shirts, you know. They can take all the beating from the soap. And they take it out in the sink. Wooden sink. Oh, it was outside. And my mother used to rub the clothes on this washboard.

DH: As a child, what kinds of food did you eat?

RF: Well, main one is rice and lot of eggs. Lot of boiled eggs. Not too much fried. Boiled and scrambled. Or mixed with meat.

Beef hekka. We had quite a bit of beef. And lot of fish.

DH: Did your diet change as you grew older?

RF: Oh, yes. When I was a small boy still going to elementary school, I came down with beri-beri. You see, there was not enough variety of food. Enough food, you know. Lot of rice. Those days you were supposed to eat three, four bowls, five bowls of rice. Not like today. Rice was the main one, see. And as I told you, while going to elementary school, I used to bring a rice ball with ume or with iriko inside. And I really came down with beri-beri. But when I went to school in Honolulu, then I begin to eat different foods like chow fun, and hamburger. So the food changed, really.

EF: Did you get more meat, too?

RF: But not too much. Yeah, meat loaf. At Mid-Pac. So there was quite a bit of difference in our food. But the main staple is rice. But no such thing as tsukemono like that in Mid-Pac. Lot of hamburger. Not hamburger patties, you know. You crumble it up and cook it with vegetables, so it spreads out quite a bit.

DH: Did your diet change a lot when you went to the Mainland?

RF: Oh, yeah. Especially in Arkansas. Pancake with sorghum syrup, and all the butter. And hominy, pork. Roast pork, corn bread, and all. No rice. When they had rice, they make rice pudding. With a cream sauce on it.

(EF laughs)

RF: You know, when you're eating haole food, they have something sweet. Make into like a dessert. But here, if you're going to eat rice like that, you say, "Ooo! Gooley rice."

DH: Are there any foods that you no longer find in stores today that you used to eat?

RF: Guess we find everything that I was eating when I was a young boy. More varieties now.

DH: Was there anything that you folks used to make at home?

RF: Yeah. You know this---Japanese call it katsuobushi. Dried tuna. You slice it, put soyu sauce in it and you eat it. Right then and there or you put 'em in the rice ball and take it for lunch. We used to eat that quite a bit. Also, what do you call it? Dangojuri. Dangojuri. We used to eat that quite a bit, you know. And then zenzai. See, you don't eat that any more. Zenzai with the red beans from Japan.

DH: What is zenzai?

RF: Zenzai. Like a big, fat noodles, you know. About an inch wide.

About three-eighths of an inch thick. And about five inches long. Cooked with beans with all sugar inside. I used to enjoy that.

EF: Now days, you have a terrific variety of foods, you know. Cheese, Mexican food.

RF: So you don't eat any more Japanese food only because you have so many varieties.

DH: That's the one...

RF: But those days that was something really good to eat, you know.

DH: Zenzai?

RF: Dangojuri. (To wife) What was the composition of dangojuri?

EF: Dangojuri?

RF: Yeah.

EF: Gee, I don't know. I really don't know. But it's strips of noodles. Dough.

RF: Mhm. Yeah. That's right.

EF: Cutting the strips like kind of like dumpling, I guess, excepting it's not round dumpling. Because I saw that they were just strips of dough like big noodles and dumped into the hot soup.

RF: The soup is the good part.

EF: I can't say I enjoyed it. A couple of times that I ate it, I didn't like it.

RF: No, if you were eating only Japanese food, only Japanese food, those things taste good, you know. Because dangojuri and zenzai, I used to really enjoy them.

EF: Zenzai, you mean azuki, don't you?

RF: Yeah, azuki, yeah.

EF: Sweet stuff?

RF: Well, Japanese food, lot of salty stuff in it, so....

EF: In what?

RF: Well, okazu has all salt, shoyu, right? Yet, now and then we had something like a dessert. Especially zenzai.

DH: When you were young, where did your parents get most of the food?

RF: We had a store up in Kawaihoa.

DH: That's the plantation store?

RF: No, it was a private store run by Japanese people. And they had lots of food. Of course, parents never bought vegetables from the market. In fact, the market didn't have any, anyway, in Kawaihoa. All the vegetables were grown in the yard. What we had, we ate.

DH: What kind of things you used to grow?

RF: Well, green onion, burdock, you know, gobo....

EF: Daikon.

RF: Daikon. Quite a bit of daikon. The leaves and the roots. Lots of eggplant. See, those days, they grow nicely, you know. You don't have to spray with insecticides. Long nasubi, eggplant, and potato. Lettuce. What do you call 'em? Na....

EF: Won bok?

RF: Yeah, something like won bok. Oh, we used that one quite a bit. Put it in a soup, make tsukemono, or boil it and put sesame seed, maybe shoyu and lot of rice. And those days, lot of fish at the beach. Oh, yes. You just have a bamboo, just hand, you know. You go down on Sunday and catch a bagful of fish, bring it home. Loads of fish, man! You know, the opukai, they call it. You don't seem them any more. We didn't even bother with opukai. So many other fishes.

DH: That's the poopaa?

RF: Yeah, poopaa. Yeah, that's right. But, you know, with all these people coming in, especially, the other races, like the Filipinos, all the fish is gone because they're going to make bagoong out of that. And the bigger fish need that little one for food. And, of course, these guys, they come in with---catching fish with all that small-eye nets. So the only fish you can catch if you're not able to go out is talapia. In olden days, nobody dives. Nobody dives. They didn't know how to make goggles.....so lobsters were plentiful, you know. (Laughs) Oh, yeah, lobsters, plenty, you know, all over when I was a young boy. Great big aku like this selling for 25¢. 25¢, and my mother used to buy three, four of that big ones. (About two feet long.) And then she cut 'em in fillet and she boil it. Make katsuobushi, eh. We used to put 'em on the roof, you know. Dry 'em up.

DH: You folks used to raise chickens, like that?

RF: Oh, yeah. Every family had chickens. (Laughs) Yeah, every family in the camps had chickens. So, you need meat, just grab the chicken. Just cut off the neck. Save the blood. Yeah, we saved all blood. And slice it--because blood coagulates and so you slice it, you know. And then while you're cooking your hekka, you put the blood, that sliced blood in the hekka. Taste good.

EF: Lot of protein.

RF: My wife doesn't like it, but....

EF: Yech!

RF: But look at the Filipinos. They put the meat in the blood and then they cook. You go to the party, you see black meat. (Laughs)

DH: Anything else you guys used to raise?

RF: Well, that's about all, yeah. Vegetables and chicken.

DH: You remember how much other things used to cost? Other food? Like, maybe beef, like that?

RF: Well, it wasn't too high, though, because we used to have beef hekka quite often. But maybe it's comparable today, I guess, because the wages were small and meat was cheap. But when (Laughs) a train hit a horse, everybody went and sliced up the horse, and horse meat. Oh, yeah.

DH: So what? Like, when the train hit a horse, that was everybody's horse?

RF: Oh, yeah. Sure, they're not going to bury the horse. They're going to slice it up.

(Laughter)

DH: How does horse meat taste?

RF: Good. Good. In fact....well, if you say "horse," you know, it's maybe hard to eat, but if you don't know, it's all right. Tastes something like beef. The same thing with raw horse meat. Last year, when we were in Japan, I ate raw horse meat. It tastes all right. But the idea of the horse makes you kind of think while you're eating. But you say, "sirloin steak," you don't think about it, except it's soft and tastes good. But you say, "horse," and you have a horse sirloin steak, you're not thinking of how tender and soft and how good it tastes. You're thinking of the horse. (Laughs)

DH: When you were starting your family, most of your vegetables and stuff were grown, too, then 'cause you were stay at Kawaihoa, yeah?

RF: No. We were buying vegetables from the market. Fujimura used to come around, right? Up in Kawaihoa. Fujimura Store. They used to come around.

DH: Anyone else used to come around?

RF: That's about all, yeah?

EF: Oh, peddlers. Mr. Goya....

RF: Oh, Goya. I thought Mr. Goya was selling fish.

EF: Fish, fish, yeah. Then we had Mr. Ishimoto. He used to come around you know, with a big van.

RF: Oh, Ishimoto.

EF: So there were about two peddlers coming around. Vegetables, groceries, things like that. Pretty handy.

RF: Yeah, when my father was alive, when we came back from the Mainland, we had quite a few vegetables in the yard. But after he died, you know, the son is not too good in raising vegetables, so....

DH: You remember how much certain foods cost before?

RF: At that time?

EF: Sure. Aku was 69¢ a pound. (Laughs)

RF: That was nineteen....

EF: In the '50s, because we were still up there (Kawailoa), and the fish, 69¢ was about usual, you know.

DH: That's the....already cut?

EF: Yeah, pound of aku or fillet.

RF: Fillet.

EF: And bread....must have been about 23¢ or 25¢ a load. I remember fish well, because Mr. Goya used to come. And when he goes up to 79¢, well, I'll say, "I'll wait until it goes down to 69." It didn't go up to a dollar for a long time. Once it did, then it started to go up fast. Till then it was about sixty....milk.... we used to buy it by the bottle, you know. Cannot remember how much it was. I know milk and everything was really low then. But then, the wages were low, anyway.

RF: But the wages was low.

EF: Sure. (Laughs)

RF: Because when I first begin to teach at Waialua, I was getting a hundred and....about hundred and twenty dollars a month. I didn't care about that money, because just the idea that I was going to fool around teaching just for a few months. And then, we were thinking about going back to the Mainland.

DH: Your mother used to work on the plantation?

RF: No. When I came back, my parents weren't working.

DH: They retired?

RF: Yeah. And my dad was receiving only about....how much?

Pension? About sixty dollars. About sixty. And that was sufficient. House was free, water free. The medical free. Plantation. In fact, our medical was free, too. In fact, Marilyn, our first girl, stayed in Waialua Hospital because my wife was in Leahi. And I had to take care the child. She was in the Waialua Hospital for one month. And they took care of her for me. Then I brought her home, and I begin to take care for two months, because my wife was about ready to come home.

EF: About two months each.

RF: Three months.

DH: So like your expenses weren't very much then, yeah?

RF: No. But, you see, we didn't go out to eat. Can't go out to eat, because....

EF: Had hamburger maybe once. Sea View Inn used to be there. You know, the old Sea View Inn. Where Sands is now. It was just a shabby Sea View Inn. You know, they just start building little by little. We used to go there and pick up hamburger. It was our dinner outside. Never went out to eat.

DH: That was run by Sato?

EF: Mhm. Old man Sato. And then his sons took over.

RF: Gee, at that time, also, when we first went to Haleiwa Theatre, we say, man, was so expensive, the theatre! Fifty cents a head, right? Because in Seattle, at that time, theatre, like that, I used to pay only 15¢ or twenty cents to go and see a show.

EF: Oh, yeah.

RF: That was just prior to the War.

DH: As a child, what did you do in your spare time?

RF: Well, I go around looking for mangos in the neighbor's yard.

(Laughter)

RF: And with the boys, we walk around the camp and see papaya. The other people are working, so we climb over the fence and take the papaya. Orange, mangoes, bananas. And then, well, go swimming in a ditch. And then go to Anahulu Stream and catch this.... they call 'em darters, you know. Opu, right. And Anahulu Stream used to have loads of opus! Not today. Because of the Samoan crabs there. And....well, either that or fight with the Portuguese.

(Laughter)

RF: And shoot lot of marbles, you know. Yeah, I used to have lot of marbles games and spinning tops. And all the time, all the boys carried pocket-knives. You need 'em for cutting sugar cane.

Those days, had nice, good, sweet sugar cane. Soft ones, too, you know. And sharpen our knives. Every boy had a knife. Sharp knife. Not to cut anybody, you see, but....

DH: Do you remember any other games you used to play? Besides marbles?

RF: Well, we used to play softball quite a bit. Volleyball. As a young boy?

DH: Mm.

RF: Oh, yes. What do you call this. Skipping rope.

EF: Jump rope.

RF: Yeah, you know, when I was young boy, was just one rope, right? Then after get a little older, then this one, double, see.

DH: Two?

RF: Yeah. And there was quite a bit of games, you know. Especially in Japanese school.

DH: Any other games?

RF: Nah. That's about all. They had baseball, skip rope, tops, marble. Marble was quite a game, because we bet. You put ten, I put ten, she puts ten. I got to put ten. Rotation. Who can knock out the most. Put 'em in your pocket. Just like gambling, you know. It was an exciting game for us. I was pretty old, then, you know. Was about eight.

DH: When you used to fight with the Portuguese, eh, what kind of things you folks used to do?

RF: Throw rocks.

(Laughter.)

RF: Slingshots. They had these Aljiroga tr---not Aljiro....Pride of India trees, you know. Lot of bullets. So, making slingshots, you see, you got to have nice, good, sharp knife to cut the guava branches to....then you go up the hills and look for this good slingshot wood. Got to have nice, good, sharp knife, see. Cut wood and make....and then cut the rubber with the nice sharp knife. Make 'em nice. But we had big fights. Oh, yeah. Then not only against the Portuguese, but we used to have one camp against another camp. Japanese against Japanese we used to fight. Another one was we used to make bow and arrows and fight. Then in order to make the arrow go, we put nails in. The flat part sticking out. So that the arrow goes. Especially with sugar cane tassel. Good arrow, though. You got a tassel. Whang! Oh, right next me was a Japanese boy. He stuck out his head, like that. Paw! He got hit on the head. Oh! The blood just came out!

- EF: You shoot him in the eye, you blind him.
- RF: No such thing as sharp side sticking out, you know.
- EF: Mm!
- RF: The flat side is sticking out. To give weight, right.
- DH: Still bleed?
- RF: Oh, man! The thing going so fast. You get a big nail and---you see, the tassle is pretty big. You put a nail in front. Just fit just right. If it's too big, it's going to break the tassle. That was a big game. And in order to make the bow, you got to have a fairly good, strong guava. Guava branch. And that thing was traveling fast. The arrow was traveling. Pshoo! You can just imagine the thing when it hit your eye. You'd be blind. That's for sure.
- DH: What you folks used to call the Pride of India tree?
- RF: Sindan. You go to Kipapa Gulch, they have them. Going down Kipapa Gulch. Purple flowers.
- DH: Did your spare time activities change as you grew older?
- RF: Well, as I grew older, recreation, well....same as those days. Baseball was the main game. Everybody was crazy about baseball, because if you became a good ball player, you get good jobs, you know. See, all these Japanese fellows, like in plantation office, many of them were good ball players. Like Charlie Taketa, Cooper Tanaka, and up in Del Monte, you find these fellows who played for Asahi and Hawaii Leagues. So baseball was so important. And if you become a good ball player, you'd be working for Honolulu Ironworks, Mutual Telephone, and....Bank of Hawaii, Liberty House. Commercial leagues. So if you became good ball player, you got good jobs. For Japanese people. At that time, that meant something.
- DH: Is that because, like, let's say, for the plantation, they wanted to have a good baseball team? So they would kind of try recruit the good players? Give 'em good job.
- RF: That's right.
- DH: In high school, what? Did you have any kind of organized baseball?
- RF: Baseball?
- DH: You played, what? With other schools, or....
- RF: Yeah. In my days, we had St. Louis, and Punahou, Kamehameha, McKinley. That's about all, see. So when I was playing for McKinley, I had to play against them. When I moved to Mid-Pac, same thing. No such thing as Farrington or Kaimuki, or....like I told you, most of the guys are old. See, when I was a freshman

in high school, I was....16. So when I went to McKinley in my freshman year, I was first string shortstop. Because I played senior league over here. Was ninth grader, but still, I....(Chuckles)  
And those ballplayers were men, not kids! Twenty, 22 years old.

DH: McKinley was the only public school, yeah?

RF: In town. I think McKinley was, yeah, only school.

DH: The rest were private?

RF: Private schools.

DH: The senior league over here, was it an organized league? Was it a....

RF: Organized, like Waianae, Waialua, Kawaihoa. And then, we used to play against Palama. They come down.

DH: Who organized this?

RF: Private league. Not plantation. Japanese people.

DH: After you were married what did you do in your spare time?

RF: Gee, after I got married, what did I do in spare time? You mean over here?

DH: Yeah.

RF: Oh, lot of fishing. I used to go lot of fishing, and....I did lot of card playing with friends. Rummy, poker. Then I gave up that game for along time until after I retired. Then, go to Las Vegas, but....for recreation. And then, played quite a bit of golf. So recreation, I would say golf, fishing, swimming. Do quite a bit of swimming.

DH: When you were young, did the whole family do anything together, like go on outings and....

RF: We did, but not too much. I suppose I'm not a going-out type, the family-type of a man. And this is where my wife used to criticize me. I wasn't too good a family man. Ask her.

DH: What about when you were child? Did your father...

RF: There's no such thing.

DH: Oh.

RF: No such thing as family outing. I'm on my own. I guess, that has something to do with it.

EF: Yes, I think so.

(Laughter)

RF: Yeah, I guess so, you know. It makes a lot of difference, you know.

EF: Sure.

RF: Just like....like parents. They never kiss, you know. Say goodbye. Oh, you come home. So even me, with my wife, I'm very, very reluctant to do that in the public. In fact, when I first dated my wife, walking down the street in Seattle, she put her arm in my arm. I felt embarrassed. But, you see, the haoles, you're supposed to do that. But here, I was embarrassed. The people were looking at me, I felt.

EF: Oh, that's because you're from Hawaii.

RF: Well, you know, I guess that's my training. I had never seen my dad holding my mother's hand and walking down the street. I think if he did, I think he's screwy or odd.

(Laughter)

EF: In the first place, they never went around together.

RF: Huh?

EF: They never went around together.

RF: That's right.

DH: Did you belong to any organizations or clubs?

RF: Over here? When I first came back here in Hawaii, oh, yes. I belonged to many, many organizations. I was a member of the Lion's Club.

EF: You organized the Lion's Club. You organized the Lion's Club.

RF: Well, I was one of the charter members, yeah. And then...the Y's Men's Club. Been there for a long time. Then, the Juvenile Committee of the Community Association. Been a member of the Board of Trustees for some time. The Juvenile Committee is the one that I think was instrumental in proposing. And then, of course, we worked with Jan Johnson's project for Koolau boys. Industrial training school for their Christmas program. So I spent lot of my years as a chairman of the Juvenile Committee for Waialua. And then, of course, for the Waialua Athletic Association. I spent lot of years serving as a board member and officer. And PTA's. In Kawaiiloa. PTA in Waialua. Just officer, you know. And, of course, the school. Working on school activities quite a bit.

DH: Of all your clubs and organizations that you were in, which one do you feel is, like, the most important?

RF: Well, I found that the Y's Men's Club was the most inspiring.

DH: That was what? YMCA?

RF: YMCA.

DH: What kind of things did you folks used to do, like that?

RF: Well, we used to send boys to Camp Erdman. And then....of course, later on, the Santa Claus parade. Also, these people who were going through Hawaii from the Orient to the schools in the Mainland who had connection with the YMCA or the Y's Men's club in the southwest, Pacific, Japan, China, Philippines, Thailand. We had a project of helping them out. To meet them in Honolulu. You know, get acquainted. And also, the students in Hawaii who are going to schools in the Mainland, with the Y's Men's local in different cities, we helped them out. That was a good one, too. Of course, YMCA, we used to help out quite a bit. And help to organize more of these young kids club in Haleiwa Elementary School and also at high school. Oh, the team groups, you know.

DH: Is this club still going on?

RF: I don't know now. Oh, you mean, the Y's Men's?

DH: Yeah.

RF: We still have our name going on, but we are not affiliated with the national any more.

DH: As a child, how did you travel?

RF: From where?

DH: Oh, you said you used to walk to school, right?

RF: Walk. Mostly walking.

DH: Mostly walking. What about if you went to, maybe, town, or something like that?

RF: Oh, the only way to go was by railroad. See, that rail used to run--- Oahu Railway used to run from Kahuku all the way around Kaena Point. So when I was small boy, my mother used to take us on the train. Got a little older, then...the service of the train wasn't too much. Inconvenient. You have to go down to the railroad station. You have to wait for the train.

DH: Where was the station?

RF: Kawailoa. You know, by the graveyard?

DH: Yeah.

RF: The pine trees over there? Just turning to Kawailoa? Right over there was the station. But it was more convenient to go on taxi. So we used to go taxi.

DH: How much was the train ride?

RF: Gee, I don't know. I was too young yet.

DH: You remember how much the taxis were? How many taxis had between here and Honolulu?

RF: Well, the taxis were running from Haleiwa, see. Come up to Kawailoa, and pick up the passengers. I don't know how many taxis, no.

DH: Was Enji-san one? Was he one...

RF: I wonder.

EF: What?

RF: Enji. When we first came to Hawaii, Enji, the bald-headed fellow, was he a taxi man?

EF: Taxi? Yeah. It was seven passengers to a car.

RF: Who else was running a taxi?

EF: Driving it? Harry Kinoshita, Aoki, Thomas Shimoda.

RF: They had quite a few. See, this was nineteen what? 1950.

EF: Yeah. 1945, we came. Vicente....

RF: Quite a bit of taxi, yeah, in those days?

EF: Oh yeah, that was the only way we go to town. We'd call in. They made....there must have been about five taxis a day. We call in and say we want to go to town. And about 7:30, they'll come and pick us up. And as soon as a load is ready, they go to town. And we got off at Aala Park, right near Aala Park. And then, by the afternoon, go back there again. And as soon as the load is ready--we have to wait until seven people get in--then they'll come back. And then, they'll take us to each home, you know. It was pretty handy, but they charged plenty. About dollar and a half. 75¢, I think, at first. Then it got to \$1, \$1.50. Then, pretty soon, it got up to \$2.50. By that time, people didn't ride it, because we had our own cars. It was during wartime. When we came back, it was still War, you see, so....that's why they had no transportation. No buses, nothing like that.

DH: How did you travel to the Mainland ?

RF: On a boat. Boat. That's the only way.

DH: How long did it take?

RF: I think, four days. Rode into the City of Los Angeles. The steam ship. Yeah, four days.

DH: You remember how much it cost?

RF: \$105, I think it was.

DH: One way?

RF: One way. Wait a while. Or was it \$35? I forgot how much it was.

DH: On the Mainland, how did you travel?

RF: Altogether, I think, I paid hundred....but I went to first class, you see. I was in steerage. I couldn't stand it. I was so sick, so I transferred. I bought the steerage because I had no money. My folks didn't know about it. After they found out, they gave me money, so, now, I had little extra money, so on the boat, when I couldn't stand it any more, I moved. I think was \$75.

DH: On the Mainland, how did you travel?

RF: From....

DH: Place to place?

RF: Here to....from Los Angeles to Kansas, on the train. And then from Kansas to Arkansas, we rode the Flying Crow train. Segregated train compartments for Negroes and whites.

DH: Where did you go?

RF: I didn't know. First, when I got on the train, I didn't know where to go. I looked at the white man side, I looked at the black man's side. The black man's side looked so dull. I looked at the white man's side, it looked nicer. So I went to the white man's side. They didn't say anything. I sat down.

(Laughter)

EF: One part for a yellow man.

RF: Yeah.

DH: So, mostly train, then, yeah, on the Mainland?

RF: Train, yeah. But when I left Arkansas for Oregon, I travelled on a bus. Greyhound bus.

DH: Remember how much train rides was?

RF: Gee, I forgot. Wasn't too much, you know, because....I paid for it. Los Angeles.

DH: Did you ever own a horse?

RF: Horse? No, my folks owned a horse.. And that was...

DH: They used 'em for traveling?

- RF: And that's how he used to bring the family to Waialua. Had a carriage. Yeah. That was nice traveling. I was a small boy, yet. I must have been about seven, eight, nine years old.
- DH: Horses were expensive in those days?
- RF: I guess not, because, you know, the pay those days was....my dad was making about two dollars a day, and still he owned a horse and a carriage. Ordinary workers were making dollar a day. They work all day on the cane field and one dollar a day. My dad was a foreman, and so....
- DH: You ever owned a bicycle?
- RF: Yeah, we had a bicycle. I don't know how we got the bicycle, but we used to own a bicycle. Somebody must have given to us. I don't know.
- DH: When did you get your first car?
- RF: My first car? Oh, when I first came back here, and got a cheap one.
- EF: Hudson.
- RF: Was it Hudson?
- EF: Yeah, but then, you had a car on the Mainland, didn't you?
- RF: Oh, yeah, when I was working for the church in Lodi. Was a Chevy. Was a good car. 1933 Chevy.
- DH: (Laughs) You remember how much that cost?
- RF: Oh, must have cost about hundred dollars, I guess. Must be about that much. In fact, I drove it all the way to Oregon, boy.
- (DH laughs)
- RF: To think about it, yeah, I drove all the way to Oregon. And after I got to Oregon, it konked out on me. So I had it parked back of our Men's Union International House.
- DH: What happened to the car?
- RF: Well, I didn't know how to fix or anything, so I just left it there.
- (DH laughs)
- RF: Rotted away.
- DH: You remember who had the first car on the plantation or in the community?
- RF: I don't know. I think it was Mr. Hamamoto.

DH: Hamamoto?

RF: I think Hamamoto. See, he had a business of running a tofu shop. Aburage and tofu. And so, he was making extra money. And in order to get the stuff, I guess, he had to have a car to travel to Haleiwa to get the ingredients and things like that. I remember him because, while we were walking down Kawaihoa Road, you know, just by the beach area, he never pick us up, you know. He never pick us up.

EF: Get your own car, huh?

DH: So he was about the only one, then? With the first.....

RF: Yeah, I think so.

DH: The train that....you know, the one you were talking about? Did lot of people use it?

RF: From Kawaihoa, no, not too many. But I think, from Haleiwa, around there, quite a few, because they were close to the station. You see, from Kawaihoa, you have to travel one mile down the road. So maybe, when I was small, younger, maybe, real small, maybe, quite a few people traveled.

DH: Were there a lot of outsiders coming into Haleiwa? Or mostly local people?

RF: Local, yeah. No such thing as renting a home to anybody else, you know. I would say, local people.

DH: Waialua was plantation town, eh, but Haleiwa was what? What kind of a....

RF: Ah, a commercial town. Like, you know....

DH: Small business like?

RF: Business lo...

END OF INTERVIEW

BIOGRAPHICAL SUMMARY: BARBARA GIBSON, retired restaurant worker

Barbara (Sato) Gibson, Japanese, was born in Kawaiiloa, June 19, 1917. Her father came to Hawaii from Japan with his parents at the age of 16. Her mother was a picture bride who passed away during the 1920 flu epidemic.

Her father built the Sea View Inn and a number of other buildings in Haleiwa. The Sea View Inn was confiscated during the War, and Mr. Sato interned.

In an unusual move for that time period, she married a haole military man, Mr. Gibson.

The Gibsons are parents of four children, three sons and a daughter. Two of the sons followed in the tradition of their grandfather Sato and operate restaurants on Kauai. The Gibsons live in Haleiwa.

Tape No. 1-19-1-76  
ORAL HISTORY INTERVIEW  
with  
Barbara Gibson (BG)  
June 22, 1976  
Haleiwa, Hawaii  
BY: Gael Gouveia (GG)

(BG's husband makes a few remarks.)

GG: This is an interview with Barbara Gibson and her husband at their home in Haleiwa.

(Husband leaves room.)

GG: So, it (Sea View Inn) moved from where Haleiwa Sands is to where Gerry's is now.

BG: Uh huh.

GG: Now, your family still had connection with it, past the early '30s, or....

BG: Yes, until the War broke out, and then the Army took over the building.

GG: I see, because of martial law...

BG: Because my father was an alien.

GG: And did your father have any problems as far as being...

BG: He was put in the concentration camp for a few months.

GG: Oh really?

BG: Uh huh.

GG: I see. Here or in California?

BG: Here. Sand Island, I think. That's where they concentrated all the Japanese.

GG: Right.

BG: Let's see....I better start thinking back, so I can tell it to you a little bit more fluently. He was concentrated for, oh, several months, until they couldn't prove that he was in sympathy with the Japanese.

GG: Yeah. How did he first acquire it (Sea View Inn)? Now, when he first came to this country, did he work in the plantations, or did he start out as a store owner, or as restaurant owner?

BG: I think he worked in the plantation store up at Kawaihoa.

GG: I see.

BG: Uh huh. That's what I've heard, but he's never told me, because my mother died when we were so young that I never got that much information. My father was such a busy man, we never got any information from him.

GG: No.

BG: Actu...

GG: Were you raised by your father, or were you hanaied or....

BG: No, my aunt and my uncle and my grandma raised us.

GG: Hm. I see.

(Rooster crowing in background.)

BG: So I really didn't know too much of the history of our family.

GG: Mhm.

BG: Until after my father died. Then my aunt in Japan wrote a letter. She didn't know that he had died, because I didn't know her address either. So finally I started corresponding with her. Once in a while I write to her, and she writes to me. She writes it in Japanese, so I have a hard time understanding it.

(GG laughs)

BG: I have to go to another older Japanese person. (Laughs) They translate it for me.

GG: So you...

BG: Then I'd answer in easy character.

GG: Yeah.

BG: And then, it will get there somehow. And then later, a few of the younger generation who speak Jap---not speak, but, write English, I mean, they are learning English in the schools.

GG: Do you have children?

BG: We have four children.

GG: You have one that's here now?

BG: Four children. Four boys and a girl. Two of them operate restaurants in Kauai. The Menehune and The Fairway restaurants. Fairway Restaurant is where the Wailua Golf Course is now, and this boy (the one here) works for Northwest Airlines in ramp service, and his wife is an airline hostess.

GG: Oh. So, let's go back a little now. When you got out of high school, what did you do at that time?

BG: Well, I had to help my father in the restaurant.

GG: Did you help before you got out of high school, too? Summer time and things like that?

BG: Oh, yes. Uh huh. No! After school.

GG: After school?

BG: Oh, yes. As we grew old enough, maybe about 12 years old, we were helping already. You know, doing cashier work and behind the cigarette and candy counter, and waiting behind the counter a little bit.

GG: What kind of people did the restaurant cater to? More tourists always, or local, or both?

BG: Well, local people. Local, tourists, and service personnel, because the Army beach was right there. The first Army beach was right opposite Jerry's, now. And the Army bath house was right near the restaurant. The sergeant lived right next to the restaurant. They had quarters over there, and then, the bath house was right in the back. So, well, we had mainly service personnel. Mhm. And the local people. And tourists, because those days, they had only the Lewers tours. That's all I remember is Lewers tours. They didn't have tour buses.

GG: No.

BG: And these people---these tour drivers, they love to come to our place, because we gave them half price. And the ones who took the tourists over to the Haleiwa Hotel, you know Haleiwa Hotel is where...the new Sea View Inn is now.

GG: Yeah.

BG: They'd give them free meal, but they couldn't choose whatever they wanted.

GG: Yeah.

BG: The drivers who came to our place could choose whatever they wanted from half price.

GG: But in those days, could very many local people afford to eat out or....

BG: Well, most of them were plantation, you know....

GG: Supervisors.

BG: Supervisors and lunas, they call it.

GG: Managers.

BG: And managers, and bank manager and all those---Mr. Anderson--- you know Mr. Anderson?

GG: Mhm.

BG: Uh huh. Well, he was a youngster when I was back home.

(GG laughs)

BG: So that's....what else?

GG: So you worked mainly in the restaurant?

BG: Mhm. I worked in the restaurant until I left home to get married.

GG: And when was that?

BG: In 1940.

GG: So, that was still before the War?

BG: Yes.

GG: Now how did you happen to meet your husband?

BG: Oh, my husband was operating the crashboat for the Army Air Corps, they called it those days, the U.S. Army Air Corps. Now it's the Air Force. And, uh...

GG: Well, is he from the Mainland originally, or....

BG: Yes. Uh huh.

- GG: But he's been here since he came with the Army. Was that what he was with?
- BG: Mhm. Air Force---well, he was here before then. I guess he worked with the Merchant Marine for a while, and then--- Merchant Seamen. He liked it over here, so he just joined the Air Force and came over here.
- GG: Mhm.
- BG: And we got married, and then he got his discharge in San Francisco. Oh, let's see now, and then two months before the blitz, our first son was born.
- GG: Oh, for goodness' sakes.
- BG: And we were living in Honolulu on Mokauea Street. Right close to that---St. Anthony Church.
- GG: In Kalihi?
- BG: You know, they bombed over there, too.
- GG: Somebody else told me that.
- BG: Yeah. They bombed over there, and then we could see those, what they call them, the zeros. Those Japanese...
- GG: The Rising Sun?
- BG: Yeah, the Rising Sun, overhead. Then we realized it was not just maneuvers, it was the real thing.
- GG: The real thing. Yeah.
- BG: Then, that was on Sunday. Monday, my husband had to go to work, and he didn't come back for a couple of days! You know, I got worried, 'cause he couldn't call or anything, and he was helping them take all the dead bodies from the ships that got bombed. Lots of those ships were sunk. So....
- GG: Yeah. What were your feelings at that point, being Japanese and having a new baby, and in some ways, I guess, probably, not really understanding what was going on?
- BG: Oh, I really felt bad about it.
- GG: Mhm.
- BG: And, some of the people, they....well, one Portuguese lady asked my husband, "How come you married a Japanese?" And, he just told her off. (Laughter)

BG: And then, we stayed in Honolulu for another couple of months, and then we moved over to Pearl City. That's where people evacuated. Right after the blitz and there were lots of vacant houses those days. So we moved to Pearl City, and we stayed there until Navy took over all the houses to make a Navy quarters out there. So we had to move. Went into Waianae. Makaha. For two years. All during the while my father was mad at me, because I married a Japanese---I mean, a Caucasian. Haole.

GG: I wanted to ask you what was your family's reaction.

BG: Oh, golly. Well, my brothers didn't care because my oldest brother married a part- Hawaiian girl anyway. That's...

GG: Before you married a Caucasian or after?

BG: No, no. I beat him to it.

GG: Oh. (Laughs)

BG: I got married first. In the same month, he got married, too.

GG: Oh.

BG: And my second brother got married during the War, I think. Yeah. And he volunteered for the AJA, but they wouldn't take him, because he already had a child, you know.

GG: Oh.

BG: But they gave him recognition for volunteering, and he worked at Schofield, I think, as carpenter helper.

GG: M.

BG: And while I was in Makaha, my second brother's wife asked me why don't I come back, 'cause your father's lonesome. I say, yeah, he is. He's just starting to get ignore from the rest of the family, I guess. I mean, the in-laws.

GG: He was out of the concentration camp by this time?

BG: Oh, yes. Uh huh.

GG: Yeah.

BG: And he had a fishpond.

GG: Uh huh.

BG: He got the lease of the fishpond from the plantation. Plantation had the fishpond then, but it is under the Bishop Estate. So....

GG: Did he take care and stock the ponds, or what was his...

BG: Oh, yes. So, I talked to my husband and we came back here. So, let's see now, how many years---was I away from here? My oldest boy was about 12 years old, I guess, so, I was away from here about 13 years, so, that part, I cannot tell you, you know.

GG: Yeah, right. So that was from....

BG: During the War.

GG: Right, and then just after the War.

BG: M.

GG: So from about '41 to approximately when?

BG: From '40 to....'53.

GG: So then your father was not with Sea View Inn anymore, after the War? Is that correct?

BG: No. Uh....

GG: They just took it over, took it away, or....

BG: Took it away, so my second brother finally was able to get Gerry's back. I mean the old Sea View Inn after the War.

GG: Mhm.

BG: He was able to get that lease back. But, had to, I guess, it had to be an American citizen. I don't know whether he got it after the War, or during the War. Well, the War was just a few years, anyway.

GG: Yeah.

BG: Anyway, he got the lease for that place, and then he operated Gerry's.

GG: And it was called Gerry's? I see.

BG: His son's name was Gerald, so Gerry's Sweet Shop. And then he sold that when his wife left him.

GG: M.

BG: So....then, during the War, my older brother opened up this place over here. Let's see now, after this Korean man took over the place, I think he went bankrupt, and nobody was operating that place, I think. And part of it burned, somehow. So, they started, from, just something like a garage. My father started, what you call, remodeling the place, and all that. He was very good at that. I mean, he had good ideas about the, old-fashion restaurant. So finally, they built it up, just one floor. Wooden building. And he operated that until, finally, my brother sold it. When was that, now? He sold it in....forty....no, he sold it in '50s 'cause **we** came back in '54, I said, didn't I?

GG: '53.

BG: About '55. No, wait a minute, no, he sold it before then. I think that he sold it before we came back over here, because by that time, he was living with my father. You know, he sold out the business, and then, came to live at the fishpond with my father.

GG: Tell me more about the fishpond. Is that the one that's sort of at the bottom where Kawailoa is, or....

BG: No. Right here. It's right back of this place.

GG: Oh.

BG: It's on the side of the road right here, before Haleiwa Sands.

GG: Hm. I'll have to look when I go out....

BG: Yeah. He sold the restaurant to Tommy Tsujiguchi. So Tommy, he ran that place until his lease run out. And then, Mr. Alexander, who owned the property--Mr. and Mrs. Alexander they leased it to a man from Honolulu. Kobayakawa. And then, he opened up a restaurant called the Crustacean. And they went bankrupt, because Mr. Alexander wasn't much of a businessman, because he expected the business to be running in good shape in a few years. It takes quite a while for anything to...

GG: Yes, that's true.

BG: Well, so, the man had to quit, and then Marian Harada who has the Dot's, she took over. She bought the building from Alexander, and she operated that until, no, no, no, no. Wait a minute, no, Marian didn't buy that building. Dr. You did.

GG: M.

BG: You know, he used to be with the Olympics team.

GG: I don't recognize the name.

BG: Dr. You. Y-O-U. He was Korean. Marian leased the place from him, and she ran it until Dr. You sold it to Mr. Gross. I think he's an engineer for the plantation.

GG: Yeah, that name I recognize.

BG: So, I guess he thought Marian was making quite a bit of money, so the rental went up. Everytime the rental would go up, and, finally, Marian, being a good businesswoman, she decided she better get out.

GG: Yeah. While she could, yeah? (Laughs)

BG: Uh huh. So she got out, and then this haole man, I can't think of his name, and a Japanese woman, they ran the place for a while, and then they sold out the business.

GG: Well, during the time that your father had it, what kind of foods were served? Uh....

BG: Oh, American food. Seafood. Mostly American food. Mhm.

GG: And at home, what kind of food did you folks eat?

BG: The same.

(Laughter)

BG: Well, when we were growing up, my aunt used to cook us Japanese food. You know, they're very economical. They put a little bit of meat and what not and then lots of vegetables, and all that seasoning.

GG: That's the way I still eat today, to be economical.

BG: Oh, yeah. But too much seasoning was not good for my aunt. My aunt finally got the diabetes.

GG: Oh, boy.

BG: You know. But she was a good cook. Oh, we used to love to eat with her. So, here I am down at the SeaView, and growing up, and I'd get ono for that Oriental food and first chance I get, I'd run down to ~~we~~ used to live in this same house. It was facing the other way.

GG: Oh.

BG: So I'd run home. Well, we slept over there, see, so....

GG: At your aunty's, you mean.

BG: Aunty's, uh huh. Well, before then, we lived back there where the Tojo Farm is now.

GG: M.

BG: My father used to have honey bees. That was before he operated any business. Oh, but I'll tell you...

GG: M. Your Father sounds like a very versatile man!

BG: Before my father acquired the Sea View Inn, he and a friend, Mr. Norishigi--he had the capital--they built this Surf and Sea building. And it was one of the most modern building in this whole area, at that time. So, he opens up a little something like a sandwich shop. Odds and ends, candy and what not, but they went bankrupt, because it was too modern for this ....(Laughs)

GG: This area.

(Laughter)

BG: And, after that he...

GG: This was before the '30s, too, when he did that, or....

BG: Let's see now, yeah. Mhm. Cause I was born in 1917. That was 13 years....yes, I was only about six years old.

GG: Oh, my goodness.

BG: So '20s.

GG: Yeah.

BG: In the '20s. And that's when my brothers went over there, to live with my father, because, he had quarters upstairs. He had the rooms upstairs where he could rent some of the rooms, and then, he had the one room for the dentist. Dr. Chang, he used to come all the way from Honolulu to practice dentistry upstairs every weekend.

GG: Hm. And your father never married again?

BG: My father never got married again. I was two years old when my mother died. I hear that the Japanese---the Buddhist priest and his wife wanted to take me back to Japan as their daughter. But my grandma says, "Nope." She says, "I want my grandchildren to be together." So...

GG: How many of there were you in the family?

BG: Just the two---two brothers and myself.

GG: Oh.

BG: And, now, what else....

GG: Well, do you remember when you were going to elementary school or intermediate school? How did the kids all get along with each other? Was it mostly Japanese in those days, or....

BG: Mhm. Mostly Japanese, Hawaiian and Portuguese.

GG: Oh.

BG: Chinese. That's about all. Not too many haoles.

GG: Right, right, yeah.

BG: 'Cause when the haoles started coming, I tell you, they gave the haole kids a bad time.

(Laughter)

BG: Well, there were few haoles around. You know, the plantation's supervisors' children. But, I don't know how they got by. Well, they were alright, I guess. I guess they just grew up with them, so they were alright. Oh!

GG: Did you...

BG: Everybody got along fine! Those days.

GG: Yeah. Did you go to Japanese language school?

BG: Mhm. My father says, "Japanese school....if you don't go to Japanese school, you can't go to English school."

(GG laughs)

BG: I mean that was a threat.

GG: Right. Right.

BG: So, we got worried and we had to go to Japanese school. It was good because that way I can understand, most of the speeches that Japanese used nowadays.

GG: Yeah.

BG: But the real Japanese? Boy, that's real hard to understand.

GG: Yeah. My daughter is taking Japanese in, intermediate school, and she really likes it...

BG: Mhm.

GG: ...and she talks with the older lady across the street, and I think the older lady---well, she's so nice. I guess she's so pleased that this little haole girl is trying to talk to her...

BG: Mhm. Mhm.

GG: ...but she really takes her time, and talks to her so my daughter can understand, too.

BG: Oh, that's good.

GG: So I hope she'll go on with it, because I think it's...

BG: 'Cause all you have to do is ask, "What does that mean?"

GG: Right.

BG: I do that, too with these older ladies whenever they say a certain word and I can't understand it. I went to Japanese school for 11 years, but after I left the school, I never used Japanese. Everything was English. Even my father spoke English to us.

GG: Hm.

BG: Only one I spoke Japanese to was my grandma.

GG: Hm. So, even when you were little, then, English was used at home.

BG: Mhm. Yes.

GG: 'Course, I guess your father because of his business...

BG: Mhm. He just went to English school for three years. That's all. But, by golly, he was a politician. You know, he became an American citizen after the War. But, before then, he used to help all the politicians. He knew all the politicians even from Hiram Fong...

GG: Mhm.

BG: ...his brother Leonard, and, Governor Burns, and, Mr. Blaisdell, and....oh, all those old timers.

GG: Oh.

BG: Every one of them he knew, and he helped, you know, whoever he liked he helped.

GG: Right.

BG: Mhm. So we learn about politics quite a bit, through him. But, we never did go into it.

GG: Now, did you do any kind of work besides, working in your father's restaurant?

BG: My husband, he wouldn't let me work. He says, "You take care of the children." You know? And, so all these years I didn't work except for about nine months part time at the Waiialua Post Office. I mean, Haleiwa Post Office. Mr. Nishiyama's missus was a classmate of mine.

GG: I see.

BG: And we were good friends. So one day he says, "There's an opening," for part time job. Why don't you take the exam." So, as a joke, I said, "Okay." So he says, "Well, come over on a certain day." So I went over. A boy that just graduate from high school, he and I, we took exam. He flunked. I passed.

(GG laughs)

BG: After so many years, away from school? My goodness! Ah, it was something.

GG: I bet he was a little....embarrassed that Mama passed, and he didn't, huh?

(Laughter)

BG: Well, I didn't know much about exams and what not, but at least, I had a hunch that if I didn't know something, if I didn't know an answer, I better skip that and take off.

GG: You did?

BG: So I just kept on going.

(Husband comes in, offers refreshment to interviewer.)

GG: Well, I wanted to ask, if you stayed in the Army the whole time, or Air Force, rather?

Husband: No, no, no...I retired from the Civil Service for the Navy.

GG: M.

Husband: I used to be the one that, handled all the big shot admirals and all. War, right on through.

GG: Oh.

BG: He was with Housing.

GG: I see.

BG: Navy Housing.

GG: And how did you two first start dating, or what was....

Husband: We didn't.

BG: We didn't really date. He always tells me he felt sorry for me because I worked so long in the restaurant, from daylight to when we closed. That was quite a few hours, and no pay.

GG: Oh, boy, so you were worse off than working in the plantation for ten cents an hour.

BG: Uh huh.

GG: Or ten cents a day.

BG: Well, the money I had was from tips, whatever tips, but they all knew that I was the boss' daughter, so you don't get as much tip as the other waitresses.

(BG laughs)

GG: But during the War, from what I have heard from some other sources, the servicemen didn't seem to care about their money. They spent it freely, and did they tip freely, too, or....

BG: No, not that much. They spent it more---well, they left a small tip if you give them good service.

GG: Oh.

BG: Oh, we used to treat them nicely, decently, and give them good service, so they really appreciated it. They said, "Oh we like to come over here, because we're treated nicely."

GG: How big a staff did you have, or how many people worked there?

BG: Oh, let's see now, we had one girl during the week besides myself, and on Sundays, we had about three or four girls extra.

GG: And then, did you do cooking and clean up and a little bit of everything, or did you primarily...

BG: We had a cook and a cook's helper. I mean, pantry side.

Husband: When I married her, she couldn't even cook rice.

BG: Yeah. I couldn't cook, because they wouldn't let me in the kitchen.

(GG laughs)

GG: How come?

BG: They just wanted me to stay outside. Take care of the business outside.

GG: Yeah. The cashier. Did you wait on the tables, too, or....

BG: Oh, we waited on the tables, too.

GG: Yeah.

BG: Behind the counter and all that, but mainly cashiering until my little cousin started helping us be cashier, He was a good cashier, too, and he was only about 10 years old.

GG: Hm. But, in those days, I guess you could work no matter what age, huh?

BG: Uh huh. So I guess they gave him a little bit of money. I didn't know much about the financial side. At least, my father got social security cards for us.

GG: Oh, well, that was good. So, and then, after you got married, you didn't work other than for a little short time at the post offices?

BG: Mhm.

GG: So---well, how did the two of you decide to get married, and if I'm getting too personal, tell me, alright?

BG: No, that's alright. You ask him.

(GG laughs)

Husband: Well, she followed me around with a mattress on her back.

(BG laughs )

BG: That's what he said he's going to tell you.

(GG laughs)

GG: Followed around with what?

BG: Yeah, he...

Husband: With a mattress on her back.

BG: Mattress on it....

GG: Oh.

(Laughter)

BG: That's an old saying, I guess.

GG: Yeah. Yeah. I heard about it in the plantations.

BG: No, he told me...

(Laughter)

BG: ...no, he told me---no, I never carried mattress on my back.

(GG laughs)

BG: We never got together for anything. Anyway, he said, "If you would decide to get married," he says, "let me know, huh?"

Husband: Yeah.

GG: And so you let him know, huh?

BG: Let him know, because...I found out that he was leaving. I talked to my brother about getting married, and he says, "No. I want you to marry a local boy. So you can come back and help me." You know, "Help us at the restaurant." And then, one of the boys who worked under him came and told me, he says, "You know, Gibson's leaving in October." That's when I went over to Mrs. Schmidt. Mr. Schmidt is---I mean, Sergeant Schmidt used to take care of the Army beach and then the bath house, and all that. And so, they started working....(Laughs) the secret service went to work.

(Laughter)

GG: So he couldn't leave, huh?

BG: So, the secret service went to work, and finally another sergeant and his wife were witnesses for us. And we got married in Waipahu.

GG: So, did you have a Service wedding then, or....

BG: No, just a....

GG: Small?

BG: We called it Justice of Peace.

GG: M. And did any of your family attend the wedding, or....

BG: No, no, no. They didn't know I got married...

GG: Oh.

BG: ...until they found my letter. I left a letter behind, in the post office.

(GG laughs)

BG: Um, you call it elopement.

(GG laughs)

Husband: It was something for a haole to marry Japanese, then in those days.

GG: Well, what was the reaction of the people you (To husband) were working with? Did it upset them at all, or....

(BG laughs. He shakes his head no.)

GG: So tell me, now you said you lived in Kawaihoa, right, when you were small.

BG: Mhm.

GG: What was it like up there or the house you lived in or....

BG: I don't remember that part, because I was really young when we moved down here.

GG: I see.

BG: So after my mother died---oh! You've heard of the epidemic they had in 1919? My mother was expecting another child, and she caught that epidemic---you know, she caught that, what they call it---the...

Husband: Flu.

BG: They call it, uh....

Husband: Influenza.

BG: Eg-eg---A-G-U-E.

GG: Yeah, I've heard of it. I don't know how to pronounce it, either.

BG: Yeah, yeah. Eg-eg-eg, I guess. Anyway, that's what the doctor called it. I was looking in some papers in the file, and I found my mother's death certificate.

GG: M.

BG: And, this Dr. Yamamoto had that written down. I think it said A-G-U-E. Anyway, it was the flu.

GG: M.

BG: What they call it? They call it the Spain--Spanish flu.

GG: Was that the time of the strike?

BG: Yeah.

GG: Yeah.

BG: During the strike.

GG: Your father wasn't plantation, though.

BG: Yeah, he was working at the plantation store, I think, because during the strike, people were having a hard time getting food because of the strike.

GG: Right.

BG: And my father was helping out those people, and so they remembered him, because he was so helpful to them. I don't know whether he took the food from the store to give them, or whatever, just to help them.

GG: Oh.

BG: Mhm. So I don't know too much about that.

GG: Oh. We had heard that there was another, I believe, Japanese fellow who left the plantation at that time, and grew vegetables and what not to help the people. Evidently he saw that the strike was...

BG: What is his name?

GG: I don't remember the name...

BG: You don't remember the name?

GG: ...right now. I'd have to go back and check.

BG: M.

GG: But, that was his way of helping. That was the Filipino Strike, I think, wasn't it? Or was that the Japanese Strike?

BG: In 1919?

GG: Yeah.

BG: I don't know. I think it was the whole area, I think, plantation strike.

GG: Oh, was your family evicted from the plantation, and your mother...

BG: I think so. They were evicted so we came...

GG: ...was expecting, and ill at the same time?

BG: Yeah, she died. Uh huh. We were still up at Kawaihoa, I think then.

GG: M. And then, was that when you moved down into Haleiwa?

BG: Mhm. Mhm.

GG: And you lived in this same area, right here, or....

BG: Yeah. Uh huh, where Tojo Farm is now.

GG: Yeah.

BG: Have you ever been to Tojo Farm?

GG: I've been by it. I've never been through it, so, uh....

BG: Uh huh. Well, we lived in that area. We were quite small, and I can barely remember anything before then. Just what other older people used to tell me.

GG: Mhm.

BG: We lived in a certain area, and you know, how pleasant my mother was, and all that. 'Course, I never knew my mother, 'cause I was too small.

- GG: Do you remember any of the games that you used to play as children, or did you ever have time to play, or....
- BG: Oh, yeah. Oh, yes, when we were youngsters, we used to play hopscotch, and, I don't know what you call that. You know you cut a stick...
- GG: String? Oh.
- BG: ...about this much, and then, you have another stick about this long, and it's cut diagonally. And then you hit that thing, and then....
- GG: The stick flies?
- BG: Hit it up in th...yeah. And then you measure?
- GG: Oh, yeah.
- BG: With the stick? What do you call that?
- GG: Joshua Lee told us about that.
- BG: Yeah. Uh huh.
- GG: I think he finally talked to some other people and they told him it was called "Peewee," I think is what they called it.
- BG: "Peewee." Oh, yeah, yeah. That was it!
- GG: Yeah. (Laughs )
- BG: "Peewee", and "Bean-bag." We used to collect some of that koa. Koa seed, or Job's Tears seed, and then, make bags out of it, you know, and then we play "Bean-bags."
- GG: What kind of cloth or material did you use?
- BG: Cotton.
- GG: Oh.
- BG: M. Cotton material. Most of the material was from rice bag, I guess, huh.
- GG: Yeah. That's why I wondered.
- BG: Because our underwear was rice bag, anyway.
- GG: Yeah.

(Laughter)

Husband: Aunt Jemima.

BG: Aunt Jemima. Let's see now, what else game was there? Oh! You get some of those seeds and then you throw it? And then you put your finger and space. As long as you can...no, you didn't have to do that. You just hit it. Hit the other bean. I don't know what you call it.

GG: Sort of like marbles with beans, or...(Laughs)

BG: With your finger. Fingernail.

GG: Yeah.

BG: And then, if you hit that right, without hitting anything else, well, you picked that up and that's yours. And then we used to play jacks, huh.

GG: Mhm. What did you use for jacks?

BG: They had jacks.

GG: Oh, they did? Way back then?

BG: Mhm. Jacks and a ball, you know.

GG: Yeah. M.

BG: And, uh...

Husband: Uh, how long have you been in the islands?

GG: In the islands? Altogether, about 12 years. But I lived here 10 years, was gone 11 years, and now I've been back 2 years.

BG: Oh.

(Laughter)

GG: But, I married local boy here, though, and my children--two of them--were born here.

BG: What is your name?

GG: Gouveia.

BG: Gouveia. Oh. Uh huh.

GG: My...

Husband: You don't make the Gouveia sausages?

(BG laughs)

GG: No. Unfortunately, not that branch.

BG: Gouveia.

(Laughter)

BG: Uh huh.

GG: Well, what about as far as Japanese customs? Now, when you were growing up, were there certain Japanese festivals or customs that you practiced at home, or....

BG: Mhm. Every New Year's, we had to eat certain food. They had that blackbean, and then they had that codfish roe roll I think. They call it kazunoko.

GG: Mhm.

BG: We had to eat that. It comes dry, and then you soak it, and then we have to eat that. Boy, crunchy and, ooh, ugly tasting thing, you know.

(GG laughs)

BG: And my uncle says, "You have to eat that." So we just put it in our mouth, and we chew it a little bit, and while he's not watching, we spit it out.

(Laughter)

BG: You learn that from all the Japanese, too, you know. In the morning, you have to take a bath, first. Then you had that ozoni, they call it. It's a broth, that they make out of a certain kind of ingredients. I never did have to make that, so....my aunt used to.

GG: Mhm.

BG: Because we were young then. And they put with mochi, you know.

GG: Did you have to help make it?

BG: No.

GG: Mhm.

BG: That's why I couldn't cook.

(Laughter)

BG: We didn't have to do anything.

GG: Oh. Lucky!

BG: All I had to do was help clean house. That's all, when I was a youngster. And when we were old enough to go to work at the restaurant, all we did was wake up in the morning, go over there, and come back home at night, sleep, and that's it!

GG: Yeah.

BG: In the house.

GG: M. Did you belong to a church as such when you were growing up, or....

BG: Well, we had to follow our parents, eh.

GG: M.

BG: Well....my mother died, and then her ashes was up at Kawaihoa, at the---they call it, um....

GG: We've been up there.

BG: Yusenji.

GG: Yeah.

BG: Yusenji, they call it. And they had services for the dead every so many years. First year, the third year, the seventh year, the thirteenth year. They go by odd numbers, and, we had to go to church.

Husband: I...

BG: Otherwise, we never went to church. (Laughs)

(Husband says something to someone outside)

GG: M. I was wondering---I just wondered if there were any special, oh, religious services, or Japanese customs, bon dances, or did they have those down here, too, at the....

BG: Oh yes. Uh huh. They had bon dance, uh huh. Mhm. They're not very large now. I mean, the members aren't so much now.

GG: Did you participate when you were younger, or....

BG: No. I could never dance that thing!

(GG laughs)

BG: I'm a clod.

(Laughter)

BG: When it comes to dances.

GG: Or through Japanese school, did---at school did they put on pageants, or....

BG: Oh, yeah. Spring Festival. Springtime, we all had to get in groups, and then every grade would have a certain dance they will participate in and, I tell you, I was so darn clumsy, it took me a long time to learn it.

(GG laughs)

BG: Hoo.

GG: And where did they have those programs? At the school itself?

BG: At the Japanese school.

GG: And then, the parents or whatever, came to watch?

BG: Mhm. Mhm. (Chuckles) Then Saturdays, we had the sewing lessons. Japanese kimono making, and Japanese sewing.

GG: Yeah, have you carried...

BG: I've forgotten all that.

GG: (Laughs) Have you carried on any of these traditions with your children, or....

BG: No.

Husband: They don't know. They...

BG: They are Americanized. (Laughs)

Husband: I got one daughter married to a Japanese boy, and she's sending the kids to Japanese school.

BG: Now.

Husband: She had to go to school to learn how to speak Japanese to keep up with them.

GG: (Laughs) So the culture is returning, huh?

Husband: Yeah, this youngest one here, when he was in the Service, he went to Okinawa, and he went to school to learn to speak language, Japanese language.

BG: And he was in the Air Force.

GG: And do you speak any?

Husband: What?

GG: Do you speak Japanese?

Husband: Me, I don't speak nothing, but dirty words.

(Laughter)

GG: Haole, through and through.

(Laughter)

Husband: Yeah, yeah. For three months I couldn't speak nothing, cause I had this stroke.

GG: Oh. Well, you sure seem to be doing fine. How long ago has it been?

Husband: At '71.

GG: No, how long ago did you have it?

Husband: At '71. 1971.

GG: Oh, I see.

BG: Seven months after retirement, he got the stroke...

Husband: That's about five years.

BG: ...retired.

(BG's son and daughter-in-law enter. Interview ends.)

END OF INTERVIEW

Tape No. 1-51-2-76

ORAL HISTORY INTERVIEW

with

Barbara S. Gibson (BG)

July 13, 1976

Haleiwa, Hawaii

BY: Gael Gouveia (GG)

GG: This is an interview today with Mrs. Barbara Gibson at her home in Haleiwa and the date is July 13th, 1976. Okay, we were talking last time, some about the restaurant and I wonder if you could describe to me what your work was like in the restaurant. What exactly did you do?

BG: Everything.

(Laughter)

BG: Except cooking.

GG: Well, can you elaborate or go into little more detail?

BG: Well, I usually open the restaurant, and did all the cleaning. You know, janitorial job and got the thing ready. You know, the place ready for business.

GG: Setting tables and....

BG: Well, getting the place cleaned up, you know. Get it all ready.

GG: And then you did the waitress work, too, is that right?

BG: Did cashier work behind the counter.

GG: And cashier?

BG: Waitress. That's about it.

GG: And you did this from---what age were you when you first started?

BG: Let's see. I started helping when I was about twelve years old, I think.

GG: And you worked there until right about the War time, or....

BG: Until I was 23. (Chuckles)

GG: 23. Oh, when you got married. (Laughs)

BG: That's when I went out and got married.

GG: And how did the customers treat you, especially as a very young girl working there? The clientele, of course, you mentioned that they knew you were the boss' daughter. Did you find a difference in the treatment, say, by the local people or the tourists or military people, or....

BG: No. Just about the same. Well, it's the way you treat them that they treat you.

GG: And was this about the only restaurant of any size on this side at that time?

BG: Mhm.

GG: Okay. And could you tell me a little bit more about your husband's job and what he did?

BG: Well, he was with the Crash Corp.....Army Air....(to husband) Army Air Corp? In the Army Air Corp.

GG: And then, did you mention that he went into housing or something after the War? Was he involved with....

BG: Yes. He was with the Navy Civil Service.

GG: Helping to find housing for Navy personnel, or....

(MG=Mr. Gibson)

MG: I was in charge of all of the maintenance.

GG: The maintenance of the housing. I see.

MG: Five thousand houses.

GG: Hoo boy! (Laughs)

MG: That's what I was doing when I retired.

GG: And when did you get into that?

MG: Oh....1950.

GG: So it was after the War, then?

MG: Yeah. Yeah. During the War, I was working at Landing C, running

a service station, the Landing 0 when the War broke out.

GG: Oh, for heaven's sakes. That was a service---or a military service station, or...

MG: No, no, no. I was civilian. I got out of the service nineteen and forty. Before the War.

GG: I see. But you stayed here?

MG: No. I went to the States and then I come back here, and the War broke out December 7, 1941. And I stayed with the Civil Service all the way through until I retired.

GG: What were you doing the morning of December 7th? What do you remember?

BG: Well, we were living in Honolulu. Mokauea Street. And we were awake.

MG: Well, tell her what you were doing.

BG: Well, let's see now. What was I doing?

MG: You don't remember?

BG: Well, he remembers better than I do. (Laughs)

MG: On that morning of the 7th, we were fixing to go around the island. And me and the other guy was arguing who was going to drive. And about that time we were standing out there waiting for the wahines to get ready, then, we saw the planes circling over. And smoke coming out from Pearl Harbor, though. Then we knew it was it, and we didn't go anyplace, therefore.

GG: (Laughs) But since you were a civilian, did you have to report?

MG: No, I reported the next morning. Then stayed in the Navy yard for two days and three nights, hauling dead bodies. All during the War. All during that time.

GG: How did you happen to get that particular duty?

MG: Well, it's military, and the moment a colonel in the Marine Corps walked over and give you a rifle.....and we had to take over all of the--- the guards, they called in with trucks and all for the Chinese cannot stand blood. And they run all Chinamens out of the yard, and then we taken over hauling dead bodies.

GG: That must have been an experience.

MG: Yeah.

- GG: (Laughs) Okay. So you--were you Honolulu at the time that your father was interned then. Right? Do you remember much about that or what the family's reaction was, or.....
- BG: I don't know. I guess, they must have resented it, too, because, you know, they took the business away from the family, because my father was an alien. And then they took him, you know, concentration camp. I think it was at Sand Island. And they held him there until they were sure that, you know, he had nothing to do with Japanese in Japan, or...
- GG: Do you know if he had any support from the community, or did people write letters for him, or do you know anything, as far as how they went about the investigation?
- BG: No. I don't really know. I should have asked my father more, you know, but, I wasn't that nosey type, so I rest. (Laughs)
- GG: Yeah. Was any of the family able to go and see him at all while he was there?
- BG: I don't know. Because I was in Honolulu, and I didn't have transportation to come out, that's why.
- GG: And how long was it that he was actually in the concentration camp, or do you remember?
- BG: I think it was just several months.
- GG: Okay. And you said that you had worked at the post office for a while, too. What was your job at the post office?
- BG: Oh, just....what do you call that, now....(Postal Clerk.) But, you know, when you sort out mail---I mean, you put the mail in the boxes and change address....
- GG: Did you work behind, then, in the back part, rather than at the front counter, or something like that?
- BG: Oh, yes. In the back. Well, we had to do a little bit of counter work, too.
- GG: How big was the post office? Not too big, I guess.
- BG: No, just in a little courthouse, you know. Waialua Courthouse. Now it's a bigger building.
- GG: How many employees did they have at that time?
- BG: Five. Including the Postmaster. But I was just a part time worker.
- GG: And how long did you work there?

BG: Just nine months.

GG: Nine months. What year?

BG: Let's see. I really can't recall. (Chuckles) Because, it's over ten years, anyway.

GG: Okay. And were your children born in a hospital or at home?

BG: At home. I had a midwife. Spanish midwife. She was really a good midwife.

GG: That was in Honolulu or in Waialua?

BG: Let's see, now. One in Honolulu, and three in Pearl City.

GG: I see.

BG: In the peninsula, you know, where the Navy had already taken over.

GG: And did you have the same midwife for all four of your children?

BG: Oh, yes.

GG: I see. And how did you happen to hear about her, or know of her, or....

BG: We had a landlady in Honolulu who had this midwife, and she praised her highly, so I thought I'd try her out.

GG: Can you tell me a little bit about the procedure? The reason I'm asking, we've heard very little about midwives. And it's interesting that you should say the one you had was Spanish, because the only ones that we've heard about in Waialua so far are Japanese.

BG: Japanese.

GG: And then one person mentioned that there was a Portuguese lady who was a midwife out there, too. So....

BG: I don't know that one. Well, as soon as you're sure that you're going to have your baby, you call her and then she'll come. In about two hours, she's there. Or, you know, earlier than that. As soon as she can, anyway. And she stays with you until the baby's delivered.

GG: And then, what is the procedure at that time? Boiling water, or.... I don't know very much about having a baby at home. (Chuckles)

BG: She comes and she examines you. And then she knows just about how soon you're going to have the baby. And....she helps you. Whenever you have your pains, you know, she's rubbing your back, or doing whatever she can to help you, eh. You feel so relieved and very

confident of her.

GG: Did you have any trouble having any of the babies? Or they were all healthy and normal deliveries and things like that?

BG: Normal. All normal.

GG: Do you know what would happen if, say, it had been a breach birth? Are they trained to take care of that and turn the baby, or....

MG: She was under a doctor's care all the time.

BG: She was with a doctor. I mean in case of any complications, she'd rush you to the hospital.

GG: I see.

BG: Have the doctor take care of you. She even delivered triplets.

GG: Oh, for heaven's sakes!

BG: She rushed them all, you know, to the hospital to have better care. Being triplets, you know. I had every confidence in her.

GG: What year was your first baby born?

BG: '41. October.

GG: Was it still a common practice at that time to have a midwife, rather than go to the hospital, or....

BG: Oh, yes.

GG: 'Cause I know later on, most people had their babies in the hospital.

BG: Well, the last one was born in 1950.

GG: And there was no complication? Did you see a doctor at all during your pregnancy, too, or....

BG: Oh, yes. By the time you're seven months gone, you have to go to the doctor and have a checkup.

GG: And they had no objections about a midwife rather than hospital...

BG: No. Because I went to the doctor that was connected with the midwife.

GG: Anything else that you can remember?

BG: I think a midwife does the job, 'cause she tends to you all the while. And you don't have to be afraid.

- GG: What would happen if, say, you and somebody else down the street were having a baby at the same time?
- BG: You mean with the same midwife? No, that wouldn't happen.
- GG: It doesn't work? (Laughs)
- BG: Because she was all the way from Honolulu, and...
- GG: You said your last three were born in Pearl City.
- BG: Mhm.
- GG: So when was it that you actually came back to Waialua?
- BG: Well, from there we moved to Makaha. Waianae. For two years, and then we came back here in fifty....three.
- GG: '53?
- BG: Mhm. So there's a big...
- GG: Gap there, yeah. From about '41 to '53 you were gone.
- BG: From '40. Uh huh.
- GG: Okay. Tell me about when you were younger, and you said you lived up in Kawaiiloa, right? Yeah. Do you remember anything about....did you have to help with household chores at all, or...
- BG: Oh, I don't remember anything about Kawaiiloa. Just the older friends used to tell us, you know, that we lived in Kawaiiloa, and.....
- GG: Oh, that's right! 'Cause you moved down right here after you'd lived in Kawaiiloa.
- BG: I was about three years old when we moved out here. And we lived....
- GG: By Tojo Farm? Right, well, when you were growing up there and before you started working in the store, did you have household chores at home that you did?
- BG: My aunt took care of us. I did the sweeping, you know. Sweeping the house and tending to the younger children, you know.
- GG: Well, could you tell us a little bit about....you know, we assume because we live today that you had vacuum cleaners and all that, but we know you didn't....what was cleaning the house like in those days?
- BG: Just sweeping it out. I don't remember mopping the house. We just swept the house, because....only place that really got soiled was in the kitchen. Because the other rooms had the goza. And we couldn't go in there with our slippers or anything.

GG: No.

BG: You know, barefoot.

GG: Did you have furniture at all, or everything was pretty much on the floor, or....

BG: Well, we had to sleep on the floor, on those...

GG: Futons, yes?

BG: Futon, they call it. Tatami and futon. And well, let's see, in the kitchen we had a wood stove. And....my aunt did ironing with one of those charcoal iron.

GG: Did she have an ironing board or she do it on the floor, or....(Laughs then whispers) I can't remember.

BG: She must have had an ironing board of some sort, but I hardly ever watched her, you know, doing it, because we were so busy playing, too. (Laughs)

GG: Yeah. Did you ever iron with one of those charcoal irons?

BG: No. I never had to iron or do anything like that. All I had to do was, maybe, heat the water. And, oh, my uncle had some pigs, and we had to help feed the pigs and clean the pens and help....with the swill cooking. (Especially, we had to chop all of those weeds--those pig grass, we used to call it--to get it ready for the swill cooking.) But my uncle did the heavy work.

GG: Did that take quite a long time, though, to cut the grass and....

BG: No. An hour or so.

GG: And that was a daily chore, or....

BG: Just about. We had one of those grass grinder, you kow, that cuts the grass.

GG: Is that like a mower or...

MG: No. A grass choppers.

BG: You know, you just grind, I mean, used to have...

GG: Feed the grass into it?

BG: Feed the grass and then you chop it.

GG: How did you get the grass, though, to put into it?

BG: Well, my uncle used to take us all the way to Mokuleia. You know where the Campbell Ranch used to be? They had those pig grass there, and we had to take a sickle and cut the grass and put it in the bags and bring it home. And then....

GG: Feed it into the grinder.

BG: Mhm.

GG: And then what about as far as eating was concerned? Did you eat in the kitchen, or....

BG: Oh, yes, we had a big table. We had to eat anything that was on the table. And we couldn't talk or swing our legs like the kids do now days? Everything had to be silence.

GG: But you did have play time and that was the time to let out your hostilities and have fun, or whatever.

BG: Oh, we hardly had any hostilities, although I used to be jealous of my cousin. She was a year younger than myself. I guess because I didn't have a mother.

GG: Yeah.

BG: So, I'd fight with her, you know. And I'd get punished.

(Laughter)

GG: What kind of punishment?

BG: Oh, Grandma used to punish us. (Laughs) Oh, she'd, you know.... spank us or something.

GG: Did she spank you with her hand or with a switch, or....

BG: Well, with a switch. (Laughs) And once we were playing. Well, my uncle had some chickens, too. So, we'd go down, you know, where the chickens are and we'd pick some of those eggs and then, my cousin and I, we'd go and get a little skillet and fry some eggs, you know. Play house. The real way.

(GG laughs)

BG: Yeah. We used to have fun that way. And then we'd get caught, you know. And then we'd hear our uncle calling us, come up the hill, you know, and there he is waiting with the broom.

GG: Oh boy.

(Laughter)

GG: Where did you cook the eggs, if you were doing that?

BG: Oh, we used to....

GG: Make a little fire?

BG: Yeah, fire, you know, with stones all around and make a little, something like a barbecue place.

GG: Just out whenever you were playing, or....ever have any fires that way?

BG: No, no. We were very careful. But we had to go and steal some kerosene from my uncle, you know. And my brother, my oldest brother happened to be sick that day, and he caught us.

GG: Oh boy.

BG: So he told our uncle, and...he was waiting with a broom. But, we were pretty fast. We got away.

(Laughter)

GG: And what about when you were going to a school, then, in terms of the discipline in the schools. What kind of punishment if kids misbehaved at school or talked back, or....of course, in those days, I don't think many people talked back period. (Laughs)

BG: The kids were all, you know, they respected their teachers those days. But, if we were to be punished, she'd have a ruler. Ruler? And she'd give you one on the hand. (Laughs) But I never did get any. Then, especially the boys, you know, they'd swear sometimes. They'd ask one of the student to bring soap. She's going to wash the child's mouth out with soap.

GG: Did she ever do it?

BG: Mhm.

GG: I think that's kind of what more kids need more of today.

BG: Oh, she'd make the child bite into the soap, you know. And the soap...

GG: Not let him get any water for a while?

BG: No. Just happened that I took the soap and then one of the boys got punished. So he says, "You wait until after school." Say, "I'm going to give you licking." Oh, well...

GG: What kind of soap did you have in those days? Did you make your own

or did it come from the store, or....

BG: Oh, they had store soap but I remember my uncle made some soap out of, you know, washing soap. Clothes washing, brown soap? I remember he melted some hog fat and used some lye in it. But I don't know what else he put in it. You know, we were so small we didn't pay too much attention. But he made some soap.

GG: Did he make it regularly?

BG: Mhm. Mhm.

GG: And what about shampoo? What did you use in the way of shampoo back then, or....

BG: Well, we used soap. No shampoo.

GG: Did you ever use the shampoo ginger for washing hair?

BG: No.

GG: I thought of a couple of other things along that line. Oh, you mentioned about the washing, now. How was the washing done?

BG: She had a tub and she scrubbed; you know, it's one of those washboards. But then I noticed a Hawaiian woman lived near the fishpond. She.... used to, you know, soak the clothes and then she'd have a stick. Flat stick, you know, and she'd beat on the clothes, and then get it cleaned that way. And wash right by the fishpond there.

GG: And did you hang them up then? Or how did you get them dry, or....

BG: It was hung up.

GG: 'Cause I kind of wondered did they have clothespins then, or....

BG: I think so. But my aunt, she did washing for people. And she went and cleaned house, too, you know. And she really worked hard to help support us.

GG: Did the people bring the laundry to her or did she go and pick it up?

BG: She went and cleaned houses so I think she brought them home, you know, and then washed it and took it back.

GG: Did she keep doing that for a long time, and....maybe get a washing machine to help her out somewhere along the line?

BG: Oh, finally she got a washing machine. And by that time, she was just doing our family wash.

GG: And did you folks have a car at that point?

BG: Oh, yes, my father was so modern, you know. He always made sure he had a car. He had a car for himself, and he had a car for my uncle. You know, transportation. Let's see now. It's a Model A, I think. We always had transportation.

GG: Do you remember how early it was when he had his first car?

BG: I think in the early....goodness, I was about six years old when I remembered he had a car.

GG: So in the early '20s?

BG: Early '30s. I was born in 1917. From the early '30s.

GG: Okay. What about communication with other people? You know, did your aunt or your father or anybody write to people in the old country in Japan?

BG: I know my aunt wrote....

GG: Did they send money back to relatives in Japan?

BG: I don't think so. Because I don't think they ever had enough money to send back over there. (Laughs) If they did, I don't know about it.

GG: What about communication with people around here? Did you mostly visit with family or did you have friends at...

BG: We had a telephone.

GG: Oh, you had a telephone, too.

BG: Oh, yes. My father was...

GG: Your father was very modern, huh?

BG: Oh, yes. He had a crank telephone, you know, in the house. And.... let's see, what else modern did he have? Oh! He had one of those Victrola. You know, the one that has the....

GG: The big horn....

BG: With the dog. RCA, wasn't it?

GG: Yeah, I think. Or Victor.

BG: Victor? Oh, Victor. That's right. And we had one of those music machine, you know, that has those needles....

GG: Oh, the roll panel, like?

BG: Mhm. So that really helped me in school, too. Because, once the teacher asked how music was....what you would say....how this music machine works. So...

GG: And you knew?

BG: I knew. So I tell them.

GG: (Chuckles) "A" for the day, huh?

(BG chuckles)

GG: How did your father---was it just naturally his personality, or he liked inventions and having lot of things, or....

BG: I guess he liked to be one of the first to own anything. And we even had one of those tanks, you know. With a pump. So we'd have water all the time. We had a little well back there. And then a pump that would make the water go up in the tank. So we had water. Into the house.

GG: Was it only cold water, or you had...

BG: Yes, just cold water.

GG: And then you had to heat it on the stove if you wanted hot water.

BG: Uh huh.

GG: What about your bathroom facilities? Were they inside or outside?

BG: No, we had a separate outside bath house with the furo.

GG: And did one of your brothers have to keep that stoked?

BG: Oh, yes, the kids all had to take turns.

GG: What about toilet facilities? Did you have indoor plumbing or was it outside...

BG: No, it was outdoor. It was about fifty....about fifty yards away from the house. That was separate from the bath house.

GG: What about during the Depression? You must have been, I guess, about 14, teenager when it was Depression time? Actually it hit here in '31, I think it was. Did your father feel any effects or did you feel any effects of the Depression?

BG: I never did.

GG: ...any harm to his business? People still were able to eat out? Did he did have the restaurant at that point? That was in '31.

- BG: He did. Well, I guess it was little slow, but we depended mainly on the Army. The Army had those...they call that....(To husband) what do they call it? Canteen....you know they call it the show tickets? Those little tickets?
- MG: Oh. Canteen tickets.
- BG: Canteen tickets. And the soldiers, you know---we had the Army beach right out there. So, we really depended on the soldiers to give us business.
- GG: Was this later, though, toward War time, or back in the '30s they had quite a military...
- BG: Yes.
- GG: Oh. I didn't realize that. All along.
- BG: The Army beach was right here. And so....it didn't bother us too much.
- GG: Okay. What about mechanization on the plantation? You know, more machinery was brought in and things like this. What about in the restaurant, too? Did your father improve or update, I don't know, equipment in the restaurant as he went along?
- BG: Well....he always had a crude oil stove. You know, one of those big ones. I think he kept up with, you know, whatever needed to be kept up...
- GG: What about refrigeration? Like, now, to preserve or, you know, keep the food that he had? Did he have icebox to begin with?
- BG: Oh, yes. Quite big. And he kept all the food in there where it wouldn't spoil. The inspectors used to come those days, too. Board of Health inspectors. So he.....
- GG: Had to keep things up?
- BG: Oh, yes.
- GG: Tip-top shape. Do you have any idea when he got his first refrigerator, rather than the icebox?
- BG: I really don't know. (Laughs)
- GG: And can you go into a little bit more about....they just took the business away from him, period. Because he was an alien. Then, did that mean... it just seems awfully terrible to me that they would do that. And then after the War, was he able to recoup anything, or....
- BG: Well, my brother, after the War, my second brother was able to get that building back, you know, to start himself a little restaurant.

GG: Well, the military took it over, partly because he was an alien, but was it also because of martial law that they just....

BG: Yeah.

GG: ....you know, sort of came in and took over everything.

BG: Martial law and being alien. And they made a PX out of it. The Army had...

GG: But, now your father had owned---did he own the land and the building?

BG: The land was Bishop Estate.

GG: But he owned the building, right? And then, now after the War, your second brother, you said, got it back. Did they do anything to mess up the title of the building, or whatever? I mean, did he just get it back lock, stock, and barrel, at that point?

BG: Well...the Army had improved it, you know. Because they had this PX over there. So, after they left the place, well, my brother got hold of it, and then, he improved it himself. And my father helped.

GG: But in terms of, say, capital, or money to get restarted again, he just---your father had absolutely no income during this period?

BG: No, no.

GG: There weren't any government loans to reestablish or anything of that sort?

BG: No. No. He never got any payment for anything that they took over. And my brother had to make a loan from his brother-in-law, I think. Help him get started.

GG: And there was no recourse for any of the aliens, then, in terms of, you know....

BG: I don't think so. Not until Dan Inouye had some discussions about it.

GG: I can't recall if I asked you last time, were you involved or was your father ever involved in, I think it's called tanomoshi. That was, like, before they had banks, when...

BG: I don't know much about my father in tanomoshi, but I know my uncle. ...he join that tanomoshi. I mean, they still have it now days.

GG: Oh, they do?

BG: Oh, yes. You know the businesses? All the employees, they get

together and they put in so much, you know. Maybe ten dollars or something like that, and then, they amass a certain amount, and then each one can borrow from it.

MG: They bid on it.

BG: Or bid on it, or something, anyway.

GG: Yeah. Is that sort of equivalent, then, to what, I guess, it's the Chinese people call it...

BG: Credit union?

GG: Well, that, or, like, Chinese call it hui? I think they form a hui and then they can borrow or if they decide they want to buy property or something.

MG: Yeah, yeah.

BG: Something like that.

GG: Okay. What about, now, after the War? Of course unionization had already been established on the plantation by the time you moved back here. But, when you came back, what were some of the changes that you saw in the community that you had left 13 years before?

BG: Well, I noticed that the Army beach wasn't there anymore. They had shifted over to....Haleiwa Beach Road. Before they shifted over to Haleiwa Beach Road, they built another building right back of this Surf and Sea. And the Army had built this breakwater, and that just ruined the whole beach. You know, it got polluted. Because the water couldn't go out the way it's supposed to. Finally, the Army moved over to where the Waiialua Beach houses are. Beach club, by....that condominium.

GG: What other changes? Did you notice any particular change in the population, as far as people that were still here or people that had left, or....

BG: Not too much changes then. (To husband) Did you notice any changes?

MG: Well, we come out here often enough. We didn't see anything.

(Laughter)

GG: You didn't see any, or there weren't too many?

BG: Not many.

GG: And all the little stores and things that are along the road on the way out here, they were there when you left, and they were still here when you came back, and they're still here today. So....

MG: Yeah.

BG: Yes. That's right.

GG: And have they changed hands an awful lot, or do you know?

BG: Well, this Lantaka Store was Abe.

MG: But that was....

BG: Then, Sekiguchi. Then, Yoshida. And then Lantaka. So, quite a few....changes.

MG: Well, tell about your old man when he's the first Japanese to get his citizenship.

BG: Oh, yes. I think that was right after the War. You know...

MG: That came out in Washington, came out over the radio.

BG: When Mr. Poston--P-O-S-T-O-N--was the main man, you know, give out the citizenship.

GG: And your father was the first one to be naturalized, then.

BG: Mhm. I mean, first Japanese.

GG: After the War? Did he have to study hard for that?

BG: I guess he did. (Chuckles) He wanted to make sure he passed.

MG: He was teaching all these other Japanese, American, so they could get citizenship, too.

BG: Oh, he helped a lot of them, you know.

GG: Well, he was involved---didn't they have what they call the Victory Unit or Victory Organization out here. I think....was he involved in that, or are you?

BG: I really don't know. I guess other people would know.

GG: Yeah. I think we got a list from the plantation. Because, of course, Mr. Midkiff really went to bat for the Japanese people that worked for the plantation.

BG: Oh, yes. Mr. Midkiff really did help.

GG: And they had lists of various people that had contributed or bought War bonds and were active in the Victory Unit, and I think your father's name was on all three lists, so he was evidently quite active in the community.

GG: You said you learned about politics from him, too. How did he get involved or interested in politics, or....

BG: Well, being a restaurant owner, you know, the politicians would come around and stop and, you know, ask him to help them. Whatever he could.

GG: Help to meet the people in the community, and things like that?

BG: Yes, and he really went to bat for the politicians that he liked.

GG: And this was---I guess, at that point, primarily Republican area, right? I think the whole island was.

MG: He was a Democrat.

BG: No, he went both. He was a Democrat, but he helped the Republicans, too, wherever he thought they were doing right. And now, this was way before the War.

(Laughter)

GG: It's too bad some of them didn't help him more when the War came.

BG: Well, I guess they couldn't do much, you know. All they could do was wait.

GG: What do you recall about the Red Scare? I guess it was during the very late '40s and the early '50s when Jack Hall, who was involved in the union, and some of the others were, I think, accused of being Communists--did that have any effect on this community, or do you recall anything about it?

BG: I don't know, because, at that time, we were in Pearl City. And....

GG: I guess it was pretty much over by the time you came back.

BG: Let's see, now. Jack Hall's wife was the sister of Curly Bletso. This man by the name of Mr. Bletso used to work with---(To husband) didn't he work with you?

MG: Yeah.

BG: His wife's sister was Jack Hall's wife. She's a Japanese woman, and I think she worked for the Public Health.

MG: She did, but she got fired.

BG: Oh, because that.....position.

GG: Did you notice that perhaps unionization---of course it was in '46 and again it was '53 when you came back. But did it seem to make

any noticeable change for the people in the community here in terms of better economic opportunity to be able to---purchasing power and things like that?

BG: I notice the plantation, the workers, they benefited by it. And then, they still lost out in a way, huh. 'Cause they had to start buying their own homes. They didn't build anymore free houses. And free water. Some of them still lived in those old houses, you know that the plantation...

GG: The camps?

BG: Well, later, they charged a little bit of rent.

GG: When you were either going to school, or through your work in the restaurant, did you know many of the plantation people, other than, perhaps the supervisory level, did you know many of the workers? Or go to school with the workers' children, or....

BG: Mhm. My uncle worked for the plantation. He was a truck driver. He got a little better pay, I guess. And my aunt--this is another aunt and uncle. Not the one who took care of us. The one who took care of us was a fisherman. And he got lost at sea. The year I left home to get married. Early part of the year. But my aunt and my uncle worked in the plantation.

GG: Did he fish from a boat or did he fish from the shore?

BG: Oh, he had a boat. He had a sampan. But one night, you know, when he was going out, his boat hit the....what do you call that?

MG: The trestle. Railroad tracks that used to go across the river.

BG: And he must have damaged his boat. Must have sprung a leak, because he never did come back. And they found the boat on the water about a month later. They never could find his body.

GG: What about around statehood time? What kind of effects did statehood bring to this area, or bring to you and your family?

BG: Oh, at that time, Marian Harada had the restaurant. You know, it's Haleiwa Sands, now. And I happened to be helping her bake pies, because her regular pie lady was gone to the Mainland. And I remember that day. And then the senior citizens from Honolulu came out. They used to come out quite often. And they'd have luncheon. Just happened that it was just about noon when they arrived and they got news that we were granted statehood. And you know, they didn't eat. They went right back to Honolulu. For the celebration.

GG: (Laughs) So all your pies didn't get eaten that day?

BG: Oh, well, I just made, a few for the desserts, that's all. I wasn't really a regular worker. I just...

END OF INTERVIEW

BIOGRAPHICAL SUMMARY: GARY KUNIHIRO, farmer

Gary Kunihiro, Japanese, was born in Haleiwa on July 3, 1917. His parents came from Hiroshima in 1910 and worked on Ewa Plantation. His father later worked at Waialua Plantation. He left the plantation, worked at fixing teeth for awhile, then wood-cutting, and eventually rice farming.

Gary finished nine years of school and at age 14 went to work for Hawaiian Pine as a field laborer. He also worked part-time as the bookkeeper of a boarding house and store. He left the pineapple company in 1941 and learned the carpentry trade. He worked in the construction industry with a partner until 1949 and then went into farming. Gary still operates a farm in Waialua.

He married a woman he met in Wahiawa. They currently live in Haleiwa.

Tape No. 1-32-1-76

ORAL HISTORY INTERVIEW

with

Gary Kunihiro (GK)

July 1, 1976

Haleiwa, Hawaii

BY: Perry Nakayama (PN)

PN: This is an interview with Mr. Gary Kunihiro on July 1st, 1976 at his farm in Haleiwa. Mr. Kunihiro, could you tell me about your parents, how they came here and what they did?

GK: My parents came from Japan. From Hiroshima-ken in 1910 I think. I am the third in the family. Have elder brother and elder sister above me. Consists of six girls and three boys.

PN: And where did they work at first?

GK: My father, when he first came from Japan, he had a labor contract with Ewa Plantation. Then, the work involve was so hard that he left there and came to Waialua Plantation. And there he worked couple of years and after that he went out. Work in the farm.

PN: He went into what? Farming?

GK: He went into....dentist. Not dentist, by trying to fix people's teeth, and he had some kind of problem with the patient gotten swollen after the teeth was pulled and this party say he going to sue, this and that. Finally, he figured he might as well get out. So he go out. And then he went into wood cutting and all kind. Then he went into farming. That was in nineteen....oh, about twenty-five. About there. Then he grew rice. That was regular rice, huh. Then mochi rice and all kind. Then he went to farm, yeah. Vegetable farm.

PN: How did he get the land? Did he buy it or lease it?

GK: No, all leased. From some estate, huh. Hawaiian Estate.

PN: Oh, how did he decide what kind of crops to grow?

GK: Well, just that the wholesaler would come to this area. Yamaki Produce. Then he would suggest what to plant and what not. And those days, was really cheap. Everything was so cheap.

PN: They would determine the price also?

GK: Yeah, they would determine the price.

PN: And how did he buy equipment and....

GK: Well, those days, they used to have buffalo. You know, water buffalo. They used to plow with water buffalo.

PN: And you used to help him do that?

GK: No, later on, when he had garden, I used to help him water the garden with the long, about four feet, carrier. With two side on it with the rope hanging with the two five-gallon pail with a lot of holes. Just hole type, you know. Manual type of irrigation.

PN: Did he have any previous experience in farming?

GK: I doubt it.

(Laughter)

PN: He just went in with your mother?

GK: Husband-wife, you know.

PN: What were some of the chores you had when you were young?

GK: Chores. I got to help my parents water the garden and then, when he had rice field, we used to chase the birds with that....a string. Long string attached to a certain pole. And from there you pull. Lot of cans hanging. You have to pull that to make that thing rattle and the birds would run away. And that was one of the chores we had to do so that the birds.....when the rice is just forming, then the rice bird would come and suck all that....

PN: The young shoots?

GK: The milk of the rice.

PN: What games or sports did you play while you're young?

GK: Mmmm. Well, see, way back, we used to....see sumo. Japanese sumo. Was at Haleiwa where right now the boat harbor is located. Right in there. They used to have sumo. And then they used to give prizes. And that was one of the sport that we used to watch, eh. Then, when we were small, we used to go fishing sometimes, you know.

PN: Where?

GK: Oh, by Fresh Air Camp, then by, you know, they call 'em ryoba. That's where the old boat harbor is located. By the big stone right on the river mouth. And there we used to (catch) holehole and papios and manini.

PN: With bamboo pole?

GK: Bamboo pole, yeah. And those days, we used to walk to school, you know. From here to Waialua Elementary School. And then later on when I was going junior high, we used to walk too. At times.

PN: And what was school like?

GK: School?

(Laughter)

PN: Yeah. Could you describe it?

GK: Oh, it was just, you know....go to learn.

PN: What? Do you remember anything about the teachers or courses there?

GK: One of 'em, let's see. Oh, way back....see, we used to have some rascal kids.

PN: Were they strict or anything like that? The teachers?

GK: Not that strict.

PN: Did you folks raise pigs? You know, animals. Besides, you know, vegetables?

GK: You mean during what period?

PN: When your father first got into farming?

GK: Yeah. Way back, my father had some pigs. And at that time, he had some big sows, mother pigs. And one year, they had one disease called cholera and the pigs all got sick. And it would lie down. Cannot get up, and finally they would die. That's the one of the hog cholera that comes in the paper, you know.

PN: Yeah, yeah. This is long time ago?

GK: Long time ago.

PN: Any other things such as that happen on the farm? Disease or floods, or....

GK: Well, we have big rain, but mostly had trouble with the melon fly. Melon fly is when you raise cucumbers like that.

PN: What about when it flooded. Did it ruin the crops?

GK: Well, those days the flooding wasn't that bad compared to, you know, ever since plantation used to have railroad tracks to haul in sugar cane. When they do away with that railroad track....they was, you know, rail track was mounded high, eh. And somehow, the water wasn't coming over the Kam Highway. But since they do away with that railroad

track and they make all this roads, like the paved road where the big trucks get on. The toumatwo trucks. So we have more problem through that conversion of the plantation hauling of the sugar cane because all the water would run down to the water and just come down. All getting flooded.

PN: This happened often?

GK: Well, sometimes twice a year.

PN: Ruin all the crops then?

GK: I think it did. Really.

PN: Shee. You guys ever tried talking to the plantation and....

GK: No sense, you know. Because I don't think they would solve anything.

PN: But this happened when they change from railroads to tournahaulers?

GK: Yeah, that's what I notice. And right here they claim as a flood plain, anyway, but still they go into housing over here, you know.

PN: Oh, they planning some housing over here?

GK: Yeah. Right inside of here.

PN: Who's planning to develop here?

GK: Castle and Cooke. Mililani Development.

PN: So you guys leasing from Castle and Cooke?

GK: Some of them leasing Castle and some is from the Morrow Estate.

PN: Where did you live when you were a small kid?

GK: Well, my father build this home. Way back.

PN: Their farm used to be all around here?

GK: Used to be in the back too and this one here was sugar cane, but eventually, they gave up because this particular land wasn't producing good sugar, so they gave up this place. Then Mr. Araki leased the land after cane was abandon.

PN: Nine children lived here?

GK: Yeah. Nine. They all moved out. Right now, my brother and mother

is living here. I moved out, but, you know, I just come over here and I go back to my home.

PN: What did the other children do? Did they help out on the farm, too?

GK: Yeah.

PN: Do you remember when they brought in electricity to this area?

GK: Shee, I wouldn't know. Let's see....

(Laughter)

GK: 'Cause I know way back we used to have lantern, you know. Kerosene lantern. Then gradually, even the water, too. We used to take the water from.....they used to have a pump and they used to have the water run all the time because, well those day, they had some kind of agreement with the farmers that they had to supply the water. So, they had the water running all the time. Eventually they closed that. Then, the water was connected to the water main for the main highway. And we had it connected.

PN: So, that's how you guys used to get your water from.....at first was the pump from the plantation?

GK: Yeah.

PN: Do you know when they cut that off?

GK: Mmmm. Well, after we had our water, we put a line in. Then later on, because this pump was supplying only small area, so they did away with the pump. The water was about 1926 or 1928, I think, you know, with the labor.

PN: '26 to '28?

GK: I think about there. They put their own line from the main....they bought our own line, because at that time, the water company didn't supply pipes. We have to pay our own pipe.

PN: And electricity came before that, or after that?

GK: Electricity? Chee, I can't remember.

PN: Oh, that's okay.

GK: It was way back anyway.

PN: How did you folks cook food? On what kind of stove? Kerosene stove, too?

GK: You mean way back?

- PN: Yeah, way back. (Laughs)
- GK: You know those days, eh. (Laughs) Used to cook with stick, small kind.
- PN: Just cut wood and make fire?
- GK: Yeah. Make fire.
- PN: Your mother used to cook everything for all you folks? What kind food did you folks eat?
- GK: Food? Well, those day had vegetable. Had meat and pork, too, but then, it wasn't that plentiful, but because of the hard time, you cannot buy often.
- PN: Just what you folks raised as vegetables?
- GK: Raise plus, then we used to buy sometime meat and all kind.
- PN: Japanese style?
- GK: Japanese style, yeah, mostly. Ume, chiyosake, you know, salt salmon.... then, they used those turtle fish. That was way back. That was fishermans. They used to sell fish.
- PN: They used to come...
- GK: And those days, everything was cheap in the way back, you know. Not like now. Now is so expensive, eh. And those days we used to have stores like Miyake Store and Sakai Store like that. You can charge and you can pay him so much money a month.
- PN: Charge....
- GK: Charge account, yeah.
- PN: Oh, they just keep their own books like that?
- GK: Yeah. Those days was really hard times. It wasn't an easy life. 'Cause even the parents, too, they struggle. Because whatever income they have is not enough to support the family. See, I used to work 1932. I left school. Graduate junior high school. At age 15, I went to work for Hawaiian Pineapple Company. Those days was really hard time. People that have from Haiku, Maui. Pineapple company. They moved to Waimea Camp. I used to take care the books, too. Those days all us get hard time. Every month, they would fall back. And during the summer, they would catch up whatever credit that they owe the store.
- PN: What did you do with the pineapple....

GK: I used to work as a field laborer and I used to take care one of the boarding house books. I used to make the report, eh.

PN: How did you get the job like that? Just apply?

GK: The job? Oh, that was part time job. So I work at the pineapple field for only ten hours and, you know, those day, used to be ten hours a day. Ten hours a day and \$1.65 a day.

PN: Phew! (Chuckles)

GK: Then after that I help the boarding house. Wash the dishes, then they had a store, too. They used to run a boarding house plus store. They used to sell rice, food stuff, sake and all kind. And the sake, you see, became a sellout. (Chuckles) And I used to make a report. You know, later part, I make everything for the owner.

PN: So how long did you work for the pineapple company?

GK: I work there, what? Seven years, nine months. 1941, January, I left. I left Hawaiian Pine and I went in town to learn a trade.

PN: And then you went into what? Carpentry?

GK: Carpentry. Then 1941, I was in town for about six month, then, I came back, and then I work construction until 1949. I went in with one of my friend in partnership construction. Then, 1949, eh, say he's going on his own. So 1949, I went farming.

PN: You know the time you got that job with the pineapple company, that was during the Depression, eh?

GK: Yeah. Just 1932. So was 1930, 1931, yeah, the Depression's about, yeah.

PN: Do you remember anything about the Depression?

GK: The Depression? (Laughs) See, actually, when I came out from school, when I started to work Hawaiian Pineapple Company, at that time, Hawaiian Pine, you know, they were out of business. Just start off new again. So they started a Citizen Camp. You know, American citizen. Not, you know, all Filipinos. So, all those young graduates--- some is high school graduate. In fact, had three university graduates who working over there. Temporary until they find other opening. By that time, the three of them was working over there.

PN: What did they do there? Everybody else?

GK: Same kind job. Picking pineapple. Some guys, they go loading like that. Fertilizer. Planting all manual labor those days. No machines.

PN: What did you do with the money you earned? You turned it over to your parents?

GK: Yeah, most of the money went to my parents.

PN: Did the Depression affect their farming?

GK: See, the farming at that time, my mother, my father and my brother used to farm. I went out to work. When they told me to come back to the farm, I said, "No. I'm going to stay over there." Because I don't want to see everybody in one type of business. And if things get bad, source of income will not come in. Cannot get source of other income. So I stayed over there, tried to help my parents. At least I get some income coming in. Because farming ups and downs, too.

PN: You don't remember if the Depression hit them hard? During that time?

GK: Well, I know my parents were struggling.

PN: How come you didn't go to work on the sugar plantation?

GK: I didn't care.

PN: (Laughs) You didn't like that? Oh, you heard something....

GK: No, no, no, no.

PN: How did you get into, like, carpentry? With your friend you said.

GK: No. When I went in town, 1941.....I went in town then I told my friend I'm going to learn some kind of trade anyway, so, went around looking for a job there. Knock here and there, then, I work week and a half for Okada Trucking and then in the meantime I went to Island Home where they build homes and sell. I went to see this man, Mr. Kikukawa. He was the foreman that runs the job. So I told him where I'm from and where I'm living. And then he hired me. That was in January....it was February, about, that job. Then until June or July.. ..I think it was July, I think. My brother came in town. He say he wanted to learn trade, so at that time my father was sick. He had cancer so I told my brother, "If you're going to stay in town, I'm going back to the country." So I came back and stay with my parents.

PN: And all that time you working for that Island Homes, you used to commute from here to town?

GK: No, no, no.

PN: Oh, you lived in town?

GK: Lived in town.

PN: Oh.

GK: Was living Kakaako.

PN: Oh, I see. Do you remember how much you got paid at carpenter place?

GK: Was two dollars a day, yeah.

PN: Two dollars a day? And you went apprenticeship school?

GK: No. There's no apprentice school. They just learn by what they teach you.

PN: Oh, I see. You what? You build homes and stuff like that?

GK: Yeah.

PN: This was what? During the War? '40....'41 you started?

GK: '41, yeah. '41, December 7, war started. But before that, I was working at Pearl Harbor and then after that job, went to Aiea Hospital. And then from there, we were transferred to Schofield. Work in a hospital addition. At that time, the War broke out. December 7, 1941.

PN: What were you doing when the War broke out?

GK: That day was Sunday, eh? See, I was cutting koa for beam pole. And then they say, "Oh, the War broke out." I couldn't believe it and when I came home on the news said Japan attack Hawaii at Pearl Harbor and Schofield. Then Monday I went to work at Schofield. Was before that, you have to get a badge to go in Schofield. And our badge was dark color instead of white. To distinguish that we Japanese, you know.

PN: What? Everybody had what? White badge?

GK: Yeah. I mean, different nationality had white color, you know, our pictures.

PN: You remember anything else about the War time?

GK: Well, the War....let's see....then that afternoon, see, one of my friends, I took him by Wheeler Field. I drop him there, then after work, I told him I'm going to pick him up, so when I went after I got through work, Schofield, then I went to Wheeler Field, then where I dropped him off, I went there. The guard came and...(Laughs)... "What're you doing over here?" He take the gun out and then I say, "I'm waiting for my friend. Went to work this morning, but he's not through yet." So I wait about half an hour, about 5:30, he didn't come so I went home. And they work overtime that day, so they didn't come in on

their scheduled time. After that, I didn't pick up that man. They went on his own 'cause he had different schedule.

PN: The guard let you go on...

GK: Yeah. But during the War, we didn't have too much hassle with the military.

PN: Even though you're Japanese?

GK: No. Because we work as construction worker, you know.

PN: Oh, every morning you have to go and check in?

GK: No, no. We just show the badge and we can go in. Was August....was it August 5th? The War ended. 1945. So as soon as the siren blew, my friend and I, we started go into our own business. Construction business. Contract business. So as soon as the whistle blew, from the next day, we didn't go to work. We went on our own project. Then he and I stick till 1949. Then, 1949, went into farming.

PN: Why did you change from carpentry to farming?

GK: Because contracting's a rough game. It is, yeah, because to begin with, if you go on your own, you have to estimate and you have to stay up late and do all kind other small little detail things. So I figure, well, that's not in my line.

PN: Only two of you running the whole company?

GK: No, had the other workers, too. But then because he wanted to run, you know, operate his families, the brother, the other brother, the sister, take care the books and all that. So what he wanted was the close family in operation.

PN: Oh, I see. Do you remember the blackouts and rationing?

GK: Yeah. Those days was blackout. Curfew was after 8 o'clock, you cannot go out. Then even traveling, you have to make what was it one inch and about four inch? Something like that, yeah. For your headlight, eh. So you won't glare the whole road when you travel.

PN: What did you do during blackouts, like that?

GK: Blackout? Most of the time we stay home.

(Laughter)

PN: Stay home? Did the rationing affect you at all?

GK: No, it didn't affect.

PN: Wasn't that bad?

- GK: No. The only thing, the ration of the liquor. People were lining up to buy liquor, 'cause liquor was hard to get, those good liquors. Yeah. They had some Hawaiian distillers, eh. They use to make Five Island Chain and some other stuff, you know.
- PN: Boot-leg kind?
- GK: No, no. Regular kind. Commercial.
- PN: You were, I guess, draftable age, you know.
- GK: No, I couldn't be drafted.
- PN: You couldn't be drafted? Why not?
- GK: Because of my health. (Laughs)
- PN: Your health? I see. What was your reactions to the formation of unions during mid forty, '45, about there.
- GK: The union. When I was working Hawaiian Construction, U.S. Engineers, they had carpenter's union. Then everybody join the union. Pay union dues, and those days was cheap. I forgot how much was it.
- PN: What about the ILWU sugar plantation union?
- GK: Shee. I don't know when they started, you know.
- PN: You had no....
- GK: No, I had no contact or....
- PN: Do you remember the '46 strike, like that?
- GK: Yeah. The '46 strike they went out for....what it was? Six months? Well, those days they used to ask us, "If you guys want help." So, they came to help. And whatever vegetable that I had that I couldn't put in the market, some of those edible vegetable, I gave them by boxes, eh.
- PN: You had many friends on the plantation?
- GK: My few good friends. And they were one of the union leaders anyway.
- PN: Oh, I see. Who was that?
- GK: Harold Shin. Koyamatsu, Yasao Koyamatsu.
- PN: Yeah, I talked to Harold, too. He's participating in this project also. What about the '49 shipping strike? Did that affect your farming business?
- GK: No.

PN: No effect at all?

GK: But after the strike, I know everytime after a strike (Chuckles) merchandise go up, eh. Cost of material.

PN: Oh. Most of your vegetables you sell to where?

GK: Honolulu Market. Through the wholesaler.

PN: So, how did you get your present farm? Just from your parents?

GK: Yeah, my parents had the lease. Then, later on, I negotiate myself and pick up the lease from the plantation.

PN: You know, I guess you grow different crops from your parents, like that.

GK: Yeah.

PN: Those days. How did you decide what kind of crops you wanted to grow?

GK: Well, usually you try all kind anyway. From lima beans to string beans, cucumbers, broccoli, cauliflower, you name it.

PN: You go by season or prices?

GK: Yeah, most of the....some, I grow certain months. Certain ones get good price, then I would plant them. Maybe beans consistently or bitter melon, or segua. Then this year, bell pepper, I didn't plant for about five, six years. But I planted this year. And I have my steady crop. Bitter melon, segua, then I have lotus root, hasu. That's seasonal, too, you know, from about later part of July--no, not July, but August to December. Then when I'm out of the production I'll harvest it.

PN: So you take your own crops into town and stuff like that? On your truck with...

GK: Yeah, my truck goes into town every other day. I have a part time driver. Then, if he cannot make it, then I would drive. Like today I have to go in town. He work part time for big termite company. Watchman.

PN: Could you try and compare like your farming today to your parents' farming?

GK: My father's days used to be mostly manual labor. But now, we go with mostly mechanization. We have our own plow, rotorvater. Then I would spray with power spray. Then we have drip irrigation. Those days we used to have a pond, several ponds in the field. The pond is about four feet deep. From there, you have a board right across so that you can go in the water and dip the can inside, carry 'em, two cans. And all the beds you know, three feet by maybe 15 feet or twenty feet,

anyway, we used to carry 'em right through. Back and forth, yeah.  
Irrigate.

PN: To water the field?

GK: We either go furrow irrigation or drip system. Right now, my field drip irrigation.

PN: That's with the plastic pipe with the pukas inside.

GK: Mhm.

PN: And before, what? Your father used to plow with buffalo, you said?

GK: Buffalo, yeah.

PN: Water buffalo? Now days what you use? Tractor?

GK: Tractor. And then, today, to go into farming is not that easy, because of that, you know, capital that you need. The tractor alone cost about eight to about ten thousand. And plus...

(GK's brother drops by. Greeting are exchanged. PN explains Waialua project to GK's brother.)

PN: Do you remember, I guess, the good years and bad years of farming?

GK: Good and bad. (Laughs) Well, the good years, everything you plant, everything grow, grow on. Anything you grow, you get good production, good quality, and when bad years, you can really grow things, but it doesn't come out right and you don't have the production, so you get a set back. And today to farm, get lot of insect, too, you know. More insect to contend with. And Hawaii weather is ideal for insect, because the climate is about the same all year around.

PN: Yeah, so, what do you use? Insecticide?

GK: Insecticide, yeah.

PN: Another question I'd like to ask you is could you compare your life now with life like at thirty, forty years ago? In terms of material wealth, happiness, freedom, relationship with other people?

GK: Thirty, forty years ago....see, those days you don't have pressure like today.

PN: What do you mean by that?

GK: Well, today, you would acquire more things, but everything is so costly, today, eh. Those days, you would make about \$26 or thirty dollars, or you would make about thirty something dollars a month. But still, somehow, you can get by. And then, you know, you don't buy lot of things, but today you buy homes and you buy this, you buy that,

so you would make more money, but you spend more money.

PN: Could you say which is better?

(Laughter)

GK: Well, today is better, but from now it's going to be harder, I think, because of the economic situation, too. 'Cause job is not that plentiful. And everything's so high, today. What do you think in your case? You think you can...you still going school, eh?

PN: Yeah.

GK: Okay, now after you graduate, can you find a decent job where you can make enough so that you can get by with your family or make a living?

PN: No, not really. (Laughs)

GK: Anyway, I know it's hard because what I'm going through today, what amount I have to support my family, it's not an easy thing. Right now, getting thousand dollars a month. Not enough pay. See, because the note you have to pay, you know. Electricity, your water, gasoline, and the food is expensive, too, now. In fact, I get some guys that comes to the farm. Like Steven Doi and what the other one now? I say it's not easy. They still single, yet, eh. (Laughs)

PN: You said you know how to massage. Could you tell me something about massage?

GK: Massage? (Laughs) You see, my type massage is I would take care people like sore back or, you know, bursitis, you know, the arm cannot go up, stiff neck, and people, you know, tired. All those things can be massage so that people get relief.

PN: How you got into massage?

GK: Way back, Nikko Sanitorium operated by Okazaki. And he used to be a judo teacher and he used to train all those policemen.

PN: He has it around here?

GK: No, no. In town. You know where the Car Barn is located? It's right close by there. Someplace close to Straub Clinic. About half a block toward what's that street? Toward Palama side. Half a block away had the Nikko Sanitorium. He still operating the massage...the son operating the massage studio now. The man would teach, what do you call, Itetsuryohō. You take a deep breath and then he used to press like that, you know.

PN: What you call that?

GK: Itetsuryohō they call that. You take a deep breath and you build up your stamina through the lower part of your belly button. That's where

the strength come in. Well, I learned that, you know. And you paid what? A \$15 fee. Then after that, I used to give 'em massage, and say, "How you massage?" And I used to just massage people just for kicks. And in 1959, I took license. Took exam and got a massage license.

PN: You registered with the state or something to get license?

GK: Yeah. Yeah. To get license masseur, you have to take exam. You have to take written test and after that, practical exam. I was on the board for about almost three years. My wife got hurt, so I resigned.

PN: Does your mother still practice any Japanese old customs?

GK: Old custom. Such as what? Speaking Japanese?

PN: Speaking Japanese. I don't know....(Laughs) I don't know the examples of....

GK: Right now, I think, she keep up with the modern trend. I mean she cook dishes that a normal family would cook. With salt and ajinomoto and....

PN: I was just wondering if, you know, they practice any old customs? Whether they passed it on to you? And have you passed it on to your Children?

GK: No. The custom that the lot of time parents want to pass over is this. See, what I struggle, I want to see my boys at least get up early in the morning and do something. But, today children, I don't know. They have to get up and sometimes. I just leave it like that. And see what they react or not. I have to get everytime after them. Say, "We go help Daddy." They come 9 o'clock and 2:30, they going home. (Laughs) So I tell my wife, "Eh, this a good training for them. Gradually, they learn how to work." (Laughs) The second boy say he want to work pineapple. He apply there. Pretty young, so he didn't have a call, but I think it's a good experience for them, too. Let them go out and work set the hours and then, you know, start certain time and quit certain time. And that's a good experience for them.

PN: What about when you were small? How long did you work in the field, like that?

GK: Summer time I work plantation, too, you know.

PN: Oh yeah? Doing what?

GK: Cut grass. Weeding, like that.

PN: What time you used to get up?

GK: Used to get up early.

PN: And work what? Ten hours a day?

GK: Yeah, those days, I think, ten hours a day, yeah. The eight hours a day came in....when was it? 1932. I left '41, so...

END OF SIDE ONE.

SIDE TWO.

GK: Haleiwa had lot of old buildings which are not standing today. Some areas, there is some old buildings standing someplace like Haleiwa Theatre, about there. But most of the old buildings, they was located by Three Corners Service Station. There's a store over there. Those Chinese people was living over there. There's none existing right now. And they used to have Haleiwa Hotel. It was a very popular hotel way, way back. And that is gone. And they used to have a railroad track coming all the way from Iwilei right around Waianae Coast. Right around Kaena Point, they used to have a Haleiwa...right outside, close to the ocean, there's a railroad track going there. There's a station over there. Haleiwa Train Station. And those days, the tourist used to stop over here and used to stay at Haleiwa Hotel. But that hotel is gone and used to have a wooden bridge over there. The wooden bridge is gone. And Army put in temporary bridge. That was also gone, too. Then, the Army came inside. They build a beach house during the War time and that's gone, too. Then, a few old buildings left is right across Haleiwa Service Station. There's a place where a haole couple is operating a hardware store. That old building. And right along where Miura Store---Miura Store is an old building. Still standing. And right across Miura Store, they used to have several building with upstairs. Two story. And across that two-story, there's an old cement building built in 1923. About there. There used to be a store over there. Yoshida Store. Was the Yoshida Building. And right now, that building was renovated and rented by Kulawai Irrigation. They make a Kulawai Irrigation Store there, and that is their central operation office. Then there's a police station and a courthouse over there. Today, they renovated and they're going to set up a district court again. They had it one time, do away, and they going start again. That's one of the old buildings still in existence. Then, the Araki Liquor Store is an old building still in existence. Then after you pass Araki Liquor Store, across there's a Chinese family. Chinese Hawaiian. Achiu. And that area had a two-story. They had a big building over there. That building is gone. And that several more buildings alongside that building, that's gone over there, too. They used to be there till they moved. They living at Sunset Beach. And right across Achiu Building, they used to have a store over there, the Sekiguchi Store. And that building is gone. And they used to have several long building alongside that store close to Achiu Lane where this can come inside. So over there had several buildings. Then, my uncle had a shoe repair shop. Then he moved out and he moved to Waialua. Then, from there, he passed away, and the family's at Wahiawa now. But those are the old building was erected over there. Then Haleiwa....still in existence only on this two side of old building

after you pass the bridge, the Twin Bridge. They have a old building which is located and the theatre is an old theatre. It's still in existence. Then right along with this whole block here is Haleiwa, there's lot of old homes build and new homes are build. And some of the homes was brought in, yeah. And place on certain property. See, then, the school over there, Taisho Gakkō, that school had an old building. And that school building till 1946 tidal wave wen got hit. And then couple years back, they build a new school building, a two-story building. And the church...in fact, that old building, they tore down the old building, then, the church was built where wooden structure now. I don't know whether they're going to do away with that and they're going to slap the new building that they build. Then right along that boat harbor is another homes over there. Right alongside the river. And they used to have a Miner family and Yoshikawa family. Then, see, right over there, they used to get big stone, like that. You can go fish over there for holehole like that, but today, all over there is dredge and you don't find those big rock any more. And they have a cave, like that, where the waves washed and you could see the holehole swimming around.

(PN chuckles)

GK: But you don't see that. But then you can see by the breakwater, but today you cannot see those. Those homes was really old, old, old. Then further back, there's an old homes, but the old homes have gone, too. Used to be a sight, you know, all those places. Then, there's the Anahulu stream, way inside. They call 'em "mankotani." It's a mango valley, you call that. And over there, everytime get flood, those big black opu, you call that gori, they used to come here from way in the mountain. Used to wash down. So I used to hook those. Used to sell 'em to the Filipinos.

PN: You used to eat that?

GK: No. I don't care for that, because the smell. Filipinos eat that. Then way back, on this side, by the Twin Bridge that river used to get big kind of what they call pakeopu, eh. Chinese call 'em pangee. Big like this, you now? About this big. Those big ones. Just see 'em swim like that.

PN: You guys used to hook that, too?

GK: No. Some of them hook and they will eat it. Chinese, they would like that. They used to get lot of frogs on that stream, too. See, I remember way back when I was working Hawaiian Pine, those Filipino guys, they know where to go. Way down by Dillingham's place, you know. There's a stream coming down. You go over there, and the river is not too big, you know. It's a shallow river over there. Some place only get about two feet water, kind of puddle like and then get rocks over there. And then the water would wash over. The water's flowing constantly, but not too much. Goes over the water and you find the frogs on the side, and just go there with your flashlight, pick it up and go back and the Filipinos would kill and eat it. But, then, I

don't care for frogs.

(PN laughs)

PN: What else you guys used to do when you guys were small?

GK: See, way back, when small time, we used to catch papaya birds. You know, papaya birds? Kind of whitish black. It's bigger than mejiro. Then, some you have yellow over here and orange over here. And they roll like....the children roller. What do you call that? We had yellow bird. What do you call that yellow bird? German Roller. Oh, let's see. Had another name for that. That was the kind. Even, today, still they around. Papaya bird. And everytime you see papaya ripe, you know, they go and pick the papaya.

PN: How you guys used to catch the bird?

GK: You used to make a net with the wire, like that. Use the fishnet, then you put on string, then we put the papaya inside. It'll come hopping up and up, and when he go inside, we let go the net.

PN: And what you guys used to do with the bird?

GK: We used to keep 'em. Then it would sing.

PN: What else you folks used to do?

GK: Then we used to go torching. Right alongside where had the Japanese school, there's a shallow reef. When the water is not rough, certain night, the water is about this deep, about four inches about six inches, then we go with the torch. And we look for squid and sometime we find fish, eh. Kumu, like that.

PN: What kind torch you guys....how you make the torch?

GK: We used to get a bag and kerosene, eh.

PN: Soak 'em inside?

GK: Yeah, soak 'em inside.

PN: And what about the spear like that?

GK: Well, the spear you would make with wire. Get wire like that. Make sharp the point.

PN: What other kind things you folks did?

GK: What other things? Oh, then, right over here with a electric pole go along right on this road over here, they used to have about one dozen mango trees and right along on this yard, too. Then my neighbor had one big house over there, too. Had the mango trees. We used to climb

the mango trees and they used to have one Chinese mango and it's one cross with Chinese mango. The trees was planted, maybe, every about twelve or fifteen feet. The branches comes down so we used to cross from one tree to another. And we used to pick mango when mango season. Then they used to have those rose apples, and eat it. And even that Mankotani, we used to go over there and pick mangos, too, see, and nice mangos, big kind mangos. Then during our early teenager days, we used to go down when I was working pineapple, we used to pick mountain apple. You like mountain apple?

PN: Yeah.

GK: Go in the valley. There's a lot of mountain apple there.

PN: What valley?

GK: Way down in one of that valley near Waimea Fall. Go way inside. That's one of the big gulches. They have several gulches up toward that Waimea pineapple camp. Today, I don't think you can go there. They have 'em all in sugar now. So you have to go in later part of June or July, that's when you have the seasons.

PN: Just go over there eat 'em all?

GK: Yeah, eat 'em all. I mean, pick whatever you can then we leave back some, you know.

PN: You guys used to go to the movies?

GK: Yeah, once in a while, we used to go. Then at the pineapple camp, they used to hold movie every once a month. Then I used to be the taxi driver. (Laughs)

PN: You had one car?

GK: No, it was just boarding house one. So I used to take the boys to movie like that. Sometime bring in town. You know, play.

PN: What that? They would pay you so much to...

GK: No.

PN: They just let you use the car? From the boarding house?

GK: Yeah.

PN: What you guys used to do in town?

GK: Sightseeing.

(Laughter)

PN: How often you go town?

GK: Once a month, like that. Twice a month. Yeah, those days, we used to travel, all our groups. Say, "Eh, let's go downtown." After payday, like that, eh, we go downtown.

PN: What else?

GK: What else? Yeah, way back, they used to have baseball game. The senior leagues. We used to watch that senior league. They used to have Waialua Garage way back, you know. Behind Waialua Garage, they used to get one ball field over there. Then, we used to watch the baseball game over there. Then at Waialua had another team. Haleiwa had one team and Waialua had another team, too. Watch the baseball games on Sunday.

PN: What was the teams made up of?

GK: Mostly Japanese.

PN: But there'll be sugar workers and then what about the Haleiwa team? Just made up of anybody come out?

GK: Oh, those days, get good players. Haleiwa team.

PN: You guys never used to play ball?

GK: No.

PN: What about dating, like that? You guys used to date?

GK: Naw. We just (Laughs)....we don't date no girls.

PN: (Laughter) Not like now days.

GK: Yeah, not like now days. Those young boys, they're too fast, eh.

(Laughter)

PN: How you met your wife?

GK: I met my wife at Wahiawa when I was massaging. I had a studio at Wahiawa.

PN: Oh, I see. Remember anything else about the farm like that? You were helping your parents....

GK: Helping my parents. See, those days, I had no gripe as to why I got to work. I used to help my parents.

PN: What time you folks used to get up?

GK: You mean, to help the parents?

PN: Yeah.

GK: I used to after school. Saturday and Sunday. But today kids, you tell 'em but they don't want to get up. These are two different trend. They can sleep till late. They think nothing of it. The only thing I have to wake them up otherwise. But when they say got to go certain place, they would get up early and go.

(PN laughs)

GK: But I hope they will change, though. I always tell 'em, "You guys got to get up early in the morning. If you miss your morning, 'as means you're out for the day already." So I always tell them, "The place to train any child or any boy or girl is at home. Not when you go out and look for jobs. It's too late already because you have to be trained, (so) that when you go out, you be able to work." So I tell my boys, "See, you out of luck if you don't have training." Because there's a lot of kids, they train at home. When they go out to work, they train. Nothing to them, you know. But lot of times if you not trained, you will get inferiority complex because you don't know how to start, where to start. And the guy tell you something you cannot cope with it, because your mind is not trained, your hands not trained. That's why in my case, when I went to work 15, I get no problem, because I was trained at home. I used to help my parents. I no grumble. I just do my work. So when I went out to work, those days, 15 years (old) or so, we used to get man pay, you know. \$1.65. And that's a man's pay. \$1.65 a day. That's the difference today and way back. 1930s...

PN: And you got \$1.65 because you were keeping the books?

GK: No, no, no. That's working for the plantation. I mean the pineapple plantation.

PN: That was just a part time job you said?

GK: No, that was full time job. Yeah, I used to work two jobs, eh. But, today, I don't know.

PN: The other job was....what you was doing?

GK: I used to help the boarding. Wash dishes...

PN: Where was this boarding house?

GK: That's the Waimea Pineapple Camp. And I used to get free board and used to be \$11 a month and board.

PN: Because you went to school, that's how you know keep books like that?

GK: No. There's nothing hard.

PN: How you got that job? Just apply?

GK: Well no. I used to go help. He say, "You want to go part time?" Because I used to eat over there at the boarding house. And they were looking for someone to help them, anyway. So I helped them sell goods and make out the bill and after that, the later part say, "You go make the bill. Make the report so we can take it easy."

PN: Who owned that boarding house?

GK: Mr. Itsuo Sakai. After he left, after the store was closed, he moved to Haleiwa where the Kulawai Irrigation have this store there. He operate that store, then later part of '50s, I think, they started corporation between Koichi Kato, Itsuo Sakai, and Ted Haga, three of them, they form KIT's supermarket. K stands for Koichi. I stand for Itsuo and T stand for Ted Haga. So they put KITs K-I-T. 'As three guys. So, the two of them is still living and this guy-- Koichi Kato --he's the youngest of the partners in the corporation. He passed away at age of what? Fifty-three or four. For the other two are still living.

PN: And this boarding house. What kind of people used to stay there?

GK: Boarding house, most of the guys boarding was single guys. Like single Filipino guys, single Japanee boys and had some Hawaiian boys. But gradually they moved out. Because they go look for outside job. So most of them, they moved out.

PN: They were working where?

GK: What they do is this. Then, when you apply the job with the Hawaiian Pineapple, because you single man, you young boy, you don't know how to cook. And they have a big boarding house. Just like cafeteria. They cook over there and you have a stove over there. You have a long table where you can eat. They would prepare all your breakfast and your choice of miso soup, coffee, rice with egg for breakfast. Then you either can have coffee, cocoa or bread with butter, something like that, yeah. Then lunch, they would prepare you...you get your lunch can. Two decker type. The bottom is rice. And on top they put either cook fish with tsukemono or long rice with meat and tsukemono or fried egg. Those scrambled eggs, with something else. Then, that is for lunch. Then after work you go and take a shower. So, about 5 o'clock, you go with your friends. Go over there, you know. All the dinner meals are prepared, only thing they serve one choice, maybe two choices. What you want, they serve you and then you sit down eat. Then they would just go home and go to their own house. So they had single room quarters. They had some homes for married couple, too. But most of the single guys used to board at the boarding house. Something like university, you know, how they get those dormitories.

PN: Oh, I see.

GK: Same thing, but different set-up.

PN: And the married people, how much would they have to pay for housing?

GK: Those days was free, I think. You don't pay.

PN: But if you live in the boarding house, you have to pay?

GK: No. The boarding house is something like this, you know. It's something like cafeteria, or cafetorium. Okay? There's this one section where you would prepare the food. Then they have a long table where you can serve. A table where they would serve you. Used to have a counter you pick up your food. Then all the tables are lined up like this in rows. So, you would pick your food and go to the table. And on the table you have shoyu, ketchup, salt, and pepper, and whatever. Eat, then after that, I think the plate was left on the table and some guys would pick it up. You know, I would pick it up because I used to help the boy pick it up and take 'em by the sink, wash 'em and put 'em away.

PN: And you worked there, what? Seven years?

GK: Seven year, nine months.

PN: Did you go to Japanese language school like that?

GK: Yeah. We used to go in elementary school, then I went to high school, we used to go to Japanese school. One hour a day.

PN: Where was this?

GK: This was Taisho Gakkō. By Haleiwa, over there by Haleiwa Surf. One hour a day, five days a week. I wonder if we used to have Saturday? Gee, I forgot. Then I went night school when I was working at Hawaiian Pine for only short while. Then quit. Whatever I learned, cannot keep it. I can speak a little, but I don't hardly use, so....

PN: Most of it you learned from your parents?

GK: At school. What I learned, I still remember some, because I don't speak at all. I mingle with Filipino, mingle with local boys. We hardly talk Japanese. So whatever you learn, you just....

PN: Your parents sent you to Japanese school?

GK: Yeah, they sent us.

PN: About how long did you go? How long you attended school?

GK: Until ninth grade. Then after that, I went night school and then I quit.

PN: How was the sensei? Strict?

GK: Strict.

(Laughter)

PN: Did you have any contact or relations with the plantation people when you were young like that?

GK: In what ways?

PN: Like you said you went to movies once a month there, and anything...

GK: See, most of our relation was through school. We used to go to same schools. Some of those classmate, still we know each other, we talk about old times.

PN: I guess, we'll end it here.

(Tape is shut off and then turned on again.)

PN: ...no, but if you can tell us....why don't you?

GK: Right off Kam Highway, you go up a dirt road, there's a small field and you go right down and there's a place called Pump 3 Camp. And there's a pump over there that feeds the water to the sugar plantation fields. And you have a big wheel that pumps. And they used to have men that work right through the clock. I think two persons had to maintain the engine. You had to oil certain parts of that pump because the big huge wheel that turns around with that thing, just pump like that. And it was a piston type pump. And eventually, plantation did away with that pump, feeding through oil, but now, it's all controlled electrically. All with the push-button from the Waialua Mill. Open all that pumps. All electronic, all push-button. And even the pump they set up at where the pineapple stand is located, there's a drip irrigation pump over there. And even over there is set up all by the Mill. Push-button and all that place irrigate. You know, all time clock. On those cement flumes and gates, there's a Japanese time clock. And the gate would close or open by itself when it was time. So the workers are covering bigger area than before. Before they used to work about ten or maybe twenty acres. But now, I think they going hundred acres, you know. Hundred fifty acres. They get bigger area they cover. And those people, they get, I think, contract for taking care so many area and then, whatever tonnage plus they would get base pay so much per day. But then, whatever they would make so much bonus after the crop is harvested. So far, nobody covered for you on the plantation da kine?

PN: No.

GK: How the plantation's operating? You know, plantation, too, the mills are set up, new, too. Everytime, they improve the mill. You know, for more production so you can grind more sugar. Because you're taking in more acreage on all that pineapple land. So that one time pineapple wasn't selling as good. The plantation, same

company, took away some of the pineapple land into sugar, but now the pineapple, because the demand is greater now, or because the canned goods are selling more, fresh pineapple is selling more, so they want to take some of the land back, but plantation they won't give 'em back, now.

PN: One other question just came to my mind. Like, you say, that they going to develop in this area right where you guys living? What's going to happen to your farm, like that?

GK: As of July, I have to do away with this field, so I picked up another field.

PN: Is that the one by the Mormon Church?

GK: Mormon Church, yeah.

PN: How many acres is this right here?

GK: Oh, right over here, I think almost four acres, I think.

PN: They going take this house, too, and everything?

GK: No, no, no. This is separate.

PN: Oh, I see. Just up till here.

GK: Go right over here and goes up to that other housing development over there.

PN: And how many acres you got on the other side?

GK: I get about 5.77....

PN: Get any more things you remember about?

GK: There's lot of things I recall, but I don't know.

PN: Well, thank you for your time.

END OF INTERVIEW

BIOGRAPHICAL SUMMARY: FRANCIS MIYAKE, retired teacher

Francis Miyake, Japanese, was born in Waialua, September 28, 1906. His father came from Japan as an interpreter and lived on the Hamakua Coast prior to working at Kawaihapai, near Mokuleia. He later worked in a store and then opened his own store.

Francis attended Waialua Elementary, McKinley High School, and Normal School. He started his teaching career in Milolii on the Big Island. He returned to Waialua in 1937 and taught at Waialua Elementary for over thirty years.

The Miyakes have three children and currently live in Haleiwa.

Tape No. 1-44-1-76

ORAL HISTORY INTERVIEW

with

Francis Miyake (FM)

July 8, 1976

Waialua, Hawaii

BY: Howard Nonaka (HN)

HN: ...Okay, I guess we can start with your family. Tell me something about 'em.

FM: Well, I was born in Waialua, naturally, and educated at Waialua Elementary School. Those days they didn't have a kindergarten, so, naturally, you go to first grades right through eighth grade. Then, eventually, you go to high school, and there was at that time McKinley, the only high school to get into. And you had to come to McKinley, and you're there for four years. I stayed at Okumura Dormitory. It was right close to McKinley. We pay seventeen dollars a month, but we had to do chores. That is, yardwork, kitchen help....You help them cook, prepare things, and set the tables and clean dishes afterward. Then, of course, at night you have your prayer meetings and you go and study. You see...

HN: This is a religious...

FM: Christian home. Because they had both girls' and boys' dormitories. We were on King Street. Known as Okumura Home, see. It was partly supported by, I think it was Castle family, or somebody. Well, anyway, some Christian home. So, Sundays, of course, was the best, because we go to church. We go church Sundays only. During the morning and evening, but, the morning session is the best, because you come home, you're all waiting. They all rush home to eat the sukiyaki, see, because that's once a week treat, because everyday you have a set menu. So you know exactly what you're eating everyday. As soon as you go home, you do your study most of the time. Later on, you do chores. You do all the chores that you can. Yardwork and all that. Either prior or after supper, see. If you want to do it after supper, it's up to you, but you have to do a certain work to make up your seventeen dollars a month, because that will not pay, but, 'as why I say, charity comes in from rich people like Castle and all those big names, so forth. They used to support us.

HN: What was emphasized mostly in school?

FM: Emphasis is English. Because we who are university preparatory students, we have to take four years English, four years history, three years math, I think was, three years science and at least three years language. That was required to enter University of Hawaii or any other university,

because McKinley at that time was the only public school. Public high school. And when you graduate that school, you are "A" student, because they accepted you mostly at any college on the Mainland. We are much higher than Iolani or St. Louis, because I think at that time, if I remember correctly, McKinley was considered about the sixteenth or seventeenth highest high school in the nation. When I say nation, that's the U.S. nation, you know. I think Punahou followed us at that time. But now days, of course, you notice Punahou is a much higher standard. I think since they're having co-education, then McKinley came down, see. Because at that time, McKinley was very interested in producing students, real students that they can enter University of Hawaii or the Mainland, see, so...

HN: So, it wasn't co-educational?

FM: No. At that time.

HN: It was just for males?

FM: Yeah. No, not male, but when I say co-education means that because they were male and women student, but, they specify, very definitely, education---well, I say co-education, too, at that time, but it wasn't emphasized as now. Now days, see. Well, we call it more mix group, I think, huh. Because, I think, when we entered, we entered at five hundred fifty students and you can see we only graduate 214. Graduated after four years work. And I was one of the fortunate ones to take an exam and, of course, then I went to Normal School, see, two years. Then I went out to teach and, of course, I had to come back and make---we were given ten years to make up and get our bachelor's degree. Bachelor of Education, that's the highest I went. But it took me ten years. That is, every Monday, every Thursday afternoons I used to have two classes Monday. One at 3 o'clock, one at seven. The same thing Thursday. And then later on, during summer, we used to go summer school and make up credits. It took exactly about ten years for us to make up. So you can see how long. (Chuckles)

HN: How did you do that when you were on the Big Island?

FM: Big Island, no chance, because those days they didn't extend University courses there on Big Island. The only thing is you come back to Oahu to make up. Luckily, I only stayed---instead of the four year contract that we have to do, I came back in two years, because my father passed away when I went first year, so I work---was Mr. Awai who was the principal of Kawailoa School help me. He was my teacher. He help me to get me back to Oahu, see. So...

HN: Which Mr. Awai is that?

FM: Mr. James Awai. He was my former teacher, too, so, I taught under him until from '33 to '36. Then 1937, I went to...Waiialua Elementary under Miss Rankin, then, until I retired, see, June '69.

HN: Can we go back little bit and talk about like how strict it was then at the school?

FM: You mean family strictness and so forth?

HN: No, at school.

FM: Oh, yeah, they were very strict, because...when you are naughty, you don't do anything right, you had to do after-school chores. That's usually you clean the room or you go with the...of course, at that time, they were called janitors instead of custodian, as of today. Because we had so-called Mr. Alameida. Was very strict and we had to go pick up rubbish, clean the school yard, clean room and so forth. But we were a bunch of good boys, so we used to do....sometime they'd make us clean around the teacher's cottage and they had bananas hanging under the teacher's cottage. Next day, they won't find it. Because you know how hungry we're going to be. Young kids, at that time. Just about that age where you want to eat, you were quite naughty. We were always call for work, so, next day, the teacher won't find their bananas in there. Even the papayas, any of them, we used to eat, because that's about the only thing we can eat around there, because spending money was very scarce, eh, those days. I'm talking about elementary. Waialua Elementary---Waialua School. Because today, it's called Haleiwa Elementary, see. And, of course, we have chores beside that. Of course, you be very careful that when you go home you don't say what....why you were kept after school, because you're going to get double of spanking or whatever you can call it is. Those days, you know they were not afraid of using yardsticks or anything, because for every mistake and so forth, you be spanked anyway. And it wasn't like today where you have your suit case coming on like that, because the parents felt that whatever you deserve at school, it's what you suppose to get, and no comeback at home, because we don't tell them. We are very afraid to tell the parents, because we're going to get double of that thing again at home. And, of course, you have special chores at home. As I told you before, because you have to do your share of work at home, too, to get your reward at the end of the week. The end of the week reward is a silent movie. We used to go to---they call the old Haleiwa Theatre. Because of Mr. Kono they used to call it Kono Theatre. And we were given a thin dime to go to theatre at weekends. That is, either Friday or Saturday to see the cowboy pictures. Silent movies. Plus that, you were given about five long sticks of candy. That's about all, see. We used to take those lanterns--kerosene lanterns. No streetlight. All the lanterns been hung on there. On the wall. He was very nice to dim the lights for us. Prior to that we all sit (together) and then we all come home together. Because home chores naturally included chopping the woods for the stove, because we didn't have such thing electric stove or gas stove. We used to have wooden boxes come in, you know, from downtown or Japan. So we just chop that up for kindlers and wood and whatever it is. So, we didn't have to pay too much for firewood, because we used to buy one cord of firewood. And, of course, that, it's about a good....oh, about....four feet. Three to four feet, I would think. So you had to cut in certain size to fit in the stove, huh. We chop that up and all that. And, that supply. Plus, my job was to fill the water tank. So,

no such thing as pipewater today. So, it's all gravity system, so, the old salmon tubs were used. Cleaned and used. You make your own system piping. Use that for kitchen use entirely, and there was no such thing as piping, so we had well. And we used to clean the well, about once in two months and so forth. And everything was well. Of course, my section, where I lived, there were lots of artesian wells. When you dig certain feet, you get clean fresh water all the time. So, water problem wasn't impure water, too. No ice system until later on, so when you want to cool anything, you put this in the tub or something, lower that into the well for overnight, and then have real cool....The water was very cold, see.

HN: What do you remember putting down in the well?

FM: Well, watermelons and things, fruits and so forth. Such fruit as, you know, banana, papayas. You want real fresh things. Pineapples and things. That's about all. Things are cheap, and people used to give you quite a bit because they used to raise for themselves, see. So that was the very early stage of school when I was still going elementary. There was no such thing as elementary those days. There was just a Waialua School, see, those days. That was going back to my dad's day. Of course, he came here from Japan as an interpreter. Then, he was sent Hamakua Coast and later on, he came to Oahu and he worked at Kawaihapai. And he had a group of over four hundred people under him.

HN: You mean, interpreter---he was hired by the plantation?

FM: Yeah. By the plantation. Because the Scotchmen--lunas, overseers, or they call it luna those days--won't understand so he has to interpret. And he'll take this whole gang out, cutting grass, and those days, you know, your cane is all cut by hand, too, huh. So they had a sort of a camp, I think. More like a camp. And, you figure, four hundred fifty people, and they had they call it long house, you know. So, those days, long house...your parlor, your bedroom is all in one. Because night time, you know, Japanese used to get the mattress, eh. Your futon or whatever you call it, they had to sleep in. Day time, they just roll that up and then that becomes their parlor, and so forth. Kitchen, of course, they have a little space where they cook the food. But eating is done right in the same room. So, one big room is considered as parlor, your bedroom, everything else. Of course, he had a gang...

HN: Think you can describe the long house little bit more?

FM: Well, it's a real long house. If you are fortunate, you will get a little section. Oh, pretty hard to say, no. Maybe 18 by twenty (feet). And you may get another 11 by 12 (feet) if you are supervisor or something, overseer. Where you have separate bedrooms, see. I say this, because, if your people over there, those who were under you have problems, they want to come and talk with you. So naturally, that's the business office all combined in one. The long house divide into one, two....maybe between four to six families live in one long house. Some of them maybe two. All depends how the way it's built. So, you can see

that. And he (father) used to divide his group into four. One, they raise vegetables for the whole camp. The other gang is called.... cleaning gang where they clean the camp, all over, see. They do yard work. The other gang goes up to the mountain to get---the only source was the mountain pigs, so they'll go up to the mountain, get the pig. And that's on weekends, see. Usually, they don't have work on Saturday or Sunday. They do that, and they bring home maybe between four to half a dozen pigs. They chop that up, and then, into sections and each family will have a certain section. Well, you don't have the same section all the time. You may get from the head to the foot, see. And, no such thing as icebox. The only thing is salt. Pork. Salt is free because they go down the beach. They get the nice clean salt. Pure salt. They salt it up. And they put it in barrels and keep it and they cook that. Use that as an ingredient to cook our vegetables and so forth. And the other gang would go down the beach afternoons or something like that. About two, three times a week and then get. Mostly, they do it on holidays. That's when they get a big haul, come back, because fish was plentiful those days. Not like today. And they divide that up. So, they lived a very nice normal life. In fact, I think they were eating much fresh things all the time. Because vegetables, all and then, of course, as I said, the vegetables, you cannot hog. That means take more than what you can use. You can eat as much as you can. But you're not supposed to waste. So, they were very cooperative. They worked together. You know, the salaries very cheap those days.

HN: How much they....

FM: Well, I think they make about five, six dollars, I think. Supervisor make about seven, eight dollars, but in spite of that, now, they used to save, you know. About dollar, dollar and a half per family, so you can see...

HN: You talking about one month pay?

FM: One month pay. That's what they got. Some of them still had insurance with that, too. So, insurance was cheap at that time. Life insurance. But still then it's more a saving insurance, you call it. Not the pure life insurance you have today, see. So, they'll save the money and then, I don't know how, but sometime, they get little bonus. I don't know what they do, though, but they do get bonus out of it, sometime. I guess, the most savers will get little more. I don't know what. They divide that money. But they were very honest about things. No such thing as trying to cheat each other, see. So, when I say bonus, maybe there's, you know, oversupply of things. Vegetables, or they sell and that in turn becomes the bonus savings. You know, bonus for the savings, I think. That's what my father was telling me. I don't know. Things are different, different places.

HN: Where was this thing? Where was your father stationed?

FM: At Kawaihapai Mokuleia section.

HN: And what time period was this about?

FM: That, I cannot tell. Way back. Because I know then my father move into Honolulu, see. And he worked in a store. Then he came down to Waialua which is...presently near Achiu Lane, I think. Right there. And he was a manager, branch manager for Murakami Store. And later on, you know, where Migita's is selling flowers, Haleiwa's Flowers, that's where he open his own store. In 1919. that's when he built that... He told me that.

HN: And that house been standing that long?

FM: Yeah, that long. Of course, we been repaired and so forth, but my father built that place on a higher level, because there was a ditch underneath where irrigation water used to go through cane fields below by near the courthouse and all that place. But you can see how old house can last, because those days, they're not flimsily built like today. The frames, you have real frames all over the house, you know. Now days, you know, the walls are the frame of your house, mostly. But those days, they really have door's frame all around. All corners, they use about two by threes and so forth. So, those days, we used to enjoy without many places they had in extent as of today. But still, we know how to enjoy things. Because we used to go down the beach. On weekends, we'd go beach or up the mountains, so forth. So we planned our weekends very nicely. As you get your bonus, as I told you. If you are a good boy or a good girl, you were sent to the movie once a week. And we look forward for that, because that is one of the most pleasure, because no such thing as TV or radio. The only thing is the old style phonograph that you had with that, you know, that horn type.

(HN chuckles)

FM: You know that sound is....but still we consider it you are one of the lucky ones if you have a phonograph at your home. Because, as you go on, later, on, we used to go ride horses all the time then, but later on, because you're fortunate and you're from horse and buggy days, you came in to this old Ford trucks. That cranking type. (Laughs) And then, gear shifts came in later on till today you have your modern automatic...

HN: Oh, gear shifts?

FM: Yeah. Because you had to use gear shift. Before the clutch used to be the gear shift, see. You run, you had a little handle on the hand shift. You have that, see. You use your clutches the way you use now. But big trucks. Yeah. That's the means of transportation, because, if you're lucky you buy a car--a four-door sedan, they call it. Otherwise, you go with your family on a truck and have your weekends and so forth, you know. Those days, children used to look forward for weekends when they can go family picnics. Because they used to have more family picnics and they used to have events, you know, because you know how Japanese groups. They come from certain part of Japan. So they had kumiai, all kind of kumiai, they called it, which is called a community group. That's its name today. I don't know what, but they have different sections

Japan, and if sometimes you're lucky, you're invited to that, too, see. Because....no such thing fancy foods. Was simple. But still, when you eat down the beach, even hinamoru lunch, as we call that--you know, that cherry, umeboshi and musubi--taste very good. Yeah. And they used to have picnics, quite a few picnics.

HN: Do you remember any community activities, like that, you know, where the whole community participated?

FM: Well, the only thing is that Japanese group were the most....they used to have their group. They used to have all kind of events. Racing events and so forth.

HN: What kind of events?

FM: Hundred yards and back, you know. And three legged races. Blind-man and the deaf, you know, they race. And you have relays. I think, those Japanese groups were the most ones that used to have. Especially when the Emperor's birthday. It's in April, you know, first. That's when they used to look forward for any holiday, because today, you see that boys and girls eating apples and fishcakes, drinking milk. Those days the only time is when you had some kind of holiday or some happy event, you know. Somebody's birthday, or marriages, you know, parties you go, then that's when they eat. Because some of them hardly drink milk, you know. The only time they used to buy milk at our store is when someone is sick in the family. Otherwise they used those condensed milk. That's the thick one where you open two side, you blow the milk out, and then you pour hot water. And that's the way you make your milk. Or else, we used to put that condensed milk on the cracker and use that as a jelly and so forth. And it used to taste very good, because sweet. Some of the boys were even putting sugar on top of that.

(HN chuckles)

FM: Candies, and such thing is very rare. Very rare.

HN: Going back to the Emperor's birthday, you remember did you go to any of those parades and can you describe that?

FM: Oh, yeah. Not parade, but they used to have a big place. As I said, they have the Emperor's picture over there. They said, "this is a holiday. And we happy that the Emperor so forth, his birthday. And we are lucky that we're still living" and all that. You know how old people are. They're very faithful to the Emperor. Of course, we ourself, we don't care. The only thing we care is to get something to eat and have, you know, running and get ten cents tablets. We used to get prizes, you know. Win or lose, you get prize, anyway. The winner has more, but even the losers, at least, because people were very nice in donating. Stores and those. Events used to last from about nine o'clock to late evenings, you know. They all get together. They have....lunches together. You sit together. You visit each others and see what they have and you (Laughs) help yourself. But they didn't mind, because they used to invite, see. So, we enjoy it. Those are the thing, you know. Fishing

is another one, see. Because fishing is about the only one beside your movies, because fish was plentiful. And people used to go up the mountain later on, even when I was kids, yet, they used to go up mountain, huntings. Wild pigs mostly. Our side.

HN: With guns?

FM: Yeah. Buckshot, I think they call it. I used to go hunting, too. Fishing. Until later on when I was busy I can't make it anymore. That's about all.

HN: What was your favorite spot go fishing?

FM: Presently that....Haleiwa, you know that wharf over there? They used to call....I forgot the name of that place.

HN: What was that before, anyway? Where boats used to dock or something?

FM: Yeah. Those small fishing boats used to come in. And, they called it ryoba. They called it ryoba, because that's where ryoba means. In English means the fishing harbor, see. All the fishing, small boats from seven to, you know, maybe fifteen footers, they used to go out. And those days, at the beginning, no such thing engines, you know. They used to row Japanese style. And they go out. Later on, they bought the small---I don't know how many horsepower they are. About 15, 16, I think, eh. And they put a little engine. They used to go out overnight and come back. And they used to make quite a good haul. Of course, they're fortunate. Sometime you not fortunate. That's about all. And, I think, our days, baseball was, you know, the most sport. Even Japanese schools have teams playing each other. Later on they have AJA and we used to travel all over. We used to ride from Waialua up to Wahiawa, presently where Wheeler Field is. There's a junction over there. Bicycle. Tie our bats and ride bicycle up there. The game starts about one o'clock. We leave home about ten or nine o'clock. Come up there and have a good--omusubi. Simple, you know, and then take a rest. And then we have a game. Going home is easy because downhill all the way. Later on, of course, that was more kid days' games, you know. Sometime where they corral all the horses in, we clean that place up nicely and play, because no such thing as ball ground, those days. Any place that you can get hold of. No such thing as real bases, because we used to use, you know, those gunsack bags and everything. Whatever we can hold. In fact, at the beginning, we used to cut guava trees to make bats. We find old baseballs, we used to tie that all up nicely. Weave 'em together and use that bat and balls. Until we're fortunate where your parents would buy, and, I think, the best glove at those days, I think, you can pay five to six dollars. That cost today, I think, about thirty, forty dollars glove, I think. See, they were not particular. As long as they have something to play with and enjoy. And the main thing was to have fun, you see. You win, you're lucky, you see. Nothing involved, see, just play a game. Later on, we go to even---we used to join the Windward Oahu League, see. And we used to pay Mr. Kimura fifty cents for bus ride back and forth, and see how cheap it is? Round trip, now, to Kaneohe and Kailua side from Waialua, now. Fifty cents round trip.

HN: One person?

FM: Yeah. Those days if you wear uniform, you're a proud person. Whether you bench yourself. Because I know. I was benched three seasons until I really started to play, see. The pride is to be able to wear a uniform. You are a member of the team. Yeah.

HN: Real big, then, the leagues were that time.

FM: Well, there were many, many teams. Even in Waiialua section, Junior League, we had about six teams see. Because you have Kawailoa, Haleiwa.... Meisho, and, I think, they have Riverside and Waiialua Hongwanjis. Yeah, they had about six teams see. Even that small place. In that Waiialua community. But today, you can hardly get one team, now. Boys are more interested in other attractions. Surfboards and everything. There's the car, see. I guess the interest has changed, then.

HN: What about....like we heard something about one team going to China to play, too.

FM: Well, those....later on, when I came to McKinley, see. Those days, the team that used to come from Japan, the main purpose is to beat the all Chinese team. They said, "You can lose every game, but win the Chinese and come back." I was just talking to a gentleman at Kahala who remember those days. He say, "Yeah, those Japanese team used to come" He said, "Their main purpose to beat our team, the all-Chinese." And then, of course, some of the Japanese were playing that team, see. So they use...

HN: On the Chinese team?

FM: Yeah. But they use their Chinese names. I think four or five were playing. Because no such thing as Japanese team, those days, see. All-Chinese was the team, those days. Yeah. Waseda. Tedai. (Names of Universities in Japan.) All of them used to come but....main thing to beat them, because the old Adlai Field is down Aala Park, before, see. And he was telling me how he used to wait outside, wait for those balls to come up, see. And he picked three balls, I think. Plenty. 75¢, 25¢ a balls. And that's money for him already. And then, if they find the ball, for each ball they can enter the ball game. So you can see how much then two bits, eh. Because I know my father---he's interested in baseball, so, when those Japan teams used to come, he used to take me all the time.

HN: Japan teams was what? How old were the people playing on the team?

FM: All old. University boys.

HN: University?

FM: Yeah, all university. Waseda and all that. I forgot the other teams. They all young kids.

HN: The Chinese team was what? From China?

FM: No, local boys. And they are all high school graduates or some of them still going to high school, see. They're not purely Chinese. Other nationality playing, but they look alike, so, you know, then using Chinese names, eh. Ting and Dongs and all that thing there, my gosh.

(HN laughs)

HN: Why was it, you know, everybody wanted to beat them?

FM: Because they were the strongest. Because, locally, they were the strongest team. Yeah, all the Hawaiians used to have. They the one that had the Asahi team and all that. They hardly can beat the Chinese. They were the strongest of all. I don't know why, but they had the boys. They can hit and play. No doubt about it.

HN: Okay, maybe we can go back and go to your family. Like how many did you have in your family?

FM: Well, total nine. Six girls, three boys. So....and with my father and mother make eleven, and he had about four or five people working for him, see. So, we used to have a...

HN: Was that at the store?

FM: Yes, we had a store. As I told you, after he left Murakami Store, as a branch manager, he opened that place at where presently the Haleiwa Flower Shop is. We used to have about, oh, about eight or nine horses. And naturally, you had to feed them. You can't just feed them barley, so we had to go out and cut grass. Twice a week we used to go. Was it Wednesday and Saturday. Wednesday, of course, naturally, we'll get up about five o'clock and before those California grass had those.....I don't know what you call them, but, you know, when the thing dries, the thing get just flies all over, you know that little hairy thing. Yeah. So you had to cover yourself real good. When the grass is all wet, you see, bring 'em home. And you have enough supply and you cut it up and feed that with the barley combination. So, beside the regular chores, you had to do barnyard work, eh. Take the horse manure away, put 'em on the side, and, later on, of course, we had a little extension in the back which was better because there, we used to raise the same kind of type of grass. And we divided in four different sections. We let 'em run in one section for a while. Then when everything is gone, so we didn't have to cut as many grass as before. Then we watered that place and of course, we had manure, eh. Free manure to fertilize the thing (Chuckles) because that is something above the ground, so you want that thing to be green and soft grass, you know. So, the horse used to love that.

HN: What were the horses for?

FM: To use it for your....drays, we used to call it. Big doubles and horses. That's the way you deliver your things before the car, these automobiles came. Because that's the only means of transportation. And there was

a buggy over there which is called Mr. Miura. He's the only one. And...you call it taxi buggy? What do you call it? Anyway, buggy in place of taxis today. They call him up in his old telephone that used to ring, ring so much. You have your number, you have four or five, you used to ring one long, two short. That means your house. Or four short and two long, one short. All that's a system, see, we used to have. And for the Central, then, of course, if you wanted over and above within your next section, then, you have to ring one, and then, the Central will connect you to different places.

HN: That time stores used to be just like how it is now? Like yasai, you guys used to...

FM: No, we used to (handle) strictly merchandise. Vegetable market was separate.

HN: But to go out and deliver, what was that for?

FM: Oh, well, you go out, maybe you deliver certain thing to a certain camp. Next time they want some of the canned goods and so forth. Of course, some of the vegetables, they'll raise vegetable. You don't need it. Milk and sometime we even had to buy ice cream and deliver means that's the toughest thing to do, you know. But we never used to accept that, I guess, melts too fast. Milk, sometime, they want fish so we used to deliver fish for them, see. Or buy fish and deliver for them. That's an extra kokua, help.

HN: Like, what did you guys sell mostly in your store?

FM: Well, the usual thing. Japanese and they want rice, huh. And soap. Canned goods, codfish, salt salmon, crackers, milk. You know, they order milk, so we used to deliver milk. Even ice we used to deliver. Dollar and a quarter, eh. That was only ten cents a block, see. Of course, we're not responsible for the shrinkage of the ice. We try to do it the best we can. We used to wait for the ice, because if we're good boys and girls at home, we used to shave ice. And you have your ingredients you put on. What color you want and we used to eat that, see. And then, once a month at our house, we used to crank and make ice cream. But, not the modern stuff where you have electricity. You had to crank 'em. You thaw. Then, when the thing start freezing, you see, it's very hard. So we used to take that and go on picnicking with that, see. So once a month, we were treated nicely. But for that we have to work, and I think it's proper that you should do your share to be rewarded. Because my parents make sure that at least once a month we go picnicking. And sometime all of a sudden, daddy comes home, say, "Ah, let's go to the beach." So we just go down. Take whatever we have, prepare it and go down, see. Even the men used to go with us. You know how it is, drive the horse and go down. (Laughs) We used to have lots of fun because those, even umeboshi and rankyu used to taste good, you know. Yeah. Very good. Simple cooking, but still taste good. You know for yourself, when you get down the beach, the food taste entirely different from home. What you eat at home. Because you had the scenery, everything else together. The cool breeze, you had, you know, toward the evening.

That what you see at Ala Moana Park, yeah. Now days, especially.

HN: Just that when you go over there, get hundreds of people.

FM: That's right.

(HN laughs)

FM: But....they were all nice. They share and the next neighbors, they'd say, "Oh, how about half this?" and they used to bring over. Now days, you don't see that, eh. Hardly see that. Before, "Howdy. How's everything?" You don't know each other. But, of course, country, you know each other, but sometimes other people'd come for camping, see, they share. So the relation very good. No doubt about it. You can't beat (the old days) today. Today, even downtown, you live right next to each other, you ask, "Is Mr. Nonaka around? Howard?" And he say, "I don't know." But he's right there. You been living next door quite a while. Maybe ten years or so, they don't even know who you are. In the country, you know, you know everybody. Even today. Unless, like myself, I come out everytime, so I don't hardly know people, but...

HN: Well, all the old-timers.

FM: Yeah, old-timers, especially. Anything else?

HN: Well, more about your family? Nine kids. You remember anything...

FM: Oh, yeah, I didn't go through that nine because we all went through school very fortunately. I think out of the nine, two of them went through high school. Rest all went into college, so we're fortunate. I think if my father didn't have the store, I think, he had a hard time let us go through college, because, you know....In spite of it, many of the plantation people, I give them a credit. Because since they didn't have their education in Japan, they worked really hard to see their children go through and have the proper education in this country. And I take my hat off to all those people who really educated. Even my parents who gave us education. Of course, we worked, you know, during summer and so forth at home. They didn't give us pay, but he used to put money aside for us so that it can be used later on. That's about all I can tell you about the family. Nothing to boast about. That we had a proper education.

HN: Well, just having nine brothers and sisters is quite a bit.

FM: Of course, in our family, what do we have? Two teachers, one lawyer, one is a Department of Agriculture, you know, Federal Department of Agriculture. He's presently the head for Hawaii, State of Hawaii, see. Of course, one of my sister is one of the officers at First Hawaiian. Yeah, we're very, very fortunate.

END OF SIDE ONE.

SIDE TWO

FM: Because....you can't buy meat or, you know, you have to use more vegetables, eh. What I say, you just use it for ajisuke you call it, eh. Ingredient to cook your other things, so even with us, a pound of meat went a long way, because you're going to cook that with the vegetables and you know, other things. And my mother used to buy ground steak and we used to grind that up and make hamburger and dumplings in soups, you know, cold meat. She was a very good cook, so, we used to have proper food all the way, you know. Well-balanced food. She believed in that well-balanced food. Because she say, "Everything goes with rice," eh. And even at those days, bread, very few people ate bread, you know. And, of course, we, having a store, we used to take orders and take 'em to far end where the stores are far away, so we used to take about two, three times a week. And Love's Bakery used to bring that for us, and having that, we fortunate. Being a store, we had crackers to eat, huh. We had canned goods to eat, huh. From canned sardine to Vienna sausage. Devil meat.

HN: Remember the prices of that time?

FM: Well, those days flat can sardines--you know, that one that you just put oshoyu and, you know, open it, put it on the stove--I think it was six for 25¢. Yeah. Things were very cheap at that time, because most of the time, it's five cents a piece. If you buy 25¢, you get one extra, see. So most of the thing were five or ten cents those days. But you have to compare, because the pay is so cheap, so that has to balance. But, in spite of it, I think, many of the families ate well. The only thing, as I told you, what they lack is maybe they were not able to eat ice cream or drink milk. And soda water was very scarce, as I told you. Soda water is only time is when you go to parties. But we, as a store, we used to have. That's right. (Chuckles) And at home, we used to have the outside furoba, you know, where they used to make hot water. So we used to have those sweet potato and Irish potato and araimo, all kind. We used to put 'em in charcoal. You know, after you boil 'em, you put 'em in and we used to eat that. So as a whole, my mother was not very chintzy as far as food concerned. We used to order ham. And those ham used to come in those big ham, you know, not today. Mother used to take the biggest one, and she just hangs that and we just cut 'em off. And dinner, you (use the ham between breads or fry that with eggs and so forth and ate 'em. Of course, one thing she used to do is as soon as she got it (the ham), she used to boil that one side. Steam it up in a big can, and that can is those--today, we don't have it--but those five gallon, you know, cans that you see around. And everything else extra. The food at those days, simple. But, still is very nourishing. Because everything is fresh. From vegetables, you don't wait until six hours or ten hours. The only difference is maybe the vegetable be only within half an hour and one hour, because (from) your own backyard garden, see. And the fish, too. Because, you know, those days, I told you, ice very scare. They cannot keep it, so, as soon as those people get at ryoba, at the fishing place, they come in a cart to come and sell you the fish. And those fish those days, you know how it is. Those big akules, you can buy three for dollar. Maybe sometime when they're plentiful, three for fifty cents. Even those aku that weigh about five, six pounds, you can buy for fifty cents a piece. Maybe maximum, a dollar. So you can eat all your

sashimi. You can eat all your fried fish. To your heart's content, because my mother used to buy two, three one time and that's to go eat. And whatever left over, you can fry it. With other good fish, you can make soup of it, see. As I said, we had a store, so miso is plentiful, you just go to the store and get 'em back, because they'd buy, use it. It's hard to say what is a special food, I guess. To many a people, chicken used to be rare, see. Meat used to be, as I told you, rare. So they have chicken sukiyaki---we used to call 'em jirijiri and hekka, all those things. And fried eggs. Because some of them don't have fried, see, but we used to have chicken. My dad used to keep a big space for birds, eh. So it's alright. I don't know whether we used to have it, yeah. We used to give 'em all the slops and so forth so when he get his to spare with us. So, those days, they like to see people enjoy, and they love to share with people. That's the thing. That's the most important. Friendship and to get along with the neighbors. And very few people stealing. Because everything's plentiful, see. So they don't have to steal to eat. Of course, there are few outsider, you know, maybe nationality come in, they don't know the place, and they do used to steal. But that's very minor. Of course, I know, one case I almost went jail, because I was the smallest of the whole group, huh. They used to have neighbors who had a whole line of chicken coops, you know. I was the smallest and I can go through those chicken place easily, so they used to make me. So I didn't know. But I had enough money so I don't care. We have store, so we have eggs and everything. So he said, "Oh, go get the eggs that our chicken laid." And they used to exchange that. They used to have a little Chinese store, see, across where we used to live. And they used to exchange that for crack seed and the little candies, eh. And you know, those days, I think you remember, too, when the crack seed all gone, you even chew the package, eh.

(HN laughs)

FM: Yeah? See, that's the thing. We used to have the old policeman called Kinney. He'd come, say, "Miyake boy, come here." He say, "Why you go steal the eggs over there?" That's the exact lines he used. "Why you go steal the eggs over there?" I say, "I don't know." I say, "That boy told me that's his eggs so I went and get the eggs for him and I just came home." "You no go there, eat the crack seed with them?" I said, "No." I said, "Why should I? I have plenty at home my house." So he checked with my mother, say, "Yeah." He came back and after that--my mother used to make me have, you know, after lunch I have to sleep, you see. Siesta. Well, these boys would go and I don't know what they do, see. Those Ahchu boys and all that Filipino kids around there, see. And since, as I told you, I was the smallest of all, so I can go through those thing and get the eggs everything. So from then, I never did this. And I used to be considered the big shot because I have the store, eh. They want candy, they want to ask me, so when I tell them to do, they'll do it, see, for me. Anything, see. We used to have lots of fun. And many of the thing, as I told you, we have been playing. What do you call that? Horse-back riding? When you high and you pull each other, knock each other down. Yeah, we used to have lots of fun with that. Later on, as I told you, some of the fun I used to get is wait for the neighbor Portuguese lady to cook those Portuguese bread in that big oven. Yeah.

And every Saturday, she'd call us. "Come, come. Everything all ready." So we go over there, and since we had butter, see, I used to take the quarter pound butter, cut 'em up, soak it in between the bread and just lomi the whole thing and get its, that soaks into the hot (bread). We used to eat that thing. Oh, those Portuguese bread used to be good. That used to be once a week treat. Because Portuguese used to eat---well, later on, you know yourself, Hawaii is the most rice eating state right now, eh?

HN: Yeah. Orientals.

FM: Even the haoles and even the Filipinos eat heck of a lot of rice, too. Even Japanese. I think more rice conscious than anything, because many of these people who live Hawaii, when they go---because I suffer, too. When I first (went) to the Mainland, boy, I suffered. No rice. But today I can, because I can go without rice. But people who are rice eaters cannot (go without suffering).

HN: Talking about going to the Mainland, what was that for? When you went to the Mainland?

FM: When I used to be president of the Hawaii Federation of Teachers, see. It was for 5 years up to '69, we used to go for convention. Later on, when I became president of this credit union, I used to go, too, see. My first trip was in '64. That's when we went to Los Angeles. But lucky it was a "J" (Japanese) town there so I can eat Japanese food. But you have to go to "J" town, see. From Sixth Street, from main downtown anyway. "J" town. And "J" town was simple over there, see. Not compared to over here. Maybe we are prejudiced here, but actually, all nationality food, Hawaii has the best, because they make it accordingly to the nationality group. But the Mainland, they make the taste, all the people of the Mainland. You go to Japan, same thing. Chinese food taste more shoyu than anything else because they make it to the taste of the Japanese. But here, no. Different. Mainland, too. Mainland Chinese restaurants, you know, foods are different. Unless you know somebody who is Chinese and speak Chinese, then they get genuine Chinese food. Otherwise you get that half-way American Chinese, I think you call it, yeah.

HN: Okay. Maybe we can go into some of your jobs, like this, so.

FM: I worked in Kawaihoa Plantation and we used to hoe hana which is you call it cutting grass, huh. Paid how much, now? Was it that time when we were paid only fifty cents a day? Yeah, fifty cents. Up to 75¢ a day. So, you can see, your lunch, your candy, and your mother's getting up and all that. And you figure the cost of your---washing your clothes, that won't be enough, because it cost more than that. Even at that time. So, the only thing is they had to keep yourself in line. When I say in line, out of mischief. That's the main thing the parents were happy about. That you are under some supervision and doing some good, because that part of education, too. Because then you learn the value of money.

HN: When was this? And how old (were you)?

FM: Well, that was high school days, so way back. I would figure before high....so back in about 1923, '24, I think, it is. Then, went to McKinley. Then I went to pineapple work. Used to pick pineapple, cut grass, and, in fact, we used to contract planting pineapple. You know how they plant those things, eh. First, you call the top, you know, the pineapple tops we used to plant. And the suckers and all that. Slips, all under contract. The pinboy is the worst job. Because the other guy just puts the pin and you had to pull the wire straight, tight, and you required to plant so many slips or whatever it is, see. Then, by the time they're through, you had to be up there waiting, get in time so you're ready to move to the next one. So that was a real job, because you work from about 6:30 to about 4:30 in the evening.

HN: What was the pay, then, pine fields?

FM: Well, they used to pay us by boxes, see. I forgot what the box were.... cheap, though, very cheap, I know.

HN: And that was all going in the field and carrying the pineapple?

FM: Yeah. You picked the pineapple, you put 'em in the bag, you walk down, and you chop the top off and you have to put it in the box. That's all their contract. All by yourself. You had your individual contract. Because sometime we used to have good contracts, see. Where we'd have six of us get together and out of that, four will pick and two will cut them and box the thing. If he's late, well, we used to help each other. Then later on, when I came back, they hired me. Waialua Plantation hired me for \$75. Having about four or five groups, see, under me. Those days, mostly, that group was just hoe hana, that cutting weeds. Then I had a group. Fertilizing with my three groups. You just do fertilizing. And all hand fertilizing. They carry the fertilizer and we had one person who was a feeder. He spreads the fertilizer all over the mules and he has to be there on time for the boys get that, because that's all under contract, see. So, those days, we either contract by the acreage or by the bags. Cause that has to go together. If you make too much, they'll cut you down. (Chuckles) So, we're pretty smart in staying right on the levels where we can keep on making. So, sometimes, I say, "Okay, boys, you make good." I said. So we're near some stores. Halemano Store or something, near Koga Store like that, I send one boy and get a case of soda water. You know, those days, one dollar a case, eh. So, I treat them. But usually, when you used to work plantation.... this is the fun part of it, because, you know, eating is an important thing, yeah, lunch time. Have fun. So they used to assign each boy--- here's the Korean boys, then, well, "You bring kim chee or tai goo." And one boy, that Yoshikawa boy, Kikawa boy. I think you don't remember. He's the fish man one. His father is fisherman, so we used to tell 'em bring fish. He used to bring fish. Every day. That's his job. One boy brings only tsukemono. But my job was to, I don't know why they give me, but, you know, chirime iriko, that small little iriko stuff, I had to make with shoyu and salt. That tough, you know. Then I make 'em during the night before and bring 'em. Or else that kimpira gobo, used that burdock. Slice that and cook it up. Yeah, they used to love that. Of course, Tom Lee used to bring nothing but kim chee everytime. And the other Lee

boy, brothers used to bring tai goo. That's costly because that codfish, eh. You know, it's prepared Korean style. But everytime used to change around, so we used to have quite a fun having lunch. And sometime we'd contract early. We'd get through contracting. We do the weeding, then that goes to---already they were work side. I watched very closely. See, I say, "Okay, boys, we can finish this certain time. We have about two or three hours we can go day work." And we used to make money, that is. Well, later on, then the pineapple offered me hundred fifty dollars. Naturally I'll go with the hundred fifty a month. First part, I took care a gang, picking pineapples, weeding. Sometimes, we used to go down to get that pineapple top ready for planting. Then you slip that bad part and get ready. I think they used to pay about penny---ah, no, a meal, I think. One meal for one, I think. Later on, and they so much, I think what went better, see. A hundred'd be so much, see. Then I had a group. I had three teachers under me, and I had six lunas, I think, I guess. And I used to divide them all over the place. That's not a good job, because then you have to separate the boys, eh. And like you, too, you don't work with your friend, you're not going to work. See. So we used to try to put boys as much as we can, deliver them in the morning, pick them with the same truck. Deliver with the same truck, so, they'd be happy. So, that's a toughest thing to do is trying to arrange so that they'd be happy. Then they can work for you. And make money for the company and for yourself, see. The lunas and the teachers don't care, because the group is given to them, so they do their day's work, they get paid. For that job, I think, I used to get little more. \$75 more than before. But that \$75 I really worked, because after work, the teachers would go home. You know what I mean? I had to go and check the field, eh. Because you under contract. So, you had to make that---if your group is making not too much money today, I'd figure next day, you get a better place so your group would make much more money. As far as weeding concerned, and then...picking pineapple, too, see. All that. Slip, because most time, slip, picking. It's day work, see.

HN: Those days had bonus and stuff like that?

FM: Well, with contract, you got bonus, because, when you pick pineapple, all the waiting time, you charge that to day work, see. So the boys used to go and change one truckload as fast as they can, because they know that this the truck that going. (Chuckles) So that at that time, they can sit down, or they can go ahead and pick, see. So, next time when the truck and the loading machine comes, they just load the thing and finish up and then go ahead pick all, and then have 'em ready. All the pineapples. And just load it so, all that waiting time is day work, see. But they're smart enough to pick ahead so they can make more money. Only thing, as I said, if you make too much, they cut the price down, so you had to place 'em. Very smart, very smart game all the way, so the boys do make money. The person who's in charge, the overseer over there, the Hawaiian way, they call luna. See, lunas, they have to be very smart. They're the ones that the key for the boys. So if you get a smart luna, the boys will make money. With that, you had to get the boys who do work together, who cooperate. Get one spoil apple in there and you only.... but they used to weed them out, though. They themselves weed 'em out. Say, "We don't want so and so because he's too slow. He's not doing the

work." Now days, you know, work is hard to get, eh. But those days, plentiful. As long as you want to work. Because I never had an experience working cannery yet. But out in the fields, I had plenty. Being a worker myself, so you can just about understand how much you can push with the boys. So, usually, I figure out for them. I say, "Okay, today we can make it so much. So let's go. Because otherwise I tell the bosses, the overseers that come around, you cannot make contract here. You cannot. He said, "Why?" And I showed them, see, because some of that, well, the ones are hard to get. You know, they all pile up and the pineapples on it and you have to slow down. You had to. You just skin the thing you can go skinning fast. But, at least, fifty percent or more, you're going to leave back. Then, who's going to get the hellabaloo? The lunas going to get it. The boys don't care. They just go, go, go, that's all, because, see, it's acres plus number of carloads you make, see. Before, acres only. They used to cover acreage. They know how to get you, don't worry. So work is work. You really work for your money.

HN: Okay. Maybe some of your teaching experiences?

FM: Well, teaching is regular, of course. I started from Milolii one room school, eh, where you're principal to the janitor. And when I went there, the Hawaiians know Hawaiian, period. Hardly speaking English. People around are very few. So, instead of I try to teach the English, I had to learn Hawaiian myself. Then teach them. And being....well.... in a remote place, they're not so akamai like the rest. Happy go lucky. Like the Utopian people. So they just live. I don't know whether they eat to live or live to eat. I don't know what you call them. To me, they live like a Utopian life. Just take what comes the day. So, they have enough poi. The only thing they need is fish, huh. Salt, that's about all. So they just fish and poi. I taught them one year. My name is Francis, eh, so they thought I was a girl, so they put me to Hanapepe. No, not Hanapepe....Hanapepe is someplace. Kauai. Anyway, one of the schools in Kona where all...

HN: Konawae...

FM: No. That lower school. I forgot. Anyway, they put me over there. All women there. So, they say, "Oh, we can't have you here." So they transferred me in Konawaena School, see. And there, of course, I stayed there from about '29 to '33. Yes, see. And then I transferred out here. I enjoyed, because one thing Milolii, I was happy, because I'd go out with these fishermen fishing, see. Row boat and hoihoi where you really have to row the boat all the way. And we used to lay those opelu nets. Night time fishing, because over there fish was plentiful. No doubt about it. Fish was plentiful. You can eat fish three times a day and you can eat the fish whole night through, because you can get all the fish you want. And the opihis were big. They're not those tiny little thing that you find today. They all dollar size and up. Yeah, I'm telling you. Well, I say when I went to Konawaena, then I got into sports, too, eh. Helping boys over there. Organize sports. Baseball. Play myself. Has-been and still playing that. I help coach the barefoot over there. Played

barefoot, too, see. Mr. Inaba and myself. Minoru Inaba. He was a representative from Kona, see. West Hawaii for a while. And I think last session he was, too. We used to go to Ka'u, Kohala, play football on the fields. Those days, all transportation is ours, you know. We pay our own way. But, that's when the community start getting more sport-minded. Because otherwise, the simple games they play over there. Softball and basketball, of course. We had to buy a basketball court with just a roof, and the side. That's about all. But this fellows was very smart. He got that first and he got the walls and bleachers, all. He was smart. As I told you, very few vandalism those days, eh, because they know they can get a place to play. They can get things to play, because I was one summer recreation director for Kona section. My job was to get all the program ready and I had one, two, three, six different places from Ololoa down to south Kona, see. What I mean is Kealahou and Captain Cook, all that. We had different places. Yeah, good, because I got what? I was paid hundred fifty dollars. My second assistant was paid hundred dollars. The rest get \$75, but their time is short. One group would come from nine to twelve, eh. One to five. So, you figure, as far as pay concern, they are paid pretty good, because you know, nine to twelve, you know how.... Three hours, and the other one comes from one to five. Two o'clock. Not one o'clock. Two o'clock. They allowed us two hours because some of them come from way up the hills, see. So they give 'em time to come in. Come down to play and then five o'clock, they send 'em home, because some of them take about half an hour to almost an hour to go home. Because there's no such thing then as automobile. They had to all either donkey or their foot-mobile. That's the transportation in Kona, you know, most of the time. Even when we want to go places, we used to walk until we met one guy who was a car salesman. He used to come around and take us. It was really lucky we were having, because we set certain nights for our recreation nights, and we kept together. We used to play cards. Mahjong and so forth. The winners don't do anything. The losing two pairs got treat supper and show together. But that's not too much, because all put together, maybe cost dollar a person. With the supper and the show. So, you figure, about fifty cents, eh, food. Food was 75¢. But, of course, you need a little more money than a dollar. The show was how much was those days? Fifty or seventy-five cents, we used to go in. Food, was, for a dollar, you can eat pretty good. So, in spite of--we said--remote corner those days, we used to have our fun. And the only thing we hesitate quite a bit was to go to billiard shops, you know, billiard parlors, because they're considered group of teachers. Some, you know, out of the ordinary laborer group, they figure that when you go around that place, you cheapen yourself. I don't know why. But they looked up. As teachers, they think you people are a step or three step higher than ordinary laborers, you know. But toward the end, they got used to with us, because we used to mix with them. At first, they refused to talk to us, you know. Because they think we're different people entirely. We say, "No, no. The only thing we have little more education than you people, that's about all." One of them I met, he had college education. He still is a bum. I said, "What's the matter with you?" I said, "Heck, you got more education than I do. You have four years education, we have only two year at university

level," I said. "From now," I said, "I got to go back to Oahu and do my studying." But he loved farming, so he quit the other job, eh. And he was quite successful as a farmer. Coffee. When I say coffee, coffee raising, you see. That's about all I got to say.

HN: Nothing about Kawailoa and Waialua?

FM: Well, Kawailoa, when I went there, oh, that's only three room school there. So, Mr. Awai used to teach the sixth grade. The first, second and third (grades), I think, Mrs. Kawashima had. I think I had the fourth and fifth. Or did I have third and fourth? I forgot. Anyway, we had a mixed group. Then, I came to Waialua School, as I told you in 1937 under Miss Rankin until I retired, see. In '69. So, I don't know how fast, but forty years and ten months went by pretty fast. Waialua School, we used to have the JPOs, eh. I think I was their advisor for about 27 years, I think. Maybe more. I forgot.

HN: What was your inspiration on teaching school?

FM: I like kids. I think they used to like me, too. I used to be pretty strict, because many of them told me that. That's the part. They used to hate me. As a teacher. They said, "Chee, someday I'm going to grow big and I'm going to punch you and give you licking."

(HN chuckles)

FM: Because I met couple of them, that type, you know. Big ones, too. "You know, those days, when you used to teach us?" They say, "Oh, we used to hate you, but, hey say, "thanks a lot. What I am today, I am today because of you." Well, I say, "No, because of yourself. You put yourself to study. I made you study. I guided you. That's about all." And the funny part is this, see. I used to be very strict in school. Afternoon, they used to come hang around, you know. "Mr. Miyake, we go place. Take us this place." And I used to take them, see. We used to go fishing, like that. They used to enjoy it. I used to enjoy it. I went into teaching, because I like kids. In plain language. I don't know why, but I'd love them. That's the reason I didn't go to high school level. I want that age. And that level. They seem to be more honest with you. And Japanee call mojakinode. Innocent. In plain language, yeah. They love the school, they love their fellow students, I'm quite sure. I think you're in the same situation, eh.

HN: Go school just to see all your friends.

FM: Yeah. Because I think elementary school, most of that is because you want to go see your friend Jimmy or whoever it is, eh. Yeah. In fact, I had palsy-walsy those days, you know. You don't see that today, they arm in arm in going places or....I guess it's more competitive world. Competition is keener. Or their interest differs. Because elementary, they have one simple interest. Play together, have a happy day, happy school day. And have (a good time) after school. That's about all.

END OF INTERVIEW

Tape No. 1-73-2-76

ORAL HISTORY INTERVIEW

with

Francis Miyake (FM)

August 26, 1976

Waialua, Hawaii

BY: Howard Nonaka (HN)

HN: ...August 26, 1976. Can you compare your elementary days to that of your children?

FM: Well, as far as education is concerned, it's a three R's definitely. Read, writing, and reading. Either you learn or you're forced to learn because no way that you want to learn that. You must learn, because in those, as I said many times that you got to learn, period. Because you get it both ways. In school and at home. And as far as children's life is open, because after school, you open to life, you can do anything you want. You have your own fun because you have to create your own happiness and fun after school. But the thing we use to do was clean fun. Some of the things, as I said before, we do it today, I think those kids are going in jail. But our day was plain fun, you know. We did it because was clean fun, you know. No such thing as other recreation like today. TV and movies because movies we used to see were silent. As I told you, once a week (Tape garbled)

HN: How long was school day?

FM: School was regular. Regular, 8 o'clock till 2:30. 2:30, you know, all the teachers, everybody could go home.

HN: How about lunch?

FM: You have lunch. You have one recess in the morning, 15 minutes. Lunch, half an hour. Then you had your recreation period, is there in the morning or in the afternoon, depends on the teacher. If you are a bad group of children, you miss that. Definitely. Because it's like home, too. At home, you do your chores. You're rewarded with candy, what the parents can afford, you see. And weekends, if you were nice and if you did your chores properly, you got ten cents to go to the movies and a few candies. As I told you, we go with lanterns with a group and come back. In those days, there was a curfew, but if you go to the movies and come back, you cannot sidestep anything, see, and do things you were not supposed to. Otherwise the policemen were very nice about it. They were cooperative. I guess more or less they know who the good ones and who the bad ones.

HN: Okay, going back to strictness, what do you remember (about) getting discipline for?

FM: Disciplinary for readings, spelling, writing, everything.

HN: And how were they disciplined?

FM: Well, you don't do it, you get spanking with a ruler, yardstick and so forth. I know when you use to miss spelling words, you get on the knuckles, on the fingers for every word you miss. Even your elbow joints, you get it, too. So I don't think it's not like the modern method of teaching. Strict. But we learned, though. Because of that you learn. But some of the thing I don't like because, for instance, when you got in the higher grades, sixth grade, we have to know all the states and all the capitals and the main products. 'As worthless today. You don't need that today. That's about all.

HN: Okay. Were you satisfied with your children's elementary and intermediate education?

FM: No. I'm happy because now I realize that through their hard work, you don't blame them forcing education upon you because I appreciate it. That's the reason why I'm here where I am today. Otherwise, I think I'd be one of those dropouts. You know, doing nothing.

HN: Do you remember if any of your friends dropped out?

FM: Mhm. Very few. The only thing that we notice is when you went from elementary into high school. Come to McKinley because I told you, eh, McKinley was the only high school. The public high school didn't come in.

HN: Was there an entrance exam for McKinley?

FM: I don't remember. Because I think we're considered the top group.

HN: How many friends from Haleiwa-Waialua?

FM: Well, I think out of the thirty, forty graduates here, I think only a handful, about one dozen came, too.

HN: That was your graduating class in intermediate? Thirty or forty?

FM: Mhm. Friends and all, I think, we had about thirty or forty. Maybe less than because we were separate class, outside on the veranda, because we all good boys. Giving the teacher problems so we were all left outside. Separate from the rest until we were all put together, yeah. I think they had then very few because I think out of a dozen who came to town; of course some went to Mid Pacific, about four to to Mid Pacific, about six to McKinley and some of them to business colleges. So maybe all in all, twelve to about twenty. As far as McKinley is concerned, five of us, I think---only three, I think went through. Two fellow dropped out. Couldn't make the grade.

HN: What did you wear at McKinley? Was there any special dress?

FM: McKinley, no special.

HN: Okay. So what did you wear on a typical day?

FM: Well, in those early days, had knee-high pants, eh. With long socks and shoes. And shifts...

HN: What kind of shoes?

FM: Well, regular walking shoes.

HN: Tennis?

FM: Tennis sneakers, those days. And when you wear those things, you're high class those days. Of course when you join ROTC, you wear your ROTC uniform. From sophomore year we are lucky because the fact is we have ROTC so you don't have to buy so many clothes.

HN: What about shirts? What kind of shirts?

FM: Shirts? No such thing aloha shirt those days but they have printed type shirts. Solid kind.

HN: T-shirts?

FM: Some T-shirts, some regular shirts. But not all this aloha shirt type fancy ones, see. But of course, the printed, you know, on solid colors.

HN: What about teachers, what did they wear?

FM: Oh, teachers were old fashioned. High neck, crew neck. Long, long shirts and so forth, or the full dress. And then they don't have fancy things on their ears or fancy rings. Was simple. Because when you went to teach, the same thing.

HN: What was that, more men teachers or...

FM: Well, McKinley, I had men and women.

HN: And did you notice which nationality?

FM: Well, Caucasians.

HN: Do you have any friends that dropped out of McKinley?

FM: Well, our class is so big. I think three only.

HN: If so, what was the reason? No enough money?

FM: You see, McKinley is different from the rest. Being the only public school, they let you know in freshmen year already, sophomore, junior they tell you to quit, go to some other schools, definitely.

HN: So they told you to quit?

FM: Yeah. If you didn't make the grade they tell you to go to some other school.

HN: What was considered the grade?

FM: Well, C- passing grade. They pass you with C. But D, they give you a notice, anyway, to come up to C. With D they make you go through school but, you know, on a low level. They try to tell you. D they don't tell you get out. But they say, "How about making the grade a little higher," because they want to keep McKinley standards high. And they really kept McKinley standards high in those days. Either you study or else.

HN: So how many hours you study a day?

FM: All depends on the class. Usually we start 8 o'clock and you get through school at 2:30, see. All depends on the courses because you have some class where you can do library work, you know. Open periods. That was freshman year. We take five courses so five periods straight, eh. 8 o'clock. 8 to 9, so forth down the line and lunch period, half an hour and you go back to class.

HN: Lunch is provided by the school?

FM: No, you buy. Those days was cheap. 25¢ lunches. Some of them brought their own lunch. But they didn't allow us to go back to the dormitory, eat and come back. Strictly, once you get in school, you stay there, period.

HN: Okay, so can you tell me more about Okumura Home? How did you get in there?

FM: Okumura Home, you apply. And they accept you.

HN: On what standards?

FM: I don't know what standards because I was at my uncle's place in Waikiki and later on we applied, we accepted. They don't consider what religion as long as...but then you going to Christianity then. You go to church evenings, you know, Saturday sermons.

HN: They didn't actually baptize you?

FM: No. If you want to be baptized there, they try to get you be baptized and, of course, evening meetings at 7 o'clock to 7:30, I think was.

HN: Every night?

FM: Oh, yeah, every evening. You must schedule that. You have supper at 4 o'clock. 5 to 6 and they figure that 6 to 7 free period so that you either do recreation work, do some studies, do whatever chores you have. Some people have chores. See, you clean the yard. That's the reason why it was \$17.

HN: Who was it run by?

FM: Okumura Home? By Reverend Okumura, Takeo Okumura. He was one of the leading Christian minister in Japanese, as far as Japanee is concerned. I think, he was getting help from Westervelt, Dillingham and Castle. That's the reason why he can go down to \$17 a month.

HN: How big was the home?

FM: About sixty students.

HN: I remember you saying they were boys and girls, eh.

FM: Girls at Kinau. They about twenty to twenty-three there. They were near to the old Makiki Church---presently Makiki Church down here, in front of McKinley High School.

HN: Did you eat together at all?

FM: No. Only once a week, on Sundays. As I told you, we had that sukiyaki. At that time, I think Mid Pacific students were invited, too, to please come down and have lunch with us on Sundays.

HN: At that time, how much did you get allowance?

FM: Well, allowance, see anything big, you have to leave with, down.... you allowed to keep only one dollar. I don't know whether dollar a month or dollar a week. I forgot. Anything over and above, you ask Reverend Okumura, his wife or whoever keeping that that you want. And they record that for you, because your parents put in so much for your spending money. So if you want to go to baseball, a few other entertainments, something like that, you ask. Anything extra you want to buy then you ask. Cause hard to get from our homes, eh. Some of them from the other islands, too. Hawaii, Maui, Kauai. And we from the rural district of Oahu.

HN: Okay, what about going home on weekends?

FM: Usually what they want is once in two weeks. But if you have reasons to visit or something like that, the parents call. Then you can go home. And then if you have relatives in town, you can tell them and they make sure you telling the truth. They have to verify and call in you see, that you wanted to spend the weekend.

HN: At that time, when you went home, how did you go home?

FM: Taxi. Five dollars one way. Taxi fare was five dollars.

HN: There was no train going back?

FM: Train, but too late for us. Train was very bad because wrong time they go in. See, you can't make that schedule. The train.

HN: Okay, what was the racial make-up in Okumura?

FM: Well, Okumura, they had the elementary division, the intermediate, high school and university students. UH students have upstairs, yeah. High school was down but the University was upstairs.

HN: But what was the racial? Was all Japanese or....

FM: All Japanese.

HN: What about in McKinley? Was all Japanese?

FM: I won't say strictly Japanese. Orientals.

HN: You estimate about break up....

FM: (Tape garbled)

HN: Fifty-fifty?

FM: Mm. Maybe sixty-forty, I think. Something like that.

HN: Japanese more?

FM: No, I say Orientals. It's hard to say so many Japanese, cause they were the majority Chinese and Japanese. Very few Korean but. But monopoly, shall we say that word if I may use it, Chinese and Japanese.

HN: Can you describe your dormitory room?

FM: About four by ten I think..

HN: What was in it?

FM: Well, you have one of those old time spring beds, eh. So you have bed, a path, of maybe two and a half feet, I think. Enough to walk back and forth. Two people cannot go through. You have bed on both side and right by the window, you have a study table. About this size, I think...

HN: One study table?

FM: Yeah, usually what we do, we push it so that I study one end, he studies one end. And have window about same size. Enough for regular size can lie, you know. Sliding windows and one light, hanging lights that you can, you know....not one of those fancy lights that they have today.

HN: How big is the dormitory complex?

FM: Mm. I think was 12 downstairs, 12 upstairs and the other side was open dorm. We use to stay in open dorms since the beginning. Big like this where you have beds on both sides. To study, they go downstairs dining room, those people. Like us, when we go to McKinley, intermediate kids and children, they have downstairs. They use to teach us Japanese over there, too. At first when I went there, we learned Japanese until I went to that shōgakkō in Nuuanu.

HN: Why do you think they taught you Japanese?

FM: Well, he thought that we should know Japanese. And at that time, many of these people were Japanese conscious. They figure that you should know your mother language. That's why. And I think I'm glad that we did that because today that's the reason why I can speak. I can hardly read, but, now I forgot. Before when I use to go to shōgakkō Hawaii school, I can read and write, eh. Because when I came from country, we were strictly Japanese and we were far advance than most of these children are attending Hawaii shōgakkō, you know.

HN: There were many Japanese schools in the country?

FM: Oh yeah, Waialua we used to go. We started at Taishō school and we had another one, see. So the books we were using was far advanced when we came to town. So when we took the exam in town, was so easy for us. So they were surprised the type of books we were learning. And we use to learn call the kanji which was strictly Chinese language, you know. We had to read and write. We had to jump back and forth to read correctly in Japanese. Like Chinese, it was straight down the line. Get two different way of reading but I think as far as I'm concerned, I don't care what people say. You should know your mother language. You get these Korean boys, Chinese boys, Filipino boys, when they get together, they speak their own language. I think Japanese only one try to be Americanized. But many of them are sorry now though. I think you one of them, too, eh. Even my nephews and so forth. Their sons. But luckily in our family, we all can at least speak and understand Japanese. But the read and write--- of course I watch TV now days and I often try to read the hard Japanese names which I'm pretty good yet. And she tells me so I must be pretty good. ("She" refers to his wife.)

HN: What did you have at the dormitory? Library?

FM: The only library you have is Bible and a few other things. When we want to, we had to go to the regular library.

HN: State library?

FM: Yeah, the present library. Or we use to go school. Whatever school we going we use to use Saturday for that. Evenings, we not allowed to get out of the house. So if you want to do anything, extra work, you bring the books home from the school and borrow. But mostly had too many homeworks. You can get no time to look for reference. Reference got to do on weekends. Amount of work that was piled on us, my gosh. We really worked.

HN: What subjects in class?

FM: Well. I'm not so hot in math. So that's the hardest part for me. If you know math, eventually chemistry and physics will be easiest. Because same process. So I figure math was my toughest subject. I made an average of B so....(Laughs)

HN: Okay. McKinley they taught you chemistry and physics like that already?

FM: Oh, yeah. We started general science, biology, chemistry, physics, right on. McKinley's one place they taught you everything. And then of course, last time we had a reunion, you requires so many and so forth and so forth.

(Tape gets stopped)

FM: ...English, I think was four years history, two years science, three years language. It all depends where you like to go. Like the Normal School, eh, it's a different story entirely. It's a entirely different ball game. Many of the things are foolish. I think last interview--we had when they ask me what should be taught, I said let the university entry students to take typing and shorthand so they can take the notes in the lecture, go home, and type it all over. The only people who can take those two subjects were the commercial students I think. So we wanted the other way around, to allow them. I don't know if (Tape garbled). I don't know. Some, they can take, I know.

HN: When you graduated from McKinley, was there a big ceremony or what? How was graduation?

FM: You go to baccalaureate and all that, all the necessary....

HN: Where was this at?

FM: The first service was, I think, at Kawaihao Church. And then graduation, we went to Central Union Church, I think. No fancy stuff. Then they call it Junior, Senior Dance and all those things. Those days they had Waikiki Amusement Park. And that's where we had ours. They had a big place where they had this, well, I don't know. It's not a regular walled-in thing. It's open. You have just a roof and open, see. They said come in to meetings and that's about all. And those days, no such fancy transit transportation. You take a streetcar, that's about all.

HN: Streetcars?

FM: Yeah. Because those days I had five dollars because the friend who went with me, I bought for her lei and we had something to eat around there. Come back, you know, late so they close. So the only thing you have is saimin stands and those things; they push-cart saimin stands. After that, took her home and when I came back to Okumura Home, I still had \$2.50 with me. So you can see how cheap. Now days, you cannot even buy lei for five dollars.

HN: How were you dressed for the dance?

FM: You wear coat, tie and everything. Use just regular. Definitely. You just don't go open like now days.

HN: So all the date you use to go out in, use to be coat and tie?

FM: Yeah.

HN: And where were some of the night spots that you use to go to?

FM: Those days, very little night spots and we didn't know, we didn't care because Okumura dormitory, we so secluded. We don't see those things. Maybe they had night spots. We don't know. Being student, you know, we weren't allowed to do those things. Was strict in those days. Today college students, they go nice spots and so forth. Our days period, no. Maybe it's because we are not interested or we don't know at all. Or the public do not let us know.

HN: So what was curfew then?

FM: Curfew was 8 o'clock. Definitely. Those days was 15 (years old), I think and if you want to go, you have to have elderly come with you or with a group, see. When we use to go to church---see Okumura, Sunday morning we go to church, evening we go church. And then usually we go Wednesday during the week, too. And we go in groups, so no such thing as curfew. We allowed from the church to Okumura first from home to church and back. You allowed only so many minutes. You have to (be) back because you have so called check-in. And curfew for us to be bed is 10 o'clock. Then downstairs, we use to watch show. Japanese call chu cho (Tape garbled) anyway. Then I had to go with Reverend Okumura to check everybody that they in their room at that time. Anyway, in and out, even upstairs or downstairs, they all have to pass my room. My room is right where the steps are. And they have to pass my room. Either way, right or left, upstairs. I don't know why I was given that kind of job.

HN: What was punishment if you didn't come back?

FM: Well, punishment is usually Reverend will speak with you. And then more or less write a letter to your parents or call them up, see. And if that happens a little too many times, well, I won't say too many because I think he allowed just once or twice. The third time you out of the dormitory. There's so many on the waiting list. Why? Because \$17 is \$17 in those days. And it's something that you don't pay outside. You pay much more. The reason why it's that much is because he has help from Westervelt, Castle, Dillingham. That's the reason why he can come down so much. And in return, we do little chores and I don't think that's unfair because food we get, more than what ordinary people can get for that price.

HN: Okay. Describe Normal School. What was Normal School about?

FM: Well, you graduate in two years as a teacher. In two years, you become a teacher by taking all the courses. That required education courses in psychology, philosophy. And every time you get lots of education credits. Then the second year--either the first semester or the second semester--you go out practic teaching. That's when...

FM: Semester?

FM: Yeah. Following year, you go already. Either first or second semester, see. You call it teaching. And then they grade you so you come back

and take your courses and graduate. Either you make it or you don't make it. You make it, you go out in two years and teach. You start at \$105 or \$110 I think, those days. That was top salary those days, you know, besides those management and officers and so forth.

HN: Okay, where was the Normal School?

FM: I don't know. It's up the hill. I forget that place, above Punchbowl. Near Dole Park. They use to use Dole Park for recreation work because we had a very small space, and that's about we can play soft ball games, eh. Even that was kind of dangerous.

HN: Okay, can we go into more what was taught? Just psychology and sociology?

FM: Lots of education credits. I forgot.

HN: How many credits to graduate?

FM: That's the thing. I forgot how many credits. Because if you ask me credits, I don't know. We did the required credits and....

HN: That grading system. How did you get graded?

FM: Oral presentation, assignments and test. You get certain assignments which you make a report on. And then about teaching, you have to teach the class. You be teacher in front and you demonstrate.

HN: And you teaching elementary kids then?

FM: Yeah, you teach your own classmate elementary level.

HN: You teach your own classmates?

FM: That time, just for practice. Then you got to actually do it. And they grade you accordingly, A, B, C, D.

HN: So it's a lot of practical things?

FM: Yeah. If I recall correctly.

HN: Was it set up the Normal School, I mean, like exams?

FM: Yeah, we had exams. Weekly exams. Some teachers give us surprise test like the University. They just throw you a test. Bingo! You assigned certain pages to read, either you come and report orally or written report. All of a sudden, she'll say, "Please close your book," and then she gives us the test.

HN: How much did Normal School cost?

FM: As far as money, really big. We didn't pay. Only we buy the books.

Because that's state school, eh.

HN: How about McKinley then? McKinley wasn't a state school?

FM: No tuition.

HN: No tuition?

FM: We paid books and so forth. The cost of one is like laboratory fee.

HN: Where were you staying this time?

FM: Also McKinley at the Okumura Dormitory.

HN: I meant Normal School.

FM: Normal School, we stayed Okumura, too. And then when I played basketball and so forth, we get permission to play. One night, we came back and we found all the things out on the veranda. He said, "Out." So from there where did we go? We went to Lusitana and we borrowed a house and we stayed there. About six of us together. That's when we learned to do housekeeping. Clean house, cook, clean the yard. We have six, so two (three) pairs, huh.

HN: Okay. So let's go into the first couple of years at Kawaiiloa school. When you first got there, how did that work?

FM: First school is Milolii, way down south Kona.

HN: Okay.

FM: It's a fishing village. I think I left here Thursday 11 a.m. Got there Friday about 5 o'clock in the evening, cause on the way, we stop by Lahaina and all that---oh, I forgot. Kohala, then to Kailua, Napapo, Hoonanau, then to my place. Then you get off, they put you in a little rowing boat, and they take that to shore-- whatever belongings--and I was greeted by the Hawaiians. They knew a new kumu kula or the teacher was coming. So I so surprised because no electricity. The only means of lighting was the lantern. So next day, I met my students. They greet you in Hawaiian. More less I have to learn more Hawaiian words to have communication with them.

HN: So what did you teach them?

FM: I taught them reading and writing. The three R's plus I felt that it was pretty hard for them to learn those things, so I thought I'd teach them art. That is, we started making fishnets because it's a fishing village, see. So Mr. Lopa and I talked. He was then the superintendent of Kona, too, see. So anyway, talked over with me and made fishing nets and my main subject was fishing, and net and the cost--what we buy and how much it's going to cost. And after it's been completed, they write a story of what they did, see. Then we sold a couple of those stretch nets to buy more material to make. Was simple. That's about all, because they don't have movie those days, or there no such things as radios, anything. The only

type, the old type phonograph, yeah. That's about all. Happy days is when the boats come in. That's about once a week. Every Thursday. That's when I would get my newspaper for the whole week because my father used to send the Hawaii Hochi, yeah, and Hawaii Times. And the only places is afternoon, go fishing.

HN: Must have enjoyed that.

FM: Oh yeah. In other words people bang those nets for opelu. Or they know you dragging long line and you paddle. That's about all. And the fish bite, you lucky and haul 'em in. Because it's one place you don't starve of fish. You get fish everyday. Fresh fish. Sometimes they don't go fishing, but then the fishes hanging. But the trouble is no refrigeration. So have to be salted. Any kind of fish you can eat. Opihi. Don't find these little bits. They're big ones.

HN: What about Kawaihoa school? You got there. How did that (Tape garbled)

FM: Well, that, I got it through Mr. James Awai. He worked hard and I transferred as an "aggie" (i.e. agricultural) teacher. So I thought was agriculture, you know. I had agricultural over there plus classroom.

HN: How big was the school?

FM: I think maybe sixty. Because we use to have only about twenty to thirty kids, yeah. The big ones. The rest combination. First and second, third and fourth. And one teacher taught first and second. The other one taught maybe fifteen (students). Maybe more than sixty, I don't know. All depends. I don't count. All I had was about, sometimes, it's about twenty, sometimes thirty, see. They move, eh.

HN: Did you find it hard teaching multi-level school?

FM: Harder because then you have to teach one group, like Japanese school, you know. You went to that, don't you, where the fourth grade--- while they teaching, the other group is making noise. You have the language so they kept busy while you teaching the other group. I know, I taught fourth and fifth too, until I was given full fifth grade class.

HN: How did the classroom look like? Did each child have...

FM: Individual tables. Desk, yeah, you know, the old fashioned ones. Then you have your little desk underneath and you put your thing like that. Those days, kids were honest and never took each other's things. Never. They borrow, they return. Not like today.

HN: What about pencils, how was all of that?

FM: Chalks was supplied by the Department of Education. But pencil and

so forth, you buy your own. All the rest you buy your own.

HN: What if the child couldn't afford it?

FM: In those days, very few cannot afford. Because if a boy or girl has a little more--one or two more--they used to share. They give 'em or they lend that for the day. And they try to let the parents buy, you know. And you know those days, payday to payday. And not this twice a month payday. Once a month.

HN: You guys had a cafeteria there?

FM: When I was there, I don't think we had cafeteria. Later on, they has a small cafeteria. But most of them are very close, see. So they go home during lunch hour, half an hour time. Then come back. Only those who stay a little farther---toward the end, they try to let them eat at the cafeteria because what they eat at the cafeteria and home two different things. And some of them really enjoy because what they're fed at the cafeteria, they don't have it at home. And more nutrient food, eh. They eat within the cafeteria, cafeteria foods.

HN: And you stayed there just three years?

FM: Where? Kawaiiloa?

HN: Kawaiiloa. The other one you said turned out to be (Tape garbled)

FM: Yeah, yeah, yeah. Three years. And then '37, they move to their present Haleiwa Elementary. Was Waialua School those days.

HN: That was a brand new school, then, or....

FM: No. Was an old school.

HN: Old school?

FM: Then Miss Ruth Rankin came in. Then they built the new ones all around here.

HN: Why do you think Kawaiiloa eventually died out?

FM: Kawaiiloa eventually died out due to population, because before, they used to have jobs assigned from Kawaiiloa Station itself by the old store and the gym. Where the swimming pool, and so that's the reason why they had swimming pool, gym, and the theatre, all.

HN: There was a theatre?

FM: But when since transportation means were easier, they all brought 'em to Waialua. From there, they assign the job. And then, of course,

those days, they had train, too, eh. Used to take people to work on trains and so forth. Very few trucks. But gradually, faster means of transportation, so they....that means instead of---excuse me, railroad. Because we still (Tape garbled) mills. Transportation, fertilizing, so forth. But they all found ways of enjoying themselves. Making, you know....playing marble, ticky-tai-toe, all kind.

(Taping stops and then resumes.)

FM: ...oh, that's 7:30, you prepare yourself. Of course, because the day before, you prepare, but some of the things which you don't prepare on the blackboard or anything, you have all the things ready. Whatever is necessary and you start your class 8 o'clock. And that's a regular routine until 10 o'clock. 10 o'clock to 10:15, there's short recess they used to call it. Then you go to either up to 11 or 11:30. Some classes go 12. All depends. And older you get, you have your lunch periods is late. And then most teachers would have their recreation period after lunch. Out there, you had half an hour. They have some kind of volleyball game, and softball, whatever you please. You want to have a group game, exercises, physical ed (education) or whatever you want, see. Running. We used to have running games and kicking the ball back and forth. Sometimes we used to get those bag race, you know. Two-legged race. You had to improvise your own method because there was no such thing as physical ed teacher those days until later on, they have---they used to have a traveling teacher used to come around, give us programs and so forth. In spite of that, I don't think they had enough money. So later on, it was taken out. So this is the same routine everyday.

HN: Did you yourself have a certain routine, you know? English in the morning? Math....

FM: Yeah. That is regular already, because you have your whole day's schedule, eh.

HN: So what was your schedule, more or less?

FM: Well, I used to teach English and math, those things in the morning. Things that they can learn much easier, things in the afternoon. You utilize them morning period most when their minds are very fresh. Especially my class. With the group C. Different thing than the McKinley. McKinley, I had English after lunch; was the laziest period. Hard to learn.

HN: How was that done, you know? I remember when I went to school, is A, B, C class like that. Who decided on all of this?

FM: Usually, when the class is given to you, it's been divided by the first grade teacher or whatever class below you. And that's how they do. And sometimes we find out that a child is misplaced so we just change 'em. And it's better for the kids that way. Homogeneous class, you see.

HN: Maybe you get C class. Well, how come you got that every year?

FM: I don't know why. But I'm always assign to that class.

HN: Was it by seniority or....

FM: Well, I think it's more or less seniority, because Mr. Ninomiya and a few others were ahead of me, see, as far as the school is concerned. I don't know. Sometime the principal tell you that "You better teach this class, because I think you can do much better work with them." And I used to love the C group. I push them a lot, see, because then....I don't know whether it's my pure luck or the student's ability. When I find out when they go to high school, maybe the first year they are in the same level. Following year in a B or A class. So I guess, these days, the student's ability more than what we---we just guide them. And because you can just teach them so much period, they don't want to learn, pau. You out of luck. But I found out the ones I taught, I tell 'em because to succeed you got to know. So they try hard, see. And most of them used to stay. I used to take about two, three in every day, change around, and give 'em extra work. But that was after 2 o'clock, see. Because they do the chores when they go home, then they come back and learn.

END OF SIDE ONE

SIDE TWO

FM: ...if I find a children can learn, I used to give extra time, my time to teach them. But if the children does not want to learn, well, that's their hard luck, because they not going to get kokua from me. Help.

HN: Was there such a thing as free rein over the courses you taught and what you wanted to do during the day?

FM: No. Your period is blacked out. There's no such time. Unless you skip a subject and then talk something else. But then, you have to make up, because the course of study tells you you had to use this thing and so many. You know, what you have to finish. It's all written up.

HN: And what did you do? Teachers had meetings and....

FM: Yeah. After school.

HN: To discuss all of this?

FM: Yeah. Especially students, eh. I think you know they used to transfer kids back and forth, eh. Cause we feel this way. If a child is going to be simply doing nothing in the class and we feel that he can do much better above or he's misplaced, we move 'em accordingly. And then they used to enjoy that. Because if once we find out he caught up, we push 'em right back. So....they were not in one class all the time, because some of them, you know how they are.

HN: Did you guys experiment with any new teaching methods while you were there?

FM: There's no such thing. I used to make my own. Try things out.

HN: What did you try?

FM: Well....for instance, my work is not strictly read book and answer, because I bring lots of library books. And my exam will not say the answers right on this page. They have to turn back several page and get the whole thing. You know, most subject, at the end they have questions already. For instance, if you're going to study Argentina, where it is, mine would cover the whole thing, see. And you had to go all the page, look around. Go to the library, get material and then you have to answer. So I give them one or two days, sometimes. When I use to teach Japan, I never used to use textbook. Is all lecture, because then, I rather outline all the things, and they had to remember. Then when I'm through, they fill up all the outline. That's my method. So I don't go strictly read, question and answer. So, it's a broader method of teaching. They got to open their eyes, open their ears, and read a lot. That's the only way you can force them to read, see. Because some of them don't give a hoot, eh.

HN: What did you do with those students?

FM: Well, I talk to them, help them out. And usually, they realize the fact that it's worth to study. It's worth to do something, because it's going to help them later on, I say. Education is the thing that going to push you through. I say, "You don't want to be digging ditches all your life." I tell.

HN: What about juvenile delinquents?

FM: You mean, when we use to go school or when we use to teach?

HN: When you was teaching.

FM: Well, there, we had few, but you don't get into trouble as today, eh. The temptations were not there. And then we used to...

HN: What about drinking and smoking?

FM: I guess my last two years I had problem with kids in second, third grades. So we sort of fix that kid up, two of 'em. He never did smoke after that, because he told me he remembers still today. I met him about ten years ago. He said he remember me when I made him smoke cigar, one whole darn thing. He said, "That killed me," he said. "Till today I'm not smoking." He say, "When I attempted to smoke, I see you in my picture." (Chuckles) Because those days, we had sort of all the juvenile delinquents there, too, eh.

We use to patrol Waialua. Evenings and especially weekends. When we use to go down the beach to check. They say, "Oh, here comes those people." He said, "This is the only place we are safe when we're fishing, too." With the juvenile delinquent group, go around,

checking, so, even the children know that even weekdays they have to be very careful, because we don't go with the same car, see. Different cars. And we go as a group. Not less than three get together.

HN: Oh, you mean, three teachers?

FM: Not teachers. Can be teachers, too, but volunteers from the community, we used to go around.

HN: What was punishment?

FM: Well, the punishment will be that we speak with the individual first. Give 'em at least two chances. I say, "Well, you keep on with this, we have to see your parents." And that, usually, the second one, they were alright. Because we don't try to antagonize them, see. Make them understand that this is not the right thing to do. And they realize the fact later on. That they don't get ahead by doing those things. So they were pretty responsive.

HN: What about slow or fast learners? Did you have special programs for them?

FM: Oh yeah. We used to have. We have special classes for reading, later on. Slow group used to go to certain teacher in certain period once a day for about half an hour to 46 minutes. Sometimes longer. And while I'm teaching them math, these children would go to this class, that class, see. And in their group, their math students will come to me, see. Or whatever it is, whatever I'm teaching for that day, because subjects changes everyday. You don't teach math everytime, the same time. Next day, we may teach...science or social studies. Whoever wants to teach social study period, you go to them, see. The fast group and same and so forth. So we try to teach at their level so they can understand as much as possible. So most of them, those days, the teacher's interest was teaching, to make the kids to learn. So we may say dedicated teachers. I don't know whether now days, it's questionable. I don't know what it is, because I found out that today's teachers are mostly---I shouldn't say this, but they just punch time. I was told that. I don't know. I don't care because as far as I'm concerned, I made sure I did my work as I'm paid. Because I feel that if I'm paid, I should do my job.

HN: Okay. What about school lunches? Were they always a quarter, or....

FM: I don't know what was it before. Before then was cheaper, I think. It was two cents for milk and juice, I think. Lunch was ten cents, I think. And then 15 (¢). Presently, it's 25¢, 35¢. I don't know. Teachers paid about ten or 15¢ more. But as far as I'm concerned, I think they had more nourishing food for what they paid in school than at home. Because many of the kids would enjoy it. Of course, there are certain pickish kid. And you have your choice. Sometime you don't eat this, you don't eat that.

HN: What about you? Did you bring lunch or eat (cafeteria) lunch most times?

FM: Well, most of the time, I used to buy lunch. Because later on, I had one period off, see, so I used to do the collecting of the lunch money. In return, I get free lunch. (Laughs) Those days, 25¢ is 25¢, you know. Or whatever the charges was.

HN: Okay. What about ethnic relations between kids?

FM: There was no such thing. Regardless race, creed, you played, period. The only thing is that those days, they didn't want us to be haolefied, they call it. So if you speak a little better than ordinary, say, "Oh, you go play with the haoles. We don't want you around." So naturally, the English standing is low, eh, because you don't try to excellate yourself, trying to speak the best English you can. You speak the local language.

HN: Now you're talking about your childhood or when you were teaching? Your childhood?

FM: Same...

HN: What about when you were teaching?

FM: Same thing, because sometime when they get in fight, asking him what the trouble. Most of the time is that, "Ah, this guy speak too much with the haole. He think he haole, that's why we no like 'em." That's the plain language I'm saying, see, right now. That's the word they give you. I say, "Why?" "Oh, he no speak our language. What he think? Him haole or what?" That's the exact thing they tell you. But we try to teach them that's not the reason. You're here to learn the real, correct English speaking. To speak properly, rather. But takes time to make them understand that.

HN: Okay. Your time had a teacher's cottage or didn't you ever use those?

FM: Oh, teacher's cottage. Yeah, they had.

HN: Did you use those?

FM: Because I was living right in Waialua, eh, so we commute. And those cottage were left for people who come from outside of Waialua. They stay for the week and go home weekends.

HN: Okay. Now we can go into the teacher's college. I remember you said to ten years. Why was it so long?

FM: Well, I said ten years, because when you on other island, there's no such thing as to educate yourself or go take courses. See, like we who graduate in two years, they give ten years time to take. So what we used to do is either take lots of credits during the summer or take credits during the week. So what I used to do is take Mondays, 3 o'clock, one. And 7 o'clock, evening. Thursday, same thing. Made up and then go to summer school and make up some.

And then you were allowed ten years to make the credit to get your Ed. B. We call it education, see. Bachelors of Education. Your degree.

HN: Everybody is like that? Well, you couldn't...

FM: Yeah. Those who graduate Normal School. But if you graduate teacher's college, 'as two different thing. Because our days, no such thing as teacher's college. And they had education...

HN: Oh, the teacher's college came in later? Is that what you mean?

FM: Yeah. I would say that, because I think University (of Hawaii) has education but not more of higher education, I think, was. I don't remember, because I went to Normal only, straight. Then went to outside island, see. If you graduate and you make the grade, then you assign already. You graduate in June, you assign in September already.

HN: That time you didn't have to worry about job?

FM: Yeah. Job. If you are able to do it, they give you those days. Especially in teaching.

HN: Okay, going back to teaching, one question. Changes in modernization, okay. How did that affect you? You remember, like the movies started coming in....

FM: No, as far as I'm concerned, I didn't feel much, because I went with the trend. Then I used to utilize, if I can---in fact, children start talking about movie, I go right in, use that. And then go into the subject, you know because if I feel this going to help. If sometimes reading and writing, only, you use strictly book, read, they get tired. Monotonous. So that help. So, I sometimes, "Eh, boys. Who went to certain kind of show? Let us know." Then use that. Then they are all interested and gradually I come back into whatever the day's curriculum is.

HN: Okay, how long have you been married?

FM: Well, I think nearly thirty years already. I don't know what year I got married in the first place. I forgot already. I had some pictures the other day when at home, eh. We looked over, and was laughing at the pictures. Those ways of dressing and everything else.

HN: Okay. How did you meet?

FM: Well, I met her....some liquor company. I forget the name. She was downstairs working. The other people went to see....name called Mr. Miyamoto. They went to go see him, because he was one of the strong politician, eh. Democrat politician. So they went to talk to him about was Mayor Wilson, those days. And I was kidding around with her. And I tell, "Are you interested in sports and so forth?" She said, "Well, swimming meet, so forth." I say, "Well."

I say, "How about going?" And then they had. One of the famous swimmers came. I even forgot his name already. So I said, "Okay. I'll pick you up next Saturday." And I say, "By the way, I want to make sure that I get a correct answer." So I call 'em up Wednesday; she said, "Well, I'm hoping and waiting that you're going to take me." So I had to rush like heck and get four tickets or five tickets. I forgot already. And we went to the swimming meet. That.... Natatorium. And who was that famous guy? I forgot. Anyway, we went to see everything. And from then, hm. I had several dates with her, but I was tired of coming to town to take her up and go places and so forth. Because I was running a theatre, eh, and she used to come down Wednesday nights, see the pictures. I had to take 'em back. Saturday, same thing. So I told her, "Eh, are you interested in getting married?" She say, "Well, it's up to you." So we got married, I think. Not too long a courting, though. Less than a month, I think. We got married. And then she says, "Well, wherever you go, I'll go." So we went back and stayed Waialua. Since then, alright.

HN: So this wasn't arranged marriage or anything.

FM: No. And then naturally, Japanese style, you going get go-betweens in between later on. So later on, they had. Well, I guess they had go-between.

HN: That was all within a month's time? (Chuckles)

FM: Yeah. I think within the month's time. First, we had the Shinto marriage. And, well, the parents wanted Buddhist style, so I said, "Okay." I confine to that. And so we go into Buddhist church, marry. We had a short reception in town, I think was. Where was it already? In my house, already, you know. That Kehepaka Lane. And my friends all had that all ready, so we had a big....one Saturday evening, I think. Saturday afternoon was in town. We came back, eh. And....

HN: Big party?

FM: Oh yeah. Big party. And you know those days, eh. When you say party, is party, you know. Big affair. And they all had--my friends all came. They help me celebrate, so we were very happy. I have some pictures home yet.

HN: Did you have a honeymoon?

FM: We were supposed to. But somehow, things didn't go right, because it was the end of August. Sec, I was supposed to get married, I think was, first part of August, but came to the latter part, and I have to go back teaching, so we couldn't get off. Ever since that, no honeymoon, so....the only time is when we go to....well, 1970, when my daughter--the first one--graduated, we went places to see. And then when Jeanelle graduated, we went to Mexico City, eh. So it's a late, late honeymoon all over the place.

(Someone comes in with a letter for FM. Taping resumes shortly after.)

HN: What was the dress when you were married?

FM: Well, she was dressed in kimono. Then later on....they wanted her to get married Shinto style, see. So naturally....I wasn't dressed hakama and all that, but she was. In Japanese clothes. Then she changed into Western marriage.

HN: So you got married twice then?

FM: Yeah.

HN: Once in town and one in...

FM: No. Both in town. But the only thing, her dressing was different, eh. One regular Japanese style. And you know, where they wear white clothes. Like English, they wear the white one, eh. Purity and so forth. So she changes two time these Japanese clothes. She still has it today. No use. That's the trouble. I figure that this homongi or whatever you call it, the Japanese wedding dress is not worth. Waste of money. Once you use and pau.

HN: So how were you dressed?

FM: Oh, regular tuxedo. Borrowed tuxedo. We rent, those days. Mine, tuxedo, plus, then later on, I wear the white. I was all in white, because summer, eh. So I had to make the white one. Once I use and that's all. The shoes and everything, period.

HN: So how did the Japanese one go? Can you describe how...

FM: Well, you know this sansakudo, they call it. You know, when you give the liquor back and forth. The regular ceremony. Shinto style. It's hard to describe that, because, you know, they get the liquor back and forth. You drink, then she drinks, and back. The family take it around. Then pau. That shows that you are going to be tied into one family, see. I think that's the reason they have that ceremony.

HN: How long before your first child?

FM: I don't know. I figure....we didn't get it right away, I know. Francine is 28 today. Then Lynn was two years afterward. Then there was a period four years different, then Jeanelle came, see. So Jeanelle is 22 now. Jeanelle is a New Year's baby.

HN: What about those days? You remember anything about promiscuous women?

FM: I don't know.

HN: Do you remember? Okay, what about quality of life, you know, today

compared to yesteryears?

FM: Today, the life you live too fast, see. Modernized. Things go too fast. They go like a shot. But those days, you take it a easy manner, but you have much more to learn by yourself. You got to learn yourself. Today is given to you mostly. By books and so forth. Olden days, if you want to learn anything, there is a book but otherwise, you have to hit and miss trial basis. And then you learn. But you learn, you really learn. But as far as I'm concern, I use to enjoy those days in spite of the few things that we had. Because you can make life yourself and it seemed to me that the air is pure. Everything. You have real nature with you. But today is....what do you call that? Too artificial, everything. I figure that this is artificial life. I really don't care.

That's the reason why I don't move to town. I had opportunity to move to town long time ago. Many, many time. I was offered jobs in town. But I felt the life in the country is country life. Maybe I am a country kid. And when I go home, even today, when I pass the hills of right about Kipapa and so forth, I feel it different. You as a country boy notice that yourself. The air is different. You feel different. You feel free that you're coming to a place. Open field, greens, sky there. Everything. Correct, eh? That's how I feel about life. That's the reason why I don't---and they tell me, "Why don't you move to town?" I have a chance to move, and I have a place in town, too. To move if I want to. I enjoy the people, too. I think they're more faithful. They're true to you. And you find real friends, real life in the country. Maybe I'm living near the beach, too, that's why.

HN: Okay. How do you feel about the future of Waialua Sugar Company? Eventually, well, they'll have to phase out....you know, how do you want to see Haleiwa, say, maybe 15 years from now? Growth and development or....

FM: I guess....sugar may phase out. But I think people may start to live in the country, because downtown too fast life. Weekends, after pau hana--that is after work--they like to come home, stretch their legs and enjoy life. And eventually, I think now, they are trying to make parks, camp sites near Mokuleia and along Haleiwa. And in the Waialua Beach which we are in the process of doing so. We like to have places where they can go afternoon, evening picnics, eh. Take simple lunches, have dinner, and come back. Eventually, I think, there will be more people moving into Waialua. Presently, it's not. It's an outskirts. You know, people think it's way out in the sticks. But with this transportation....method, faster means, I think they may. And people will get more country homes. Beach site. I think we have one of the best beach areas. Fishing, swimming, what have you. I may be wrong. I don't know. Myself, I don't care to be cooped up in a condominium, artificial places where you have nothing but concrete.

HN: Sterile.

- FM: Yeah. Jungle. We call it concrete jungle. I want to see nature. I want to feel the earth, plant, you know. Whatever, weed, lawn mower.
- HN: Who do you think will determine whether it stays or becomes developed?
- FM: It's the people themselves. Because I don't think anybody can....if the opportunity is given to them and is up, that case, the state and the county should open. Not only that. The private owners like Bishop Estate, they have to let go. Otherwise Waialua will never develop. Waialua will develop as---or stays as a sugar company and die that way.
- HN: So eventually, you see industry and stuff like that in Haleiwa, too or....
- FM: Well, they may build condos (condominiums), too, around there. Beaches. And then they may have more weekend cottages to be rented out. And people will own cottages. Then eventually, with the road going to as far as Kaena Points, improvements--which they are thinking, building more homes. I think people will come to Waialua.
- HN: What you're thinking of mostly is a resort community type.
- FM: Yeah, I think we'll be more resort, yeah. And those people who own the place--you know, many of these younger people, they rather move to town. And I think many of them will stay in the country and travel to town and work as we have today. That's the reason why the morning and evening traffic's terrible, eh. One time, I know. Because--not weekend, now--took me two hours to get home because of the traffic jam. You know, when sometime---I think you remember. Come to town bumper to bumper, and then going home, the same thing. Go over the Pali, the same thing. All over. And eventually, all of them are spreading their hands and buying places in the country.
- HN: How do you see Hawaii's future intermingled with all this? You know, with the future of Haleiwa?
- FM: Oh, it's hard to say. As I said, it need more resort area or.... weekend homes, and, maybe fifty percent will be real ownership and travel to town. Because I figure that pretty soon you won't have this car going. You'll have mass transportation.
- HN: What about population controls like that?
- FM: Well, right now, as far as national is concern, even with the schools, Waipahu, anyplace now, you see more Filipinos. And then gradually other nationalities going down as far as population is concern. I don't know where they're moving. And in town, you know, it's all mix up, so you cannot find out. Pinpoint, the country, you can do so.

END OF INTERVIEW

BIOGRAPHICAL SUMMARY: SEIICHI MIYASAKI, doctor

Seiichi Miyasaki, Japanese, was born in Waialua on December 18, 1903. His parents came to Hawaii from Yamaguchi, Japan. His father was a head carpenter for the Waialua Sugar Company. Seiichi attended Waialua Elementary, Mid-Pacific Institute, the University of Hawaii, North Dakota University, and Northwestern Medical School. He was one of the first non-plantation doctors in Haleiwa-Waialua.

Seiichi worked from a young age to help finance his education. He married a Honolulu girl who was attending the University of Hawaii. The Miyasakis raised four children. They live in Haleiwa.

Tape No. 1-11-1-76

ORAL HISTORY INTERVIEW

with

Dr. Seiichi Miyasaki (SM)

July 1, 1976

Haleiwa, Hawaii

BY: Norma Carr (NC)

NC: This is an interview with Dr. Miyasaki in Haleiwa. Today is Thursday, July 1st, 1976. Dr. Miyasaki, will you please tell me about where your parents came from. What work they came to do here.

SM: My parents came here in 1898. My father was a carpenter for Waialua Plantation. They both were born in Japan. I was born December 18, 1903. I was supposed to have been taken to Japan 1905. I remained there until 1913. I went to Japanese school there. August of 1913, I came to Waialua and I've been here ever since except for seven years that I've been on mainland to medical school.

NC: Why did your parents take you back to Japan?

SM: I don't know the exact reason, but I think they thought they had enough money.

(Laughter)

NC: But they came back. You were born in Waialua and you came back to Waialua?

SM: Yes.

NC: Do you have any brothers or sisters?

SM: I have one sister; she was born in Japan; at that time she couldn't come over to Hawaii.

NC: Has she come since then?

SM: She made only one visit in 1972.

NC: Did your parents come by themselves or did their parents come with them?

SM: No, they came as an immigrant.

NC: Did they come in a group or on their own?

SM: On their own.

NC: Do you have children?

SM: I have two boys and two girls.

NC: Can you tell about going to school here, how was it different from going to school in Japan?

SM: I didn't know a bit of English when I came in 1913 and I had to start from--at that time they call it baby class and it wasn't just me, there were many others, older than I. I remained in Haleiwa, so called Waialua Elementary School until 1920.

NC: In those days it was called Waialua. It's Haleiwa now.

SM: Then I went to Mid Pacific in 1920, graduated in 1924 and I went to U. H. for three years.

NC: Did you have the same subjects in the baby school and in the other grades, the later grades here that you had been studying in Japan?

SM: Oh, in Japan the first time I went to school, it was drawings; drawings only. I wasn't a great student. I didn't know how to read simple Japanese until about the third grade.

NC: Is the drawing the purpose of that? To prepare you for calligraphy?

SM: Yes, I think so. It was simple drawing, not complicated. It's just like squares and battleships and all those things.

NC: After you went to Mid Pacific, by this time, were you still bilingual? Did you retain your Japanese?

SM: Yes. In fact, I neglected to say that I went to Japanese school here in Haleiwa - Jōdō Mission.

NC: Who ran the Japanese School in those days?

SM: There were several schools. But they were one, two, three, four schools, including Kawaihoa Japanese Schools. They were run by a certain sect of mission, Buddhist missions.

NC: Where did the teachers come from?

SM: From Japan. Not directly from Japan. They come from Japan to Honolulu and then the Honolulu Mission sends them.

NC: But it was an organized affair to keep the schools supplied with teachers?

SM: Yes, yes.

NC: Did your parents have to pay for you to go to the Japanese School?

SM: Yes, I don't believe it was more than dollar half a month.

NC: But a dollar half was a lot in those days. Did you catch up--I know that you're an intelligent person--but I mean when you were in school and you were not able to speak English. Did you finally or after awhile go into classes where the children spoke only English?

SM: At that time, there were many students, Japanese students, Chinese students, Portuguese and all. We all spoke pidgin and that got us by. But I really wasn't able to speak until about 4th grade. I skip the grades. I was not in one class long enough to learn reading.

NC: And then were children in the class...English speaking?

SM: Yes in fact I couldn't speak at all till 4th grade. I was able to write and I wrote compositions for another Japanese boy who was with me and I remember I got whipping....(laughs)

NC: Oh. It was not considered help? I guess they put another connotation on it. Oh well, speaking of whipping, who whipped you?

SM: The teacher.

NC: That was allowed?

SM: Yes, in fact it was a coconut petiole, dried petiole and you put your finger like this and wham, and then, in your buttocks.

NC: What did your parents say to that? Did they know that you were disciplined?

SM: I didn't tell 'em but I'm sure they wouldn't have objected.

NC: How would you compare your elementary school and Mid Pac experience with the education opportunities your children had?

SM: They have much more than, well at least they have more exposure. I was more or less confined to one institution at that time and students were mostly Orientals. But they spoke English and I got around. I was lonely in the beginning but I got around. First thing I learned was how to wash my own clothes, iron my own clothes. If I went from Waialua to M.P., in September, I couldn't come home till December, late December.

NC: Why was that?

SM: Well the transportation. Oahu Rail here used to bring people here to town but it took three hours. From town to here, it's three hours and so we couldn't come home and besides it wasn't cheap either.

NC: Would you have any idea what a fare would have cost you in those days? Just so we can compare.

SM: A dollar and half.

NC: A dollar and half each way. When you consider that's what your parents paid a month for your extra school. Your children then, had more choices of school to go to. Did they choose other schools?

SM: Yes. Three of my children went to MPI, but the last one went to Iolani. He had a choice.

NC: And then what about University, you went to University of Hawaii for awhile?

SM: Yes for three years. Then I started thinking what am I going to do. So many people were going into different professional work. I didn't have money (laughs) so I had to go to a small school where it was cheap. So I went to North Dakota, University of N. D. in Grand Forks. I stayed there two years. I worked part of my way. Then from N. D. I went to Northwestern University in Chicago and I stayed there two years. I interned for half year in Illinois Masonic Hospital and one year and a half in Milwaukee Children Hospital. And one year in New York Willard Parker Contagious Diseases Hospital. I earned enough in those seven years; I paid my own way back, steam fare as well as train fare.

NC: What colleges did your children choose?

SM: Well, my two children, two older girls went to UH. One didn't finish but the other one is teaching at Moanalua High and the older boy is a carpenter out here in the Wahiawa. My daughter is secretary at East West Center, (my second daughter) and my son is in San Francisco. He just completed two year residency and he took an exam and got a fellowship, a two year fellowship, so I don't think he's coming back to his mom.

NC: Well maybe later. One son is a carpenter. That's interesting because your father was a carpenter.

SM: Yes.

NC: Did the children grow up with the grandparents?

SM: Yes, they had exposure until 1956 when my father died. I took them everyday when possible.

NC: When you were a child, did the plantation provide any kind of a day care?

SM: No. Plantation had nothing to do with my education. I mean, they didn't promote me or anything like that.

NC: Was your mother able to stay home and take care of the family or did she also work?

SM: She worked part time. She didn't work all the years but she worked several years in plantation.

NC: When you came back, you set up a private practice?

SM: Right.

NC: While you were growing up, did you have any job on the plantation?

SM: Yes, every summer I worked on the plantation.

NC: Do you remember how young or old you were with your first job?

SM: I must have been 18 or 19. I worked in the summer under my father who was head carpenter.

NC: So you have carpentry skills also?

SM: Well, not as much as other people maybe, but at least I used to spend time in those days. It was ten hours work. It's not eight hours week (day). I used to get 50¢ a day.

NC: Did you do any other jobs in the plantation?

SM: No, that's the only work I did.

NC: And what kind of jobs did you do while you were earning your way through school?

SM: Yardwork, in certain doctor's home and then laboratory work at medical school.

NC: Dr. Miyasaki, while you were growing up and your dad was working in the plantation, did you have neighbors who were in other kinds of work?

SM: Yes, they were working in the cane field for the most part and I didn't have too much contact with the parents but with other children. We go to school the same way.

NC: So were the children of all nationalities?

SM: Right.

NC: Okay, did you have other neighbors, like were there teachers living near you or...

SM: No.

NC: Did you have a minister friend who was one neighbor?

SM: Yes, they live at the Jōdō Mission.

NC: Was this person close to your family?

SM: Yes, he was particularly close to me because my father and four other people started building this mission.

NC: What year was this?

SM: 1913 to 1914.

NC: Did this minister have an influence on your life?

SM: I think to some extent, yes. In fact I visited him in 1974 when I went to Japan. He's head of mission in Kyushu. I had a very short visit with him and came right back. He wanted to take me to Japan when I was little but I didn't care too much about going back to Japan where I came from and I knew my experience. The food, and I didn't like going school and all that (Laughs).

NC: What was the matter with the food over there?

SM: The food is just very simple food, sardines. They fetch the sardines from the ocean and we didn't have rice. We had wheat. Cooked wheat. And I didn't like the looks of the cooked wheat and I couldn't eat. My mother tried to make me eat but I couldn't. She used to mix half rice and half wheat. And I still pick out the rice and threw out the wheat.

NC: Was that particular to a special area in Japan?

SM: No that's, mostly poor people meals. In the country districts. There was seldom rice for commoners.

NC: Was the rice polished?

SM: Yes, more or less. Oh, we had both polished and unpolished rice.

NC: So really, they were better off eating the wheat?

SM: Yes, more nutritious. The very reason is that many of the soldiers who used to go into the army developed beri-beri if they ate rice. So they use to feed 'em wheat.

NC: And wheat was less expensive than rice?

SM: Right.

NC: Was it grown in Japan?

- SM: Yes, yes. Well the reason I had to come this side is because I couldn't eat the wheat.
- NC: You mean you think that your parents came back for that reason?
- SM: No, my father was here before but my mother was with me, trying to raise me as Japanese, I suppose. My grandmother and grandfather were very strict and they tried to make me eat wheat. I just couldn't.
- NC: Did your mother come back with you?
- SM: Yes. That's another thing. We were in Kobe for three months trying to come this way. And when I passed the exam she didn't and when she passed the exam, I didn't. And the examination at that time were eye examination, mostly trachoma and round worms was in the bowel. So we could not come together. So I took a ship ahead of my mother and I came over 1913 with another lady who's not too close to us, but she's from Kuga (a village on Oshima-gun). It's quite a distance from us. She lived in Wahiawa for some time.
- NC: And your father was waiting for you here?
- SM: Yes, but I couldn't come up as an American citizen because my father looked high and low for a certificate of birth and couldn't find it. Dr. Wood was here in the plantation and my father told Dr. Wood when I was born to register me but apparently he didn't because it was not registered at Board of Health. Dr. Wood wrote a note saying that I was born in Waialua such and such day. And my father took that to Immigration Service but Mr. Haley who was the immigration officer there, said, how could Dr. Wood remember an event that occurred 12 or 13 years ago. So he said, no, you got to come up as Japanese. So I came up as Japanese but before I went to the Mainland in 1927, I got a Hawaiian Birth Certificate from Hawaii State Government having two witnesses to vouch for me. And that's how I went to the Mainland as a U. S. citizen.
- NC: Do you remember the house that you came to when you were 13 years old when you came. What kind of house?
- SM: White, one by 12 house. One by 12, one inch by 12 inch, planks or board. All white wash, not paint, you know, just well, sort of slack lime. Just like slack limes.
- NC: About how big was that kind of house?
- SM: Oh, I'd say some of them were larger than the others, but depending on the family, they use to get bigger houses...
- NC: Were there bedrooms?
- SM: Yes, but not beds. We slept on floors. And when I got the bed it was a wooden bed. Father made the bed. I think the length of the house

is very low but, oh, I'd say about six hundred square feet in area or somewhere around there. 500 or 600 square feet.

NC: Was there an inside kitchen?

SM: Yes, used to be in a T-form. This way and this way. Kitchen was this side and the parlor and the rooms is this side.

NC: Your sister didn't come?

SM: No she couldn't come. She was born there and immigration law at that time, I forgot, was 1924 or 1925, that they was stopped immigration from Japan.

NC: That affected the family considerably. Did your father go on living in the plantation until he died in '56?

SM: Yes.

NC: Did he get different kinds of houses?

SM: Well, we moved from the initial house to a T and G house. Tongue and groove house. Nicer house and my father built a house, two bedroom and a parlor and kitchen and bathroom; it was comfortable for me.

NC: Did your mother have to do--was there a division of labor? Your mother did the housework?

SM: Yes, more or less in a Japanese family, the woman is supposed to do all the kitchen work, laundry work, and education-wise, cook; the children to go to school and all that.

NC: The education, is that for the male children and the female children?

SM: Both.

NC: Were you assigned any chores around the house?

SM: Yes, I remember chopping wood. At that time we didn't have electric stove so my work was clean the yard and chop wood. I'm an expert in chopping wood.

(Laughter)

NC: Was your mother able to do the laundry near the house or did she have to go to another place?

SM: Yes there was a cement block about six or eight feet square in which pipe--of cold water and round oil tubs--not oil anymore--but it's clean tub from mill and we use to wash in there.

NC: Did you have any pets of any kind?

SM: We never had pets, until in fact, I've been bitten by a dog and (laughs) I don't care much about dogs except my son brought those dogs.

NC: Did your parents keep any animals for food?

SM: No. Oh yes, but we never ate. In fact, because other children kept rabbits, we kept rabbits for awhile.

NC: But you didn't eat?

SM: I ate chicken but I never ate rabbit.

NC: Speaking of chicken and rabbit, did your mother cook Japanese style?

SM: Yes, all the way Japanese. She didn't know any cooking other than that.

NC: She didn't exchange recipes with the other ladies?

SM: Not to my knowledge. I don't know.

NC: So did she have any difficulty finding the ingredients she wanted?

SM: Well, at that time, there were men from different stores who would come around taking orders. For instance, our neighbor here. Mr. Fujioka, his father used to run a store, Fujioka Store in Puuiki and he used to come around. Once in two to three.

NC: And did they deliver?

SM: Yes, they did.

NC: Did he have an automobile for that or...

SM: No, at the beginning was horseback, wagon.

NC: So what the Japanese cuisine in those days, is it different, was it different from what is today? Was it?

SM: Very simple. In other words, pickles, radishes and all that and rice. And fish. We didn't eat too much meat. In fact, I never saw meat in Japan when I was there. Just vegetables and maybe chicken and things.

NC: Your mother did all the cooking?

SM: Yes, father was good in cooking because he lived quite a while as single in the camp up here. I mean before my mother came home.

NC: So did he do it once in awhile?

SM: Yeah.

NC: And who cleaned up after the cooking?

SM: Oh, my mother and my father.

NC: You father did help. Your mother had a wood stove?

SM: What do you call those, no stove inside the house until 1927. Outside, cooked on the outside.

NC: Was it a brick stove or a charcoal?

SM: Charcoal. We had charcoal and wood.

NC: Was there any kind of oven anywhere that the ladies could use?

SM: We didn't. They were kind of expensive things to have. One section, we called 'em Portuguese Camp, and then the Spanish Camp had. And Chinese were very few. Japanese, mostly Japanese camp.

NC: Were the cooking arrangement the same in all the camps?

SM: Yes, individual cooking.

NC: Now what kind of recreation was available when you were a child?

SM: Oh, baseball and basketball and, I didn't play too much. Just baseball for the most part. Tennis, after I went to MPI I started tennis. I tried to run but I couldn't run. (Both laugh)

NC: You mean like track?

SM: Yeah. So I confine my sports to tennis. Baseball, I fracture my wrist one time, and then after that...

NC: Did you have any activities after school that would be...well, you went to language school after school.

SM: Yes, we went to language school when I was here. Seven to eight in the morning and then from eight to two thirty, English School and three to six language school.

NC: And I'm asking you about recreation. (Both laugh) Well, did you go fishing or things like that?

SM: Yes. I'm no good fisherman, (Laughs)

NC: How about visiting friends or were there any other relatives that you could visit?

SM: No, I had no relatives here.

NC: Did people exchange visits in those days?

SM: Mostly adults. Every year, I've forgotten how many, in April, the Emperor's Birthday, they used to drink and they used to go around to different houses to celebrate and drink. And they'd get drunk. My father used to drink, too, but since 1919, he stopped entirely. He got sick from drinking. He mixed a drink too many in different houses. And I remember I went to call a doctor and we couldn't get him. So the best we could do we use to have a little electric battery operated stimulator of skin; I used to run that. Somehow he got better. And ever since that time he never drank a drop.

NC: That must have been some hangover. (Both laugh) Do you remember did the ethnic groups celebrate only their own particular holidays?

SM: Yes. But Christmas was almost universal. New Year is universal...

NC: Do you remember anybody going around with masks on New Year's?

SM: No, I don't.

NC: Somebody told us about it, and we thought we would ask. Were there any particular foods associated with the holidays?

SM: Yes. The kind of food that we have here. Sushi and sashimi and those things.

NC: Did your mother tell you that there was any particular significance to the different foods?

SM: Yes, but I've forgotten all that. (Laugh) I had to eat beans in such and such way. And then I couldn't eat some food. I shouldn't eat. But I've forgotten all those.

NC: Was there anything like going to the movies?

SM: Yes, I used to like movies and I've forgotten how much it was. I wanted to go but we were poor, so we couldn't go too many times.

NC: Was there any Japanese theater, live theater?

SM: Yes there was here, Haleiwa Theater. Was originally Japanese run.

NC: Was it live actors or movies?

SM: Movies. Occasionally there some actors came around (to put up shows in the theater).

NC: Did the actors come from Japan? Was it a local group?

- SM: Well, sometimes during the celebrations, they put up their own shows. They call it Shibai. It's only putting up if somebody does something to exhibit, what you call those shibai, put a big front. They call it shibai.
- NC: Pretend?
- SM: Yeah.
- NC: Was there any card playing?
- SM: I was strictly forbidden to play cards, any kind of cards, or mahjong by my father. He, well, my mother too said that was gambling. So I was, to this day, I don't know how to play cards.
- NC: And was there gambling then? Is that why your parents were trying to protect you?
- SM: Not in the camp, but certain outside the plantation there was some gambling.
- NC: Was there any clubs that children could belong to?
- SM: Not to my knowledge; except Sunday school and so forth.
- NC: Were there any clubs that your father could belong to?
- SM: He had some organizations, local organizations but not anything that's really firm or binding.
- NC: How about for your mother?
- SM: She never went out.
- NC: Never went out by herself or never went out?
- SM: By herself or anyone. She belonged to Women's Club here, but she never visited.
- NC: Is that a very Japanese thing?
- SM: Well, you know in olden days, women belongs to the home, never went out on their own anyway.
- NC: Do you believe that?
- SM: Yes and no. (Both laugh) I'm half way in between so...
- NC: Did the Boy Scouts, Girls Scouts, did they come around?
- SM: Yes, long after the initial war, the first war.

- NC: After the first war? Dr. Miyasaki, was there much correspondence back and forth to Japan? Your parents, did they write to their relatives over there?
- SM: Not unless they really had to. They didn't write except my grandparents were there so they did write occasionally. But always sent few dollars over there.
- NC: They would send money without writing?
- SM: Sometimes.
- NC: Was it because...why did they not write?
- SM: Because they have, well, we don't write long letters but there are certain rituals carried on in the family in Japan and said obon is coming. Obon is here August 6, and obon in Japan is about the same; may not be the same date but we have certain rituals and it would cost them some amount. So we used to send the money.
- NC: So your parents send money to their parents to help them observe the rituals over there. Would these rituals be bringing blessings to the family in some way?
- SM: That's the purpose I suppose.
- NC: Was writing paper expensive?
- SM: No I don't think it was too expensive, use to waste lots of paper.  
(Laughs)
- NC: Well, okay, I just wondered. In some countries I know, even to this day, writing paper is a luxury. Did your parents know their calligraphy?
- SM: My father was good at it. My mother was not.
- NC: So that was not the problem then. Was it that...
- SM: In fact my father used to write letters for other people.
- NC: And about how long would correspondence take to cross the ocean in those days?
- SM: At least two weeks, the fastest.
- NC: And how secure was the money. How did it go?
- SM: Post office. Postal money order.
- NC: A money order. There would be no problem at the other end exchanging the money?

- SM: Well, they are sent to certain bank usually and the banks notify the individual and they suppose to come and get it. But I understood that those clerks in the banks used to ask them to deposit at the bank, not take it home. So invariably they did deposit.
- NC: Did your parents expect their parents to write about your sister?
- SM: No.
- NC: How did your parents keep track of your sister?
- SM: They use to write to the son-in-law and to the sister-in-law.
- NC: No, I mean while she was still little, how did they keep track?
- SM: My grandfather didn't know how to read so my mother's brother used to read letters that we write.
- NC: Now, so much for news back and forth. How about when the plantation wanted the people in the plantation to know something? How was, how did they communicate in the plantation?
- SM: Well mostly through the groups; for instance my father's group, there were 21 carpenters and they gave the message to my father and my father had to communicate with them.
- NC: Did they also communicate through like the ethnic camp?
- SM: I think so.
- NC: Did they post messages or was it mouth? More word of mouth?
- SM: Yes, verbal.
- NC: Was there much interest in the plantation, was there much interest in what was happening in the towns around the plantation?
- SM: The plantation took care of its own groups and they could easily stop outsiders to come in to the plantation. You know, the camp police...They didn't bother too much about stopping coming in people like that.
- NC: So when things happened in the town, would you say that the news got to the plantation?
- SM: I think it would get there first. Anything happen in the plantation, to the plantation office, and probably we get it indirectly.
- NC: And did the things happening in the towns affect the people in the plantation?
- SM: I don't know, in what respect do you mean?

NC: Well, like suppose there was a robbery or murder in the town. If there was such a thing in those days.

SM: Yes, I didn't see it myself but my folks when they were here earlier, there use to be lot of murders using cane knife, killing them. And the original immigrants, I understood, were kinda rough people. They use to run away into the cane field; they can't locate and all that.

NC: And would that make plantation tighten up security?

SM: I think so. I think they should and I think they did.

NC: The plantation police--would you say they were there to protect as well as control...

SM: Yes.

NC: ...the plantation? When did the people start listening to the radio or when did you get your first radio?

SM: I didn't hear radio until when, my folks had--the electric range before the radio, I think. I think it was around 1936, '35, when we got radio. I know the range was in my house for my mother in 1927 when I left there. And that was one of the three in Waialua Plantation. (Laughs)

NC: That was an electric range. So that's showed some consideration to the lady of the house. (Both laugh) Did that make life easier?

SM: I don't know. Maybe did because we had to go outside and light the fire and cook it on the wood. What we used to do is cut the kerosene, five gallon kerosene can in a stove fashion and put in that, and the Japanese, what we call hagama, cooking rice. We use to cook that way. (Long pause in tape)...until my mother died, we used to have similar arrangement where you have stoves outside. Cook mochi, I mean mochi, New Year's. Before the New Year, we use to have trays, steam, big fire. You would steam it and I don't know what form of rice but it's a gluten rice and I use to pound that mochi rice cake eh. We use to do that until recently.

NC: And you did that outside?

SM: Yes, I still have the stove. By that time it was still iron stove. And hole in the middle where you put the wood in there and then the stone, just like the Hawaiians gouged out that. I still have that thing out there lying around out there.

U-S-U was the name of that. Stone. You've seen them. Stone dug out and pound with the wooden hammer.

NC: Dr. Miyasaki, when did your parents have a telephone?

- SM: Yes, I think they were one of few who had telephone. I think it was 1926 or somewhere around that.
- NC: Do you know if it was an expensive item in those days?
- SM: Yes, I've forgotten how much they paid but it was sort of expensive.
- NC: Since it was such an expensive item, for what reason?
- SM: Chiefly, my mother didn't go out so she use to order to the stores what she wanted.
- NC: Now as you were growing up here, and you mentioned before that you played with the other children and so on, was there any kind of delinquency?
- SM: You mean, school-wise?
- NC: Well, did the children do any kind of thing that would be considered criminal or delinquent?
- SM: Oh, as far as that goes only fighting I remember...(Laughs)
- NC: Well, were there any other socially unacceptable behaviors? How did the parents react to the fighting?
- SM: I guess they didn't think it was a good thing but then most of them had their disagreement with one another so, probably it was natural carrying on.
- NC: The children or the adults?
- SM: Well both of them. I used to hear loud voices in the camp once in awhile.
- NC: Were there any vandalism or drunkenness in the camps?
- SM: Only time I notice was holidays.
- NC: Holidays, otherwise the people were pretty sober. Were there many social activities like parties?
- SM: Only weddings and parties and birthdays and all that, if they did.
- NC: Did you get married on the plantation?
- SM: No, I got married here.
- NC: In Waialua or in Haleiwa?
- SM: Haleiwa.
- NC: Haleiwa, that's right. I wondered if you got married in your parent's

home?

SM: No.

NC: Or in Mrs. Miyasaki's home?

SM: No, I had a two story home, and I asked permission to have the party here.

NC: What was the wedding like in those days? First, a ceremony at the mission?

SM: Yes.

NC: And did you have a reception?

SM: Yes.

NC: And whom did you invite to the reception?

SM: Well my friends, about my age that I knew. Then my parent's friends.

NC: Was there any kind of a ceremony that was observed at the reception like toasts? Were there any formal parts to the reception?

SM: Well they talk, just like they do here now. I didn't want those formal affairs so I cut short.

NC: So, you didn't want those?

SM: No. I think that's a waste of money and time, that's all.

NC: Would you say that you have done away with a few Japanese traditions, doctor?

SM: I think I grew out.

NC: Was that because you felt more American than Japanese?

SM: No, I don't think so. That's my nature, I think. I was brought up very frugal anyway.

NC: Dr. Miyasaki, about your wedding, you cut out some of the traditions. But I'm sure your father had something to say about what you could cut off.

SM: Yes, he did. And I didn't want to oppose my folks too much so I let them have some of their own; they want to invite such and such people. And speeches by different people but I asked them directly, not through my father, directly to the speakers to cut it short.

NC: And did you serve a traditional kind of Japanese refreshment?

SM: Yes, from this store here. Yamada restaurant used to cater.

NC: Was it tradition and at that time, did people bring presents?

SM: Yes, monetary and some articles.

NC: Were presents in those days, that were not money? Were they store-bought present or did people make things?

SM: No, mostly bought from the store.

NC: Your wife was also born and raised here?

SM: No, she was born in Honolulu.

NC: In Honolulu, excuse me, I meant locally. How did you meet?

SM: Well my father used to visit Yokohama's Specie bank once in awhile. He happened to see this girl and in bank there was a fellow in the bank who my father had known who lived not too far away his home. He got us interested in this girl and I met her through the bank teller.

NC: Did she live in Honolulu?

SM: She went to University, so local; University of Hawaii.

NC: So did you have to travel in to visit her ?

SM: Yes, I had my first car.

NC: What kind was it?

SM: Chevrolet.

NC: What year was that?

SM: I think it was '34 Chevrolet. Two door.

NC: How expensive were cars in those days?

SM: Oh, that was nine hundred dollars-- new car.

NC: Where did you shop for the car?

SM: At Wahiawa.

NC: Was that car agency there?

SM: Yes, Service Motors.

NC: So about how many cars were there in Waiialua - Haleiwa?

SM: Oh, by 1934 we had a good many cars. But when I was working in the plantation, summer-time, Mr. Goodale the plantation manager was the only one who had car, a Cadillac.

NC: How were the roads in those days?

SM: Well, very narrow and no roads like this. Dirt road.

NC: And about how long did it take them to go into Honolulu to visit?

SM: Mmmmm. I think one hour half. I'm not a good driver.

NC: It wasn't shortened by much. Now, your father was one of the founders of the Jōdō Mission in Haleiwa? Have you continued to participate in that mission?

SM: Yes, my last assign was treasurer for the new buildings that we just erected two years ago.

NC: Must have been hard work.

SM: Well, we have a very small congregation. I think it's less than one hundred. And those people pledged and donated ninety-three thousand dollars. And during the interval, I mean several years before, I was interested in Young Men's property out in Haleiwa which nobody seemed to take care. And there was a Filipino farmer living there free, tax free. And since the property belonged to Haleiwa Young Men's Association, I took interest, and I wanted this property for the mission because most of the young men there went to this school. (Taisho Gakkō, affiliate of Jōdō Mission.) And I had to get the signatures, from different people. I went way out to almost to Waipahu to get signatures. Finally got it signed plus four-hundred dollars. Three houses in the property. The old houses were useless. So we wrecked it and put in two, three new houses; not new houses, old second hand houses for rent. We were collecting rent but nobody wants to go through with the collecting rent every month. So after awhile we got tired, about 15 years ago and thought it was a good chance to sell. So we sold that three houses plus fifteen thousand square feet property. Not directly on the road but just about 75 feet inside and I priced it a sixty-five thousand dollars, but nobody wants to buy. I got it sold at sixty-two thousand five hundred (dollars) and that money helped us to defray part of the expenses in this Mission but the men and women donated ninety-three thousand or so much, and then ten thousand more from the sale of this property cleared everything. No debt in the church.

NC: That's wonderful. With only one hundred members?

SM: Yes.

NC: What activities does the Mission sponsor?

SM: Well, we used to have Boy Scouts. Women's club meetings

still going on and any month they used to have meetings, young men. But nowadays too busy so they not carrying on. (Taishō School is the language school affiliated with Haleiwa Jōdō Mission.)

NC: Are there holy days that are to be observed in a certain way?

SM: Well I do go to the church most days but unless I'm called I can't go.

NC: If you're called on a case, you mean. Do you get asked by some of the other religious groups in the area also to participate in anything with them?

SM: Not in any particular event, but just donations, they call for donations. That's about all. I don't participate; one is enough for me.

NC: Dr. Miyasaki, when you came back from the Mainland and you were a doctor, you established a private practice?

SM: Yes, here in Haleiwa, yes.

NC: In Haleiwa. Did you have anything to do, aside from your private practice, with the plantation health care?

SM: Not much except that these plantation people sometimes come to me because of language difficulties. And Dr. Davis asked me to visit the hospital once in awhile and then if he's not available, I used to go there once in awhile.

NC: Now you came back in the 1930's?

SM: '34, '35.

NC: 1935. Did they have a hospital then?

SM: Yes, a plantation hospital.

NC: Did all the people agree that they would use the plantation hospital or did you have some private patients because...

SM: No, I never sent my patients there. My patients, you either had to go to town or I had to ask Dr. Davis to take care. Outside doctors were not permitted into the plantation structure.

NC: And could a plantation worker choose to come to you as a private patient and not go to the plantation hospital?

SM: Yes, but if it needs hospitalization I couldn't go there, so I had to send 'em to town, down to some other doctors.

- NC: How available was medicine, like if you prescribe things? Were there certain things that you could not give a prescription for because they couldn't be obtained here? Like, let's compare 1935.
- SM: 1935, the only thing available was sulpha amide at the most; no penicillin or other expensive drugs.
- NC: Was that discovered later?
- SM: Yes, penicillin, after the War. (World War II.)
- NC: After the War on somebody's bread mold, right?
- NC: The care that you were able to give, did you feel there were obstacles to what you wanted to do?
- SM: Well, first of all, I couldn't take any of my patients to the hospital even if I wanted and second there was no drug stores. I have to buy medicine.
- NC: So you had to carry the medicine?
- SM: Yes. Well, another thing is money. Most of the plantation people-- they don't want to spend money.
- NC: This was in the 1935's when we're just getting over a depression. Did it change in the forties?
- SM: Yes, gradually I think, it changed. Medicine is more available and I began --1944, I started to go Wahiawa General Hospital and I take my O. B. cases there and my hospitalization out there. So whatever medicine is available at the hospital, we could not get personally. For instance, I had one girl, she came in because of fever but I couldn't see anything wrong and she was a plantation patient so she visited plantation first. Three days after that I saw her, she was really sick. I notice that she had pustule on finger. I told her so why don't you go to the hospital? She said, "They wouldn't take me." So I told her why don't you go to Queen's. So I called up the doctor for them to see her over there. She went to Queen's and she was there for three months. It was septicemia, a blood stream infection. The first time she came, she looked sick; I couldn't find anything wrong, but she had extraction, dental extraction and because she was bleeding, she couldn't stop so I took off the blood cloth and it stopped. Three days after that she was in the hospital three months, and then she came home. She was in two months again. She's alright now.
- NC: They have not wanted to take her at the plantation hospital?
- SM: No. Actually that would be, plantation didn't have any--one or two nurses and working problem.
- NC: No doctors?

SM: Dr. Davis.

NC: This girl lived in the plantation? She's a member of a plantation family. But they wouldn't take her?

SM: Well, if a doctor thinks she's not sick enough, they won't take her.

NC: Did they have very few beds in those days?

SM: Yes, not too many. I think was 15 or twenty beds.

NC: Did you have more of one kind of case than another?

SM: No, had variable, various cases but mostly upper respiratory infections and nowadays the patients for everything.

NC: Why do you think more upper respiratory cases?

SM: Well, I don't know exactly why, but I used to get upper respiratory infection when I was in New York, too. (Laughs) I don't know. Maybe they're living too close together.

NC: Did you ever notice, was it seasonal?

SM: I don't---yes, in winter, yeah.

NC: Is there a particular kind of activity or lack of activity during those months on the plantation?

SM: No, plantation after awhile gave us holidays, so mostly it's staying at home, not at work.

NC: So it wasn't the sugar cane burning or things like that?

SM: No, no. We like to blame it to the sugar cane for asthma and all that but that hasn't been proved one way or another.

NC: Have you noticed it when there's a particular kind of activity that there might be an increase in any kind of symptoms?

SM: No, I wouldn't say that.

NC: I'm not trying to put a case on the plantation. I just wondered if these things happened. Did you ever know of any suicides in this area?

SM: I've known several, but I can't recall off-hand what...let's see, one I distinctly remember was two--a male one, three, all males. The wife had passed away, the children had gone away, he was alone and melancholia or something like that.

NC: Are there any, or as a doctor, do you get patients you notice with

some kind of mental strain, perhaps more than the physical cause?

- SM: Yes and no. Most of the time mental....old Japanese used to have trouble with women. More men than women. They use to fight over and used to have a lot of trouble.
- NC: That was in the old days before they could bring their wives, bring their family. Was that during the time you were practicing as a doctor?
- SM: During my practice...I don't know the cause but I still have one. 1936, '38, still on in at Kaneohe. She was only 18 or 19 when she went cuckoo.
- NC: She was committed? Oh, could anybody guess as to what caused it?
- SM: They were living in the farm out there and maybe...I don't like to say congenital. Not any particular disease. But one other sister is peculiar now...
- NC: More eccentric than crazy. How about sanitation conditions when you came back? Was there anything that alarmed you?
- SM: The latrines were still there, and cesspool had gone in but plantation was late. The plantation in due time put in regular toilets with running water. That was the distinct thing I remember then. It's just like one of these camps with running water. After that, these flush toilets came in. But that was a great improvement for the old Japanese.
- NC: How about conditions for garbage collection?
- SM: We use to have men who have pigs come and collect. Even now, some cases, they come and collect as well.
- NC: Recycling. How about street cleaning?
- SM: Street, there is no particular street cleaning except the City and County men, I noticed started some years back.
- NC: Do you see any litter problems along the roads?
- SM: Along the beach.
- NC: How long has that been going on?
- SM: Oh, for years. The Reverend out there cleans the beach every morning, you know.
- NC: Do you think that litter on the beach may have an effect on the health of the community in general?

- SM: Not so much the health as the injury from glass bottles and cans and...
- NC: Cans. Have these injuries increased, I mean, are they bad enough that you end up treating people?
- SM: Some of them; not much. It used to be worse but it's good now.
- NC: Who's taking the responsibility of cleaning up the beach besides that individual doing one piece of the beach?
- SM: Nobody except the Reverend cleans that, and the other side owned by a private individual. Nobody does the cleaning except for themselves.
- NC: The City and County and the State...
- SM: Yeah, and then the park.
- NC: Do you know if any of the citizens complain to the different government agencies about this?
- SM: No.
- NC: How about the birth of babies? Has there been a statistical difference from 1930 to 1960, let's say?
- SM: Well, I delivered quite a number at homes, individual homes and maybe I use to be there long time. To repair lacerations. Since 1945, '44, I put them in the hospital so it's easier for me. I just got a circular letter the other day, the UH trying to train midwife nurse to deliver, whether at home or in the hospital, I don't know. To take away some burden from the doctors. I don't do any deliveries now. Two years since I've done any.
- NC: Dr. Miyasaki, have there been any retarded children in the area?
- SM: Yes, few of them. Retarded have been sent to Waimano Home.
- NC: To Waimano Home? Has this been the case that the children were diagnosed as retarded early or did they come to you with a medical problem and you have been the one to diagnose?
- SM: Well, yes and no because I have one particular case, she's forty, 44 to 45 years old. I saw the child for the first time at five. When she was five. And I imagine some of other doctors might have seen her too, but she's definitely retarded. The public health nurse and I tried to send her to Waimano Home. The mother said okay, but when we arranged everything, she said no. So she's still with the mother.
- NC: Still with the mother? How retarded is she?
- SM: She cannot learn ABC. She cannot read. One of those school teachers

tried to tell her how to, to pounce on key C on the piano. She couldn't remember. She doesn't do anything except sweep once in awhile.

NC: So as an adult, this woman is still living with the mother and what will happen to her when the mother dies?

SM: I talked to the brothers--no sisters, just the brothers involved, seven or eight members. I talked to some of them, not all. The mother is in the 80's now. So eventually, they have to take care of this girl or send 'em to Waimano Home or take-care houses. But I guess they understand that. They themselves don't want to take care.

NC: How long has Waimano Home been in existence? All during your practice?

SM: Yes.

NC: And before that?

SM: I think so.

NC: What kind of programs do they have there for the mentally retarded?

SM: Just keeping them, not too much in a way of education. Except in the last ten, twelve years, I'm sure they have.

NC: So it's a custodial institution?

SM: Yeah.

NC: Have there been any epidemics of any kind out in this area?

SM: None except before I came home in 1919 and 1920 there was flu. The kind of flu, that they're talking about, swine flu, Spanish flu, they said. In this small location, locality, there were 52 people who died on that. Jōdō Mission used to be a two story hotel. Many people, I don't know how many, well, they all develop flu and minister, original minister's wife passed away from the flu. Caught from the people. This was quite a severe type of infection that was around.

NC: So, since 1920, this area has been fortunate enough...

SM: Well, I have not known of any since 1936.

NC: Have there been any wide-spread problems, not any epidemics, but maybe has there been a rash of ringworm?

SM: I've seen lots of ringworm but I can't hold it. I think that's common, ordinary.

NC: I was thinking of how fast something can spread here.

SM: Well, I don't think it's any worse than in any community.

NC: Do patients of yours, have most of them been with you since they were born, 'cause I know you delivered many babies?

SM: Yes, except they moved out of here to various communities. And they know that I'm getting old so time to go such and such place.

NC: Are there families that you have several generations to take care of?

SM: Yeah. So I don't....some people call me whom I've never known who want me but tell them, "Sorry but I cannot take anybody."

NC: Have you ever had the opportunity to go take any more course in medicine?

SM: I used to go to town every month, but I haven't been around now. I've been to San Francisco for medical conventions and things like that. Aside from that, most times tapes that I listen to. I get tapes every month.

NC: I asked you because I know how busy you are that I just wondered how you...

SM: I used to have it on the car but not any more. I listen to tape while I'm in the car.

NC: Oh, it's modern progress, isn't it? Okay, do you feel that since you started, are the people that you deal with more aware of how they can help themselves?

SM: I think so. And yet they come for every little thing and sometimes I'm annoyed. But they probably afraid so they come, I know. They not coming for fun but they might feel that this might get worse and they come to me.

NC: And you feel that there are things that they should take care of...

SM: Yes, I think so. They should be able to after talking to them so many times.

NC: Do you feel that you can help them practice preventive medicine?

SM: Individually, yes, not as a group. I don't like to talk in a group.

NC: Is this because conditions have improved for them as well as you?

SM: Yes, I think so.

NC: Dr. Miyasaki, do you recall any people in the community, as you were growing up, or during your practice years, that you would describe as colorful personalities? Anybody stands out in your mind?

SM: Yes, but he's dead already.

NC: Oh, and who was that?

SM: We used to call him Seaview Sato. He's the one that used to run the restaurant across the bridge. He was really colorful, he was really a go-getter too, and he used to be in everything, community-wise. Another thing is that he use to owe a lot of money and he never paid.

NC: Did they have another name for him then?

SM: I remember he pledged to donate \$175 to this mission. He never came across and people went to ask, community assigned, I mean individual assigned to the man went to ask for the money, said "I'll bring it, I'll bring it soon." He never brought it.

NC: And do you remember any particular medical case of yours that you know, for you, outstanding case?

SM: Well, it's so long, there were many cases. That one I told you about, septicemia. Now, and let's see... Well, offhand, I can't recall. But some cases that I have to send to town for. One time, I definitely felt this is polio; I think around four years old, three to four years old. But he went to the plantation and they say it's not, but turned out to be polio and I felt sorry for the child. Of course couldn't do anything at that time, anyway. I happen to be trained at Willard and Parker for polio. I lived there for one year and I took care of a lot of polio, scarlet fever and all that. When I came back, I found one Japanese girl with scarlet fever. Beautiful scarlet and I reported that to Board of Health and the plantation doctor said we have no scarlet in Hawaii, but I called up the Board of Health, "Oh yes we have scarlet."

NC: Do you remember any thing about techniques, medical techniques that...

SM: Well, technique-wise I don't do too much surgery, so I'm not too anxious to talk about that; but medical-wise, things have changed. Different tests for different things and I have to pick up as I went along for my own. And it's true also of the hospital, too, and just like we use to keep leprosy cases confined to Molokai. Now it's in the Oahu area here. Seen some leprosy in Chicago Hospital, Chicago, that just confined for demonstration. People that never see early leprosy-- you can pick up a book, use that and compare and tell off hand it's not the same. That has changed quite a bit ever since I came home. I have only one case of leprosy that I knew. It's because, the parents, one of the parents had, I mean, leprosy. I discovered; she's still in Molokai, I think. But she has no place to go. She's all by herself.

NC: And how about paramedics? Do you find an increase in their use or in your practice? Do you...

SM: No, not in my practice but in hospitals they use that. I think it's a good thing in some respect.

- NC: That's kind of a later thing, isn't it?
- SM: Yes. Just recently. More or less recent. But I was telling you awhile ago how a nurse midwife is coming back and the UH is trying to find out whether there is a need to relieve the doctors from the busy schedule. If they going do it at home or if they going do it in the hospital, it's all right.
- NC: We're gonna be different from, for example, in England, they don't have to be registered nurses to be midwives.
- SM: Well those I worked with years ago came from Japan, Japan trained midwives. Nurse had gone through nursing schools and they were all right.
- NC: What about the ladies in the camp who were midwives? When you came back in 1935, were there still ladies from the different ethnic groups practicing midwife?
- SM: My contact was only Japanese but Portuguese used to deliver too.
- NC: And in 1935, were they still doing it or were women coming?
- SM: Yes, some, some. Not gradually, they shifted over from midwife to hospital. Just before the War. Or maybe thereafter.
- NC: Would you say that was because the younger people didn't learn to do it or because the...
- SM: Well, there were no midwives, except the ones that came from Japan out here, but in Honolulu there were some others....
- NC: Oh I see. Now what were --- this will be rather personal. Can you think of events or occasions in your life that were the happiest you had and why?
- SM: I couldn't say.
- NC: You've had a good life, haven't you?
- SM: More or less even. But I can't say one event is happy and not the others.
- NC: You've had many good ones. Have you ever had an occasion when you were very angry about something?
- SM: Oh yes, but I don't fly off the handle and try to deal with it. I let nature take its course. That's why I got that.
- NC: I don't mean that. Sometimes a father gets angry with his children. I mean, was there something happening in the community that you perhaps thought was an injustice or a government agency didn't carry out its responsibility or something like that which affected the community,

which made you angry?

SM: I don't get angry for anything done by government 'cause government is very slow in acting and they said main highway will come out around the island. That's forty years ago they said they were gonna put a highway around there but nothing happened.

NC: Still don't have it. And now they're questioning whether they should make it at Kaena Point, yeah?

SM: Yeah.

NC: Maybe forty years from now.

SM: It was pleasant going that train, pass through Kaena Point Sandy Beach. You know what I mean. The train use to run from Kahuku through here, to Kaena Point, around to Waianae and to town.

NC: How late was that, how long ago did it stop?

SM: I think just before the War started.

NC: Just before World War II?

SM: Yeah.

NC: It would still be a good scenic ride now wouldn't it?

SM: Yeah, but they sold that railroad, land of the railroad property to different individuals.

NC: Would be harder now.

SM: And you Jodo Mission had to buy 200 feet by 40 feet. Oh, they wanted \$7,500 but we but we don't have that kind of money. We jewed them down to \$6,000. Then we got the two houses on the side and the next ten years it amount to, but we're still paying for it.

NC: Paying off the project?

SM: So the mission owns from the road to the beach.

NC: That's good.

SM: A valuable property now.

NC: Can you say some of things that made real changes in your life? Any event that made a real change in your life or set you in a certain path?

SM: No, it's not my chance, my....what made me pick up medicine, that's about the only change.

NC: Can you tell me about it?

SM: Well I said before, this minister wanted to take me to Japan and I was afraid to go back to Japan and I didn't want to. And then when I was in MPI I knew, I'll be graduating, I have to go to college. What am I gonna do after I graduate from college. Then I happened to go to a doctor here, a Japanese doctor, was Japan trained. Said really if I work hard enough, maybe I can be one of them. That's how I gradually worked out.

NC: Did you go to him for help, medical help?

SM: No.

NC: You went to him to talk to him?

SM: No, medical help in the way. I think my father had tummy ache and I took him there. I went with him and when I was around, he did speak in Japanese and I happened to know a little bit and I thought that's what I want; it must be good profession. I didn't talk to my father about that for quite sometime and he asked me what am I gonna do? I had to spill the beans and we didn't have enough money to send me to the Mainland. But he said he'd try and he say, "Son, you have to help yourself." So I have to pick school I don't have to pay too much tuition. Cause nowadays, you gotta pay \$5,000 for one year. Those days were \$350 or 200 something a year. So I got by working part of my time.

END OF INTERVIEW

Tape No. 1-43-2-76

ORAL HISTORY INTERVIEW

with

Seichi Miyasaki (SM)

July 8, 1976

Haleiwa, Hawaii

BY: Norma Carr (NC)

NC: This is the second interview with Dr. Miyasaki in Haleiwa. Today is July 8th, 1976. Dr. Miyasaki, it's interesting that you went from the local school all the way to Mid Pacific Institute. Who decided that you should go to Mid Pacific?

SM: Well, I had a friend who used to go to town and he urged me to go to town school--MPI rather than McKinley. McKinley was fairly big school at that time, and I could not commute from here, so MPI was the only school I should go to.

NC: And at McKinley, you would have had to try to get in everyday then?

SM: Yes.

NC: So, Mid-Pac was the only place where you could board?

SM: Right.

NC: When you were a child, you had a pretty busy schedule, but you did find time for some recreation. You said you liked tennis...

SM: Yes. Baseball and tennis. I broke my wrist and I didn't play ball anymore. I just played tennis.

NC: In the activities that you could participate in as a child, were there children of many ethnic groups?

SM: Yes, in school. Before we come home, we go to Japanese school. That is only Japanese. Now, you find many....from other ethnic groups going to Japanese school. Yeah. But at that time, was principally Japanese extraction.

NC: So, now, it has changed so that...

SM: Yes, a great deal. This school out here, at the peak, used to have four hundred so many students from elementary school. But now, I think it's less than eighty Japanese and the other students.

NC: Do you think that the children studying Japanese in the after school are there by their choice, or....

SM: Well, I don't think they have a choice. I think it's the parents tell 'em to go.

NC: So it hasn't changed in that respect?

(Laughter)

NC: Would you say that you were there by choice when you were a child, or your parents...

SM: Well, I think....see, when I came here, I was told to go to school in Waialua. I went there one year. And since this one opened, father told me go to the school, so I started going there.

NC: So after one year in Waialua, you went to the language school?

SM: There was a language school in Waialua. Hongwanji.

NC: Oh, I see.

SM: And then this is the Jōdōshu, so my father, being a Jōdōshu member...

NC: Now I have it straight. I thought perhaps they had opened an all day school.

SM: No.

NC: But you had told me that you went to Waialua through the eighth grade.

SM: That's elementary school here.

NC: Oh, I see. So, you really didn't have much chance to play with the other ethnic groups?

SM: No, excepting Waialua Elementary School.

NC: During the school day, was the discipline in the public school such that everything was organized all day long, or did you really have a chance to make friends during the day?

SM: Oh, yes. We had two recesses, one in the morning, one in the afternoon. So, plenty of time to play ball, or, other things.

NC: The teachers in the public schools, were they local teachers, or....

SM: No. During my days, there were only two local teachers. That is, local graduate here went to a Normal School in town and came back to teach here. Others were from Honolulu and from California.

NC: Do you remember the nationality or the ethnic group of the two local

teachers?

SM: Chinese and Japanese.

NC: So, would you say that....there was a chance at the teaching profession for different ethnic groups in those older days?

SM: Yes, yes.

NC: Do you know why teachers came from California or other places in the Mainland?

SM: I think English was emphasized so much that....they rather have some people from California come and teach the language.

NC: I think you're right there. The English Standard school....that was part of your experience?

SM: No, when I was going to school, there was no such thing. But after I finished, I understand there were three English Standard schools in Honolulu. But not out here.

NC: You remember that we also talked about midwives in the early days? And you thought that out here, it was only Japanese trained in Japan.

SM: Yeah.

NC: Could you tell me about what year that might have been?

SM: Well, the midwives were---there were three midwives when I came back from Mainland. That's 1935. But before that Japanese women, particularly, rarely gave birth in the hospital out here in the country. Always midwives. And when there's difficulty, the plantation doctors used to visit the home.

NC: Do you think that before 1935 that in this area there were midwives of other nationalities, or only those ladies trained in Japan?

SM: No, I have never met, but I heard of Portuguese women delivering babies.

NC: Yeah, we have, too, that's why I wondered. When you came back, you had a house here in Haleiwa?

SM: Yes.

NC: Did you have the house before you came back? Did it become your property before you came back?

SM: No, after I came back.

NC: You bought it when you came back.

SM: After, yeah.

NC: What made you decide to practice in Haleiwa?

SM: Well, not my choice. (Laughs) I had wanted to go back to the Mainland for studies, but it so happened that I was just grounded here due to my folks and also, that I got sick.

NC: So, it was Haleiwa, I mean, you could have chosen Honolulu, but you didn't.

SM: Yes. But I didn't want to go Honolulu.

NC: Could you tell me why.

SM: Oh, just that I didn't want. I'm a country boy, and I just.....(Laughs)

NC: Oh. You were comfortable here. As a young doctor, and being in Haleiwa which at that time had a smaller population than now?

SM: Yes, I think, not smaller. Maybe it's about the same. The only doctor at that time was Dr. Davis, plantation, Waialua plantation.

NC: He was the plantation doctor.

SM: Yes.

NC: So, the plantation took care of it's own, and then you had to depend on a practice...

SM: Yes, outside.

NC: ...for the outsiders.

SM: Mhm.

NC: But you still decided on Haleiwa, then, mostly to be near your folks?

SM: Yes. They were getting old and I didn't want to leave. If I left them and if I go to the Mainland, then I have to come back should anything happen.

NC: Now, another thing, when you came back, you got a car. Did you need the car for your practice?

SM: Yes, I had to do many house calls way up, five miles above this hill here toward Wahiawa. I had the first car. I had it for at least three years. And then, when I went to visit home way up the mountain, it was dry. On my way back, it started to rain. It rained just enough so that the surface is wet, then, the car start to skid on the muddy road, and I landed in the ditch.

(Laughter)

NC: Were you hurt?

SM: Wasn't hurt. It just gently went in there.

(Laughter)

SM: My blood pressure apparatus and my bag all running down in the ditch.

(Chuckles)

NC: My goodness. And what happened? What about the car? Was it working after that?

SM: Yes, but I left the car, then, I started walk down the hill, and I met a Filipino man who took me down to a garage. And the garage people came up to pick up the car. Repaired that.

NC: And you used the car in order to visit the young lady who was to become your wife.

SM: That was an incidental thing. That's the same car I used, you know, yeah.

NC: I won't ask you if you went in a ditch. (Laughs) Okay. When you were courting Chieko....a friend had introduced you?

SM: Yes.

NC: And did the friend also speak to her parents?

SM: Yes.

NC: Was that the traditional...

SM: Yes.

NC: ...way of introducing young people to each other?

SM: Mhm.

NC: Okay. Now....what kind of visits or taking her out was permitted in those days by the parents?

SM: I visit her once a week when I'm off. So, all we could do is just go to picture shows or something like that.

NC: And, so the picture shows were in Honolulu. Do you remember what kind of movies....talkies, or....yes, it was talking...

SM: The only one that I remember distinctly was this Nelson Eddy's what do you call that....singing. Nelson Eddy with....

NC: With Jeannette McDonald?

SM: Right. That's the one I remember. That was in Princess Theatre.

NC: Oh! In 1935, '36?

SM: Somewhere in '36, I think.

NC: Naughty Marietta?

SM: Yeah, that's one.

NC: Yeah. It was one of my favorites, too.

(Laughter)

NC: Were you allowed to take her to a restaurant or to have some refreshment or....

SM: I never did. Those days, I didn't have the time, anyway, and I don't want to keep her too long, so I took her back, generally. We had a little drink at her home. She was living in town.

NC: Was there an expectation that you would have to visit for so long before you could think about marriage?

SM: No.

NC: No. It just depended on the two of you?

SM: Yes.

NC: Were her parents the kind of people who observed Japanese traditions for the most part?

SM: Yes.

NC: I see. But, was this part of becoming Americanized that they allowed you to act as two responsible independent people?

SM: I think so. I think so.

NC: Was it their effort to get Americanized, or was it that they expected that you young people would...

SM: I think they just accepted....how were things going in the society like that.

NC: Yeah. Did they have other children?

SM: They had....one, two, three....

NC: What I really mean is, like, is she the first one?

SM: Yes, she's the first one.

NC: Oh, so she was breaking ice for the....rest of the family?

SM: One, two, three, four....four girls, you know, younger than....and the three brothers.

NC: So, she was kind of---maybe, I'm just reading into it. I was guessing that she was kind of helping the parents understand American ways, then.

SM: No, I think that is automatic. It just came along. She wasn't doing anything unusual.

NC: I see. Was she in school at the time?

SM: No, she was working in the bank as a teller.

NC: And had she gone to....

SM: Yes, she was....at the University for three years, and then, the parents were having hard time, so she stopped going to school. She start work at the Yokohama Specie Bank.

NC: So, she had to drop out?

SM: Yeah.

NC: Did she ever have a chance to finish?

SM: Strange things happened. When she went back, there was no record of her being there.

NC: Oh.

SM: Somebody switched her card. Similar name and her record was not there.

NC: I've known of other records getting lost.

SM: Yeah.

NC: I don't know if it was a switch. You know.....I've known that to happen to several people here. I guess it's the system of bookkeeping---record keeping really. Now, we can get back to few other things. Dr. Miyasaki, in the 1919 flu epidemic, you told me that 52 people had died. Was that Haleiwa or Waialua?

SM: That's Waialua. I don't know about other nationality, but quite a number of Japanese died. I think the others got the flu, too, but Japanese being on strike, probably their sanitation was not as good as it should be then.

NC: Were some of those strikers evicted?

SN: I don't like to call it evicted, but the strikers just came to pick 'em up. Certain people came to push them out with the trucks. They pull out the things from the house, and the plantation itself did not--- the police did not evict them. But the strikers came to....for instance, in my house, my father did not want to strike, but four men-- I distinctly remember--four men came with the truck to load our stuff in the car.

NC: They tried to get your father out?

SM: My father didn't want, but because of me--I was little, and he thought I'd be in a bad situation thereafter, so he went out. But Mr. Goodale told him don't go, but he went out.

NC: So, you feel your father was forced to go on strike?

SM: More or less, yes. Not by the plantation, but by...

NC: But by the other strikers.

SM: Yeah, yeah.

NC: So, if the people were not evicted, but still they left. You say they were---you think that the strikers went and pushed the non-striking Japanese out?

SM: Yeah. Majority of them. But, some did not go out of the plantation. Some of the supervisory group. They stayed on. But after the strike was over, they were sort of---what do you call that.....

NC: Rivalry? Bitterness?

SM: They were bitter against these people who did not go out.

NC: Even though they were Japanese? The same as themselves?

SM: They were known as strike breaker, and....they didn't like 'em.

NC: Were you aware of the same feeling for the other ethnic groups that did not go on strike?

SM: No. I think this was principally Japanese strike. They were underpaid. My father was a head carpenter, and he was paid only two dollars a day. But a Portuguese shop foreman there was paid three something. And my father went to ask Mr. Goodale, who's the manager, why the.... discrepancy of payment. Mr. Goodale at that time answered, "We're not paying for the job. We're paying the men." So my father couldn't say anything. So he went back. But eventually, he raised his pay in due time.

NC: Do you think he raised only your father's pay, or did he raise other ethnic groups who were doing the same kind of work?

SM: I don't know about them. But, I know my father was the top man in salary amongst the Japanese.

NC: It's a pity the way some of those things happen.

SM: Yes, well, I was afraid of Mr. Goodale. He's nice man, but tall and (Laughs) my father would not give me the job. "You go and ask Mr. Goodale." So I had to go. I was scared to go in the office, but.

(Laughter)

NC: So your father wouldn't hire you without an okay, huh?

SM: Yeah.

NC: Oh my. You know, this was ethnic prejudice then, not to give the Japanese equal pay.

SM: That's how it was previously.

NC: Yeah. It seems to have been accepted by all the groups for a while. Can you think back with what might have started the workers thinking that wasn't fair.

SM: Well, I think, working just as hard as other people and they're not paid as much, probably.....brought on that kind of a strike, and all that.

NC: You know, they did bring in other workers. Were you aware of other ethnic groups coming in after their working force went down in 1919, 1920?

SM: Well, I've heard, now that you mentioned, but I never realize that they were in the Waialua Plantation. Because there was a Spanish camp and there was a Puerto Rican camp and the Portuguese camp, Japanese camp. There were very, very few Chinese.

NC: Yes. They had left? Okay. Now, after that strike of 1919 and the epidemic and all that, was the Japanese group....then, the least represented amongst the workers? You know they had the fewest...

SM: For a while, yes.

NC: Then it picked up again?

SM: It picked up for a while, but in the meantime, many of the youngsters had left for Waipahu where they wanted more men. And many of our friends here had gone to Waipahu Plantation, Oahu plantation.

NC: To another plantation? Okay. So, they couldn't keep the young people here. Now, these young people were not the children of the ones who had been on strike, or were they...

SM: No, they both. Both.

NC: So, all the young people wanted to leave?

SM: Leave the plantation and start somewhere else.

NC: Could that have been due partly to the parents wanting something different?

SM: Right. For instance, my father told me, "Get in your own business. Don't work under somebody. You'll never get ahead." I think that was general throughout the place. They realized after the strike, I think, you cannot be working plantation all the time.

NC: Dr. Miyasaki, do you feel that your parents were almost owned by the plantation?

SM: I didn't feel that way, but everywhere you go, plantation is on top of you. And you don't want to do anything that the plantation didn't want. So, my father didn't want to strike, but, because of me, they went out. And when we came back, the Japanese did not win the strike. Yeah. They came back because they had to, and when my father went to see Mr. Goodale, he say, "Yeah. Come home and work." In fact, it was many years before that that when my father asked for pay, equal pay with the Portuguese shop man, Mr. Goodale said, "We pay the man, not the work." Father left to work in Schofield, and they were building houses over there. Schofield. And he worked there for six months, or eight months, I think. And then during that time, Mr. Goodale came and asked him if he wanted to come back. Said, "Why? Give the same kind of pay that the others.... I'll go back." But he said, "No, we cannot give." "But," he said, "they want to build a Catholic church. St. Michael's over there. So, you want to contract that, you come back." Said, "Okay." So, he came back and he built the first Catholic church in that same place St. Michael's. And when Father Sebastian was still there, that Catholic church, first church that Father built burned down. He had the picture. But he felt quite bad afterward. He got his raise after that church was built.

NC: Now....where were you during the Depression years?

SM: In 1927, '29, was it?

NC: Yeah. '29. It hit Hawaii hardest 1931.

SM: I was in Chicago.

NC: You were in Chicago. And how did the Depression affect the help that your parents were able to give you?

SM: They were giving me money, but small amount. And I was....by 1929.... I was still in Chicago up to, let's see, '31. And I was interning. I was in the Masonic Hospital, and it didn't bother me at all, yeah. Because I was getting free meals and lodging and they used to wash my clothes for me. Iron my clothes. The only thing that bothered me was beans for breakfast, beans for lunch, beans for supper. (Laughs) In the hospital, you know.

NC: (Laughs) And you used to be a fussy eater, right?

SM: Right. But I didn't want to spend money, so I used to eat at the hospital. And the nurses were nice, they were. Thanksgiving, like that, they used to save things for me to eat.

NC: Now, you really had mostly beans, then?

SM: That time, beans, three times a day.

NC: Anything else from time to time? Yeah?

SM: Yes, but they were the most noticeable one, beans.

(Laughter)

NC: Did your mother, did your father, did any friends write to you about the conditions back home during those years?

SM: No, they didn't say that they were having a hard time or anything like that.

NC: Did you know that they were or were not?

SM: I heard there was a Depression, but....because I didn't feel anything, (Laughs) it didn't bother me, yeah.

NC: And your parents never complained about anything?

SM: No.

NC: So your mother's only worry was that you were so far away?

SM: Yes. Strange, you know. I seldom ever got sick after I left here. It's only when I came back that I got sick. (Laughs)

NC: What kind of sickness?

SM: As a child, I had pneumonia. I was sick....summertime. And I broke my wrist as I told you before, and after I came back, start practice here, I had a very bad gall bladder disease. Then, appendix.

NC: Such a young man! You...

- SM: Well, I was younger, but I still had the gall bladder and I had appendix. They thought was appendix, and Dr. Strode operated on me, and then, a week later, I was still having fever, and they opened up the gall bladder and drained it. And I was in Queen's for 46 days.
- NC: 46 days. Was that because of the techniques used then, or....
- SM: No I was just sick. Things used to float before me. Flowers used to move up and down by the sill, window sill. And they tell me I was delirious for quite a while.
- NC: Did they have a specialist there, or....
- SM: Well, Dr. J. Strode was a surgeon, anyway. He was the top surgeon.
- NC: When you came back...
- SM: It was still Depression, but, not, probably, just the way it was.
- NC: Were your patients able to pay?
- SM: Very little.
- NC: Did they pay you in cash when they paid? Did you cure on credit?
- (Laughter)
- SM: I'm softy and I never collected many of them, good many of them. Never collected.
- NC: Did anybody ever pay you, like, with produce? You know, vegetables and...
- SM: Yes, some did. But, I never demand those things. They bring for me and I used to thank them for it. But, if I had kept all the---they didn't pay, amount to quite a sum, but I never wanted to. They were sick and they can't pay, well, that's all.
- NC: That's a wonderful attitude. You know, you were here...
- (Telephone rings. SM answers. Afterward, taping resumes)
- NC: Dr. Miyasaki, so, in this period 1935 did you feel that the plantation could almost reach out and influence your medical practice, for example?
- SM: I did not feel that way, but, I know, because my father was still there, I was obligated to do some things that perhaps I didn't want. But.... on the whole, plantation managers have been very good to me, starting with Mr. Midkiff, who was very nice. He used to invite me once a month to their meetings on the plantation. I never used the hospital for my patients, but I used to do Dr. Davis when he calls. So, when he's not there, the nurses used to call. I have nothing against the

plantation. The present manager, Mr. Paty. Very nice. I was amazed the other day when there was a meeting. Was it April or May? He called on the outsiders, Haleiwa people by first name without any notes.

NC: During those first years, you didn't really have many people coming from the plantation. They had their own care system.

SM: Yes, only once in a while they used to drop in, because they were dissatisfied, and they used to come. I accepted them.

NC: So, those of your patients who could pay, what kind of jobs did they have?

SM: You mean in Haleiwa?

NC: Yeah.

SM: Well, variety of jobs. Stores, work in the stores. Or work in their own field out there, lotus fields. All kind. Carpentry and all that. Outside carpenters.

NC: Did you have any school teachers or....

SM: Very few, yes. Those school teachers were usually still from the Mainland, and relatively few local teachers.

NC: Were the teachers paid in cash, and could they pay you in cash?

SM: Well, they paid in check and they used to go to a bank, and they used to pay me.

NC: Oh, so they did have money? They had money? On the Mainland, some of them were paid with script during the Depression.

SM: I don't remember script out here.

NC: Out here? No, I haven't heard of it. I just was wondering. Now.... when you got married then, the Depression was almost over?

SM: Yes, nearly over.

NC: Was that a factor helping you to decide that you could get married?

SM: No, I don't think so.

NC: No, I mean, economically, you...

SM: I didn't have much trouble with my finance. (Laughs)

NC: I just wondered that if the people couldn't pay that....

SM: Oh, yes, but I had enough to get along, so it didn't bother me. I didn't

make a fortune, but I just get along.

(Laughter)

NC: But you could be married. Some people couldn't in those days. When mechanization started in the plantation--some of it was pretty early, but a lot of it happened during the late '30s and all--were you aware of any health hazards or any....

SM: I've heard of many accidents, but I don't know of any hazards otherwise.

NC: Well, I mean, hazards that caused accidents. So, you heard about them but there wasn't....

SM: I seldom ever treated anybody like that.

NC: The radio was kind of a recreation thing in those days.

SM: Yes.

NC: Did you have time to listen to the radio?

SM: Yes, I did. In the evenings and sometimes in the afternoons, I used to listen. I never listened in the morning.

NC: Did you have any favorite programs?

SM: I don't recall any.

(Laughter)

SM: Oh, well, in regards to programs...I used to listen to lot of Mainland programs that came in. Jokes, people telling jokes and all that.

NC: Oh, the comedians.

SM: But I used to listen to them most of the time.

NC: Okay.

SM: Eddie Cantor and his group and the one who died recently.

NC: Jack Benny?

SM: Jack Benny. I used to like.

NC: Did things get better about your medical supplies? You told me that you had to carry the medicine yourself, because there was no drug store.

SM: Still, there is no drug store here but because there are cars, they go out and pick whatever they cannot get from me.

NC: Where do they go? Now?

SM: Oh, there're two drug stores up Wahiawa. Wahiawa Pharmacy and Okimoto Pharmacy. And the Waiialua Plantation, now, has the drug department, and they can go.

NC: So, that has improved, then. The burden is not on you anymore.

SM: Yeah.

NC: You came back 1935. By 1941, we were at war. Where were you when the Japanese attacked Pearl Harbor?

SM: Right here. I used to have a two story building in the next lot. I was living there. My office was there. Two story. I used to live up on the top, and the office was downstairs. One Sunday morning, December 7th, it was, I started to see a patient, and suddenly, I used to notice sounds of shooting, machine-gun shots. And the patients that were in my office went out to see them. They say, "War, war!" So, I said, "Ah, no war!" I went out to see them, but I did not see the planes. So high, I cannot see what planes they were. But, by noon, I found out that it was Japanese who were attacking here. And I had to take back two of the Japanese boys who were my friends, my friends of my parents I had brought home the night before to my parents' home. I had to take them to Schofield. And I took them. I picked up another one this Yamada's store, and another one--my mother's neighbor--four soldiers. And I took them on my car, and start to go on up this Kemoo Hill. I was stopped and told to dismount, and....open the trunk. They asked me each one who these people were. I told them, "These are soldiers I'm taking'back to Schofield." Say; "Okay, go." And there were a platoon walking down the hill. And when I went to about couple of miles ahead, I was stopped again. Same thing. And finally, I stopped at Service Motors, and I told the boys, "It's a short distance. Walk from here. I don't want to go up there anymore."

(Laughter)

NC: Next time, they would have come with a gun, though.

SM: And then, I saw shots, bullet holes in the doors and all in the stores, you know. And people wanted gas, gasoline, and the man won't sell the gasoline. So, he told me to "Wait until these people are gone and I'll give you some gasoline to go home." But on the way back, I was stopped again, but they let me go.

NC: Was this military police who were stopping you?

SM: Yeah, Schofield soldiers coming down to the shore to observe what's going on.

NC: Was there any damage any closer? Like, right here in this area?

SM: No. Not in my home or anywhere else here, but shots were being fired. And I heard those shots.

NC: I hope nobody in your family was hurt.

SM: No, nobody.

NC: Then, what conditions existed around here for the next few weeks after that?

SM: Blackouts. And I was awakened, because we hung a black cloth and paper, you know, so that if the soldiers from out there see the light from the window, they used to come and tap at the window. We used to blacking out. Only thing we listened to was radio, at that time. And one time, a police--I'm sure it was military policeman--entered. I had the radio covered with black, because the light shows in there. And he came to investigate the radio, but they didn't take mine, anyway. Many places, the radios were taken off, taken by these people away.

NC: By what authority?

SM: I don't know. They just took. They claimed, afterwards, but some of them were not able to get their radio. Mine was just small one, so they didn't take. They didn't do that in the plantation. Outside. Because Mr. Midkiff was there. Said, "I'll take care of my men."

NC: How were the children affected in the area? Did you have any nervous children to treat, or....

SM: No, I think they were fairly calm. I think the adults were more concerned than irritated.

NC: Did the blackouts affect your work in any way?

SM: Well, it was good for me. I didn't work night time.

(Laughter)

NC: For the rest of the year. Did they ration food or gas?

SM: Gasoline, yes. I still have some stamps that I used before. And, the food was---I didn't feel anything, because I wasn't buying the food. (Laughs) but the only thing I felt was gasoline shortage. I had to use stamp.

NC: But you were the doctor? Did the authorities make sure that you had more...

SM: Probably had more than the rest of the people. And I could ask for it.

NC: Then, again, about the children. Was there anything unusual for the children? What happened...

SM: I did not notice any discrimination, being Japanese children from the other nationalities. There may have been, but I didn't notice.

NC: What happened in the schools, though? Did they go to school regularly?

SM: Oh, yes. After the initial shock, well, they all went back to school.

NC: Were the children out here required to get identification cards or anything like that?

SM: Yes. We all got the fingerprints and all that.

NC: Including the children?

SM: Oh, yes.

NC: Little children?

SM: Well, my daughter was....just two, then. Two of them got fingers printed.

NC: Fingerprinted. Were the children taught to use gas masks or anything like that?

SM: At one time, yes. But that quickly faded. (Laughs)

NC: Was that due to something like initial hysteria?

SM: Yeah, I think so.

NC: Was your practice increased by the influx of defense workers and military?

SM: No, I did not take care much of the military. Just civilians.

NC: Were there more defense workers coming into the area?

SM: No, most of the defense worker, men out here went to Wahiawa to work from Schofield.

END OF SIDE ONE.

SIDE TWO.

NC: What kind of travel was restricted?

SM: Particularly night time. Visiting patients. At one time, I went to-- as I told you before--Kamaloa, where there's an ammunition dump. I was called in to see a woman who was sick. I didn't go, because I was afraid of the soldiers. (Chuckles) Then, policemen came to pick me up

But that policeman happened to be a Japanese policemen.

(Laughter)

SM: And when we got to, say, oh, around fifty feet---oh, and it was raining too. And they say, "Dismount," and we got off the car, and then, advanced to be recognized without umbrella. (Laughs) Carried my bag and I had to walk toward the guard. And ask me some questions. Where I'm going and why am I going. They passed us and on the way back, he stopped us again, but, uneventfully, I came home. But I was frightened. (Laughs)

NC: Yeah.

SM: The guns pointing at me. You know, I would say...

NC: Only because you were Japanese?

SM: Yeah.

NC: Were all of these people who stopped you, were they all of other ethnic groups? Other places?

SM: Other nationalities. Afterwards, I learned that these people who were watching the ammunition dump were from New York. Some military, they moved to Hawaii.

NC: They were men who had been drafted?

SM: Yes.

NC: They were not people who were stationed here before?

SM: No. So, the men told me they used to hear gunshots in the Puuiki area where they kept the cows, the herd over there. Shots going out, night walk, and cows walking at night. The men got scared and they used to fire on them.

(Laughter)

NC: Poor cows! Were any of your friends interned? Neighbors...

SM: Yes, were. In fact, my Jōdō Mission minister was interned.

NC: Was he a citizen?

SM: And the Hongwanji Mission. The man who was there was interned. School teachers were interned. And...some fishermen were interned.

NC: Was the reason made known for why they were interned?

SM: In some, yes. One of my friends who's about two years younger than I-- the only reason was that he signed his name on the paper that to borrow

money to buy trucks to be sent to Red Cross in Japan. And he was interned for two years in Sand Island area.

NC: What happened to his family while he was interned?

SM: Well, the wife and four children used to come to me, and the wife used to cry. And I used to write a letter for her. Again, I write a letter. I used to write letter stating that this man had nothing to do with....he was born here, never left the islands. But, I remember writing two letters for him. And, gave it to the wife and sent it in. But, after two years, he was released.

NC: But it took two years of his life. How did the community react along ethnic lines? Was there a division?

SM: There must have been. Probably other people looked down on Japanese, but as far as the plantation manager goes, Mr. Midkiff was very kind in that way. And he said he'll take care all the Japanese nationality in Waialua, except priests and teachers. But even to them, he was kind. He was the only manager of plantation who visited internment camp, and relayed messages, whatever they are.

NC: Yeah. How did the Japanese Americans, Americans of Japanese ancestry in the community react to this crisis situation?

SM: Well, I wouldn't know. But, personally, I was frightened, being right by the ocean....and they tell us that they're going to invade us. Mr. Midkiff called us, few people in Haleiwa area to be prepared. "What would you do if Japanese Navy invaded us?" He wanted to know. "Would you fight against them?" And we all said we will fight. We're not Japanese subject anyway. Just color was Japanese. So, I think he was convinced that we will not give away anything.

NC: Did the Japanese people make an organized effort to show their patriotism?

SM: Yes, that's a volunteer group first time. And then the 442nd, but many of them volunteered and some were rejected, but they were a young group and they went to Mississippi, and they showed themselves what.

NC: And how about locally, the ones who were not able to join the military? What did the civilians do? Did they also form a group?

SM: No, the only diehard group are the old Japanese who believed Japan was winning the war. And they were not outspoken, but they stayed home, and (Laughs) they believed Japan was winning the war. When we tell them, it's losing the war, they were angry.

NC: Yeah, they probably did not understand. Were some of them citizens, and some not citizens?

SM: Relatively few, if any. Most of them were just alien Japanese.

NC: But they were not interned?

SM: They weren't because they didn't participate anything active. All the ones who participated in this truck buying business were interned.

NC: What about---was there a group known as the Victory Unit?

SM: Yes, that's the volunteer Japanese group with youngsters.

NC: Those were youngsters?

SM: Yeah, they were young. About 18, high school and over.

NC: They volunteered for the service, or did they....

SM: At first the service and then they wanted to join the Army, so many of them did. Some, they drop out.

NC: Was there any group out here that became involved in selling bonds or buying bonds, I mean buying United States bonds or anything like that?

SM: No, I don't remember. But, I remember such things....I used to buy bond every month.

NC: Yes. We did in school, too. Did they have that in the schools here?

SM: Yes. That's a stamp.

NC: Yeah, we used to buy those stamps. Save it up to a bond. Were you involved in any particular group of Japanese Americans during the War days?

SM: No, I didn't participate in any of those; I was in between, so, I didn't want to be suspected of anything. In fact, a sergeant at the beach, Haleiwa beach, he used to take care of the military group, put in a good word for me to National Guard Commander Lyman. And I used to have a military police and they used to come and ask me certain people, what you think about certain people? First generation group. But, I had to explain to them that many of them that I know are just mouth and they don't really have anything.

(Laughter)

NC: But still that put quite a responsibility on you.

SM: Yeah. And I was, let's see, military intelligence, and what's the other one? FBI. They used to come. I was scared at the beginning, (Laughs) but they were nice people.

NC: Would you say that the community remained more calm than excited?

SM: I think so. After the shock gradually calm down to their own business.

- NC: Now....after the War, the union started to come to organize people. Did that affect Haleiwa?
- SM: Not to any degree that I know.
- NC: The activity stayed within the plantation as far as you know?
- SM: Plantation.
- NC: Now, your dad was still living there, so, there...
- SM: Yes, but he never belong to union.
- NC: Yes, well, was that because he was...
- SM: Supervisory group.
- NC: Did the supervisory group ever form a union?
- SM: Not that they called union, but they have an organization.
- NC: Did you, as a person who could stand aside and look in with a good close look, how would you appraise the coming of the union? Think in terms of the workers. What do you think it did for the workers?
- SM: I think it did some good. But....in some respects, the demand was too great and too sudden and too rapid. And probably that was hurting them, but union is a good thing.
- NC: After the union was established, then was there an effect on Haleiwa? Did workers in Haleiwa who did not belong to unions and who did not work on the plantation, do you think there was activity then?
- SM: No, no. I don't think so.
- NC: Haleiwa still stayed calm. (Chuckles) Did you know that Waialua was the last plantation to sign up with the ILWU?
- SM: I didn't know, but I know they used to come and talk at the park over there.
- NC: Yeah. Now that I've told you, could you take a guess why Waialua was the last one to sign...
- SM: I think Waialua---the plantation management was....although it's a plantation, they treated people fairly good. And Mr. Midkiff was really nice.
- NC: We've heard good things, you know. It's just that it's also interesting to see that---you're not really in there, but yet your father was. And you had, like I say, a front row seat at what was happening. Okay.

How about health conditions? Can you tell me about immunization?

SM: Out here, immunization was started I recall in 1937. Diphtheria, tetanus, and whooping cough immunization. From then on, gradually, in numbers, schools start to demand immunization, and I used to have quite a few. First one was DPT vaccination. Then, later on, typhoid immunization. And...I had some scarlet fever, but we didn't have penicillin at that time. The best we had was sulfa. So, because of those things, we didn't have too many diphtherias and....

NC: Now those are all kind of infant and childhood diseases. Because immunization started seriously in 1937, had there been grown ups before who were afflicted with any of these communicable diseases?

SM: I had three or four diphtheria cases. Adults. And...in teenage, I think, about two of them were really sick with diphtheria. I had to get diphtheria antitoxin and then...But relatively few. I have never seen diphtheria after immunization started. They went to a hospital or someplace, I don't know, but....

NC: Immunization helped the youngsters. How about...the birthrate and infant mortality?

SM: I think that must have helped a lot. We used to give the mothers DPT, and that may have some bearing. As far as deliveries at home, if anything's difficult, we used to send 'em to the hospital. So, death, at home delivery, in my case, hardly any, because we don't wait till it's too long. And the youngsters grew up. They don't die off, just like kids used to die of whooping cough and all that. We didn't have that. I've seen enough in New York. The thing called scarlet measles and all that. Not too many out here, no.

NC: Not too many out here in Haleiwa? Even before immunization?

SM: Yes. I remember only few cases of whooping coughs. I used to see a good number in New York, many time.

NC: Much more population over there, huh?

SM: It's not as crowded as New York.

NC: Yeah. This is still good fresh air and all that out here.

(Laughter)

NC: Do you see any other changes in the later '30s and then into the '40s as far as the health of the community is concerned? In the '40s, were the defense workers....again, were there any kinds of stress and strain that were really visible?

SM: They might have been overworked, but most of them were upper respiratory

diseases. And possibly due to overworking night and day and all that. That's why.

NC: Yeah. I've had people tell me that they worked seven days a week, sometimes six weeks straight. And some had to move into....Pearl Harbor. And they lived there as well as worked there. They were on call 24 hours a day in some jobs.

SM: Those are specific jobs.

NC: Did the people who work here, were those upper respiratory diseases due to conditions in the defense....

SM: I think so. In large measure, they communicate from one to another.

NC: Oh, because they were working in close quarters? I see. Okay. Then as far as the War was concerned, the community stayed pretty calm, and...

SM: Yes, I think so. I think they behaved fairly good.

(Laughter)

NC: Dr. Miyasaki, do you remember the six month strike in 1946?

SM: Yes. It didn't affect me, but I'm sure it affected some of the stores. The Filipinos couldn't get any pay and they were getting hard times. And the stores were getting difficulty in payment. I didn't ask for money, so, everything went alright.

(Laughter)

NC: Do you think that the hardships endured by the workers put any kind of strain on the health standards of the community?

SM: Not to my knowledge.

NC: How about the feelings of people in the community towards what was happening on the plantation and the effect it had on the storekeepers of Haleiwa?

SM: Well, they didn't like it, but I don't think they....sympathized too much.

NC: Do you think that perhaps that showed that they felt they were caught in the middle?

SM: I think so. I was caught in the middle like that, too, but....I didn't care to. If a person is sick, he's sick, you know. I treat him whatever I can. But on top of that, I was asked to donate so much to the workers, you know, so I told 'em I'm doing my share.

NC: Yeah. Were you aware of the results of the strike?

SM: No, didn't bother me at all. (Laughs)

NC: So you didn't react to that? Yet, you know that it just about spelled the end of the perquisite system, the paternalism thing. Was that something that you thought about? The end of the paternalism?

SM: Yes and no, because, that was the plantation years ago, and I know it had to come sometime to the end. I didn't know when. If the strike or the union did that, well....that's good in a way.

NC: Okay. Did you have many Filipino patients?

SM: Yes. I did.

NC: Did the Filipino independence mean anything to them? Did they communicate this to you?

SM: No. They used to dress up and have parade once in a while and speeches and what not, and that's all I know. Rizal Day and all that.

NC: (Chuckles) Do you remember the tsunami that washed out the Oahu Railroad and Land Company in 1946?

SM: Was it nineteen forty....1946, yes. That's when we got Jōdō Mission temple was pushed 11 feet. Two story building. Pushed 11 feet forward by the ocean, the waves, you know. All, we had to reconstruct that. At that time, the water came here, too, across the road.

NC: Up to this house?

SM: Yes. Way up, three hundred feet beyond.

NC: That's a lot of force.

SM: Yes. And when it came, my car was right on the drive way, and my wife and my last son was looking from the two story building. When the water start to come, they came downstairs to tell me, get the car out, but when I did get a car, I could go only to that road. When I was in the car, I was floating back to the garage.

(Laughter)

NC: Wow! That must have been a peculiar sensation.

SM: Yeah. And then I got off the car. Knee deep water, and it receded, so I had some men, and then pushed that car out. Then, when I got there, another wave came and pushed the car to the next road there right in Mr. Fujioka's entrance, and there it just stop. I had to have that car cleaned and washed. Three days before it start to function

NC: Oh. It had to dry out. (Laughs)

SM: Yes. Oiled and cleaned thoroughly. The car lasted two years more, so it was all right. I was afraid at that time the heavy ocean water will topple my two story building. Was really high. Fish were floating in.... they were in....this part here was little lower and the fish in the water. Men used to go out and pick the fish.

NC: Did anybody get hurt in this area?

SM: Not here. Not here. We all ran away.

NC: Then, how did people get into Honolulu after that tsunami?

SM: Well, they didn't. Many of them get stuck in the... (Laughs)

NC: (Laughs) Couldn't get home?

SM: No.

NC: In 1948, the Waialua company divided into two companies. Were you aware of that?

SM: Let's see, I had a stock, a share in there. What---I forgot the division they made in there.

NC: I don't know, though.

SM: I had to change my shares in the plantation. Castle and Cooke share. Forgotten how I did it.

NC: You had to trade them in for two new kinds of shares?

SM: Yeah. Mhm.

NC: Now, was your dad on any kind of retirement plan?

SM: No. He did not get any retirement, except a few dollars. He did get Social Security, small amount. But the plantation gave him watch and.... I think, fifty dollars a month. That's about the retirement he had.

NC: That was it?

SM: That was the fifty years of work.

(Laughter)

NC: Seems incredible to us now, doesn't it? Dr. Miyasaki, as the plantation changed it's way of cultivation and started using herbicides and things like that, has the neighboring environment, such as Haleiwa, changed in any perceptible way?

SM: The only things I remember is that the plants start to dry out. Certain papayas, for instance. Many of them died out. The plot just dried out, and no papayas--family papayas--in Kamaloa and even mine dried up. The vegetable growers used to---they say they going to sue the plantation. I don't know how it came out. And as for asthma and all those things goes, these people had asthma before, so I cannot say that caused the asthma.

NC: Is there anything that you can do about your plants or about your patients with the asthma? I mean, can you....would it be all right for you to talk to the plantation about their...

SM: No....

NC: ....use of herbicides?

SM: You know, I don't like to say this, but plantation is so big, small potatoes go out over there, it's not going to work at all. Recently, a dam up this Haleiwa broke, and it caused flood. I think three people died. Two Puerto Ricans, or was it Filipino? Yeah, Filipino. Rushed down this river that you cross along the bridge over there, and they couldn't be found. And the people there said that's due to the dam. The dam was not built well, and they should have---when it started to rain, they should have released the water. But they didn't until it broke and caused death and several houses were washed off. Caused damage in the vegetables and all that. But, when they'd speak to the plantation, they'd say, "Well, it's not due to the dam. It's the rain that...." (Laughs) I don't they think they had any indemnity at all.

NC: Did they ever use the phrase that it's an act of God? (Laughs)

SM: (Laughs) I don't know.

NC: Okay. What about other activities that affect the plantation? Are you aware of reactions in the community, like, back in 1950 when Harry Bridges was jailed? Now, I think, on the plantation, the workers were sympathetic towards Mr. Bridges. How about the Haleiwa community?

SM: We didn't. Mr. Bridges is all right, but then, he's too radical, eh. I for one think he has some good parts, but I cannot sympathize with his ways. So, I don't think many of them had anything....

NC: So, would you say, some of those things, even though they affect the plantation, which is right next door, may go almost unnoticed in Haleiwa?

SM: I think the average person didn't notice anything.

NC: Was the community aware of what happened in the elections of 1954, when the Democrats took over? Was this community aware of that take over?

SM: Aware in what respect? You mean....as far as I know, I'm Republican, too.

(Laughter)

SM: But, I noticed, there used to be a strong Japanese people, Democrats. About seven of them. Six or seven strong, Democratic people. But they were a minority, because of they were overpowered by the plantation. Finally, when they got the upper hand, they were elated. And they used to come to my office and talk about it. I don't want any politics in my office on that.

(Laughter)

NC: So, then there was some kind of awareness in the community that something big had happened as far as politics is concerned. Okay. Waialua had almost a one hundred percent shut-down in 1956. Another strike. And it was in protest to Senator Eastland hearings. Well, from what I've read, he tried to make it sound as though Hawaii was too Japanesey and maybe too radical to join the union. Was there an awareness of that....

SM: I think the newspapers made that clear, eh, that Mr. Eastman was anti-Japanese. And we were afraid. I never met that man. The only thing is I read about, but I didn't like him just because of that.

NC: Yes. Well, a lot of us don't get the chance to meet these people, yet, they affect our lives. Yes. Okay. So, to that, there was reaction in the community. Then, in 1958, there was another big strike. Did this also affect the economics of Haleiwa?

SM: In '58. I don't remember there was another strike.

NC: Oh, well, it was a shipping strike. I'm sorry, it wasn't....that's right. It was a shipping strike. (Shipping strike was 1949.)

SM: Oh, that's when we were short of things. This and that. Particularly rice.

NC: Yeah.

SM: Some of us were hoarding things, I'm sure. (Laughs)

NC: (Laughs) Okay. Then, in 1959, we achieved statehood. And how was that received in Haleiwa?

SM: Well, we thought it was a great thing. I didn't realize how much good it does. But the aliens who were not citizens thought that, "Well, I'm going to be a citizen from now on and all that." And I think they felt it's a good thing, yeah.

NC: Okay. Did statehood affect your family in any particular way?

SM: No.

NC: As you look back in the last few years, say, the last 15 years, do you see any major changes or happenings in Haleiwa?

SM: You mean, physically, the....

NC: Well, physically, or a feeling of community, a new kind of feeling or anything happening in the area?

SM: No, Haleiwa is kind of loose community...

NC: It is?

SM: ...and we do have a community association. Waialua Community Association. But I think it's in the last few years that when the senior citizens start to group together, I think, it's closer to them. When they were retired, then, they didn't do anything. But they are now coming out in the open to mingle with other nationalities.

NC: Yes. I've attended one of the meetings and it was a nice group. Nice big group. Nice people having fun together. Did any major political change occur in the last 15 years?

SM: Not out here. Except in the Democrats are more popular now than Republicans. Republican practically died down here. After the plantation sort of....plantation was the main pusher of the Republican party, so, after that, it's gone.

NC: Was it a long time ago that the plantation people themselves or did Republicans from outside the plantation come to organize the workers as Republicans?

SM: No, it's the plantation who used to call the meeting of certain people to organize. It's the office people who used to head that.

NC: Did they ask the workers to vote a certain way?

SM: Well, in a certain nice way, yeah.

NC: Was it more than asking?

SM: I don't think they went that far. I think, just in a nice way, ask them to vote for the....I remember distinctly when Mr. Farrington was running, plantation used to go strong for him.

NC: So then, a major change would be that the plantation is no longer asking anybody to.....

SM: No, I don't think they're asking or pushing anybody to do this and that.

NC: Well, if you don't mind a personal question, then, in comparing your life now with thirty and forty years ago, do you see yourself as having more freedom of choice in any respect? Whether it's political or personal, recreation or....

SM: I don't know. I had pretty much my way I want. I was restricted in perhaps some ways. For instance, Dr. Davis didn't want me to bring case to his hospital. My case. If I send them there, it's his case. And in the same way, Dr. DeHarne told me--he was assistant to Dr. Davis--say, if that patient comes in the hospital, his patient, it's Dr. Davis' patient, not his patient. So, he didn't like it, and he left over there. But....he's an old Army doctor, Dr. Davis so I think he has his

ways. I don't begrudge those things.

NC: From our talks, I don't think you throw money away, but you're certainly not a person who's chasing money.

SM: No, I gave away lot of money.

(Laughter)

NC: I think you've put it to use in the community, when you say give it away. Like the mission across the street and things like that.

SM: Yes.

NC: But, you, yourself, are you---in terms of material wealth, are you more comfortable now?

SM: Well, I own this place, and I have....forty-three thousand square feet, here. Then I had a property--half an acre in Wahiawa--which I gave to my son. And I'm not those people---I cannot rent and collect rental. I don't like to collect.

(Laughter)

SM: And I don't like to see people complain, so I didn't go for those things. I bought stock. If I lose, oh, that's that. (Laughs)

NC: You've done a good job with your children. You have grandchildren?

SM: One only.

NC: One? Granddaughter?

SM: Child. Boy.

NC: A boy. How old is he?

SM: I think he made four just the other day.

NC: Oh. Yeah. And as you look at him, do you....have hopes for him? Do you think about his growing up and living in Haleiwa?

SM: No, he lives in Pearl City. It's Pearl Ridge. But, I have fear that judging from this little boy's behavior--he's going to this restricted school. What do you call this? Hale....What's this?

NC: Hanahauoli?

SM: Yeah. It's going, gee, you...

NC: How is it restricted?

SM: Well, they won't accept anybody. You got to speak....you got to....

NC: Yeah.

SM: My daughter is teaching in town, so I guess she....thought that the child is bright or something like that, and put him in there. He is.. ..I wouldn't say bright, but little farther ahead from ordinary child, four year child. But I think he's going to be disliked because he expresses things so much. Offend, probably, offend other children. And I'm afraid that if the trait goes ahead just as it is, he's going to be a sorry person, because nobody's going to like him.

NC: If you've thought about it, do you see it as something that will be judged as bad manners, or is it a break with Japanese tradition where people are quiet?

SM: Well, my daughter is farther away from me in the habits of tradition. But he is getting farther away from the mother. Although the mother groans and this and that. But, if he goes to Hanahauoli, he's going to learn much more, and if he goes to public schools, I think he's going to be disliked. And that's what I'm afraid he's going to be left out.

NC: So you're anxious for him?

SM: This is the way I felt when I went to Mainland. No matter how much you can speak, how much money you have, you are still, your face is still Oriental. You're going to be Oriental. And I'm here to learn and if people don't want me, I don't want to go there.

NC: You're afraid your grandchild is facing the same kind of world?

SM: I think so. He's going to be discriminated in many ways because of his behavior, not because of his color.

NC: Oh, I see. So, it's not the same kind of world that you faced?

SM: Yeah. I was speaking mostly Japanese here, except in school. You know, strangely, because my folks didn't speak English, my language was totally Japanese in the home. And then, I'm in another world when I go to school. (Laughs) When I went to the Mainland, I'm dropped into a place like Chicago and Milwaukee, nobody spoke Japanese. Strange...

NC: They say nobody speaks English there, either. (Laughs)

SM: So, I had to learn something, and that's my education in a way, besides going to school and learning how to be a doctor and all that. But, other ways, I felt that, well, I have money to pay. I can work. And even when I started to be as an intern, whatever shortcomings there is in my color, I tried to make up with my work. And that was an original intention for me working overtime.

NC: But you knew better that there was no shortcoming with your color.  
Didn't you know that?

SM: (Chuckles) Well, I probably knew...

END OF INTERVIEW

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