

BIOGRAPHICAL SUMMARY: Edene Naleimaile Vidinha

*"And I can say we worked hard, we did all kind of things. We did yard work before school. After school, we worked like JPOs, did jobs on the street there, watching the children. We never got extra pay for that, you know. But now they have to hire everybody to do that. In the cafeteria, everywhere. Really, the teachers nowadays have (an) easy life, compared. We'd have to decorate the cafeteria, decorate the principal's office, and oh, extras."*

Edene Vidinha was the youngest of three children and only girl born to Maurice Smith and Emma Wohlers Smith in 1905. After Maurice Smith died, Edene was raised by her mother and stepfather, John Naleimaile, Kōloa Plantation policeman, who later became a Kaua'i county policeman in Kōloa.

Edene and her family lived in a home adjoining the courthouse in Kōloa, where her stepfather worked. She first attended Kōloa School, then transferred to Kawaiahao Seminary in Honolulu. She graduated from Kaua'i High School, then received her teaching certificate from Normal School in 1926. Returning to Kaua'i to teach, her first assignment was at Hulē'ia School. She later returned to teach at Kōloa School, where she retired thirty-seven years later.

Edene in 1930 married Antone "Kona" Vidinha, who, like her stepfather, was a Kaua'i county policeman. Vidinha was mayor of Kaua'i from 1967 to 1973.

A recent resident of 'Oma'o, Edene passed away in 1988.

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ORAL HISTORY INTERVIEW

with

Edene Naleimaile Vidinha (EV)

May 7, 1987

'Ōma'o, Kaua'i

BY: 'Iwalani Hodges (IH)

IH: This is an interview with Edene Vidinha at her home in 'Ōma'o, Kaua'i, on May 7, 1987. The interviewer is 'Iwalani Hodges.

Okay, Mrs. Vidinha, could we maybe first start out talking about your father?

EV: My own father or my stepfather?

IH: Well, maybe you can tell us the story of that--who your real father was and who your stepfather was.

EV: Okay, my own father was Maurice Smith and he had gone to the Mainland to California and my mother, of course, was carrying me then. I think I was one year old when we heard the news that he was killed in the fire and the earthquake in San Francisco in 1906. So my mother [Emma Wohlers] moved to Kaua'i and lived with a very good friend of hers [Mrs. Frank Cox] in Waimea, and that's where I was born [in 1905]. And from there my mother came to live in Kōloa with a sister, Mrs. [Susan] Peiler, who married a German. My grandpa [Louis Wohlers] was a German too, you know, who had come with Mr. [Paul] Isenberg (who) brought many of the German workers here.

IH: That would be your mother's father?

EV: Yeah, uh huh. And those were all skilled laborers.

IH: Do you know what your grandfather did?

EV: Yeah. He fixed those barrels that had those tin or metal (straps) that held the boards together, you know. The boards of the barrels were just joined together all around, and these were like straps around the barrel, to hold it. Well he was one of those that did the work. And Mr. Peiler (worked in) the blacksmith. He had many, many children, married my Aunt Susan. I don't know if you know a lady by the name of Mrs. Dora Ahana? She used to be the principal [at various schools] on this island, many years. And she was one of the outstanding daughters of that family. Then after my mother gave

birth to me, (in) Waimea, she came to Kōloa, here, to live. And so I grew up here ever since I was, oh, two years old, I think. And then she remarried . . .

IH: And what location was that?

EV: Right in Kōloa. Near where the Mormon church, used to be the Mormon church. (Did) anybody (tell) you about the Mormon church?

IH: No.

EV: Well, that place used to be where they used to have the Holy Ghost Feast. (It was a vacant lot and the Catholics used to put up a shed for the Holy Ghost Feast. Later it was the site of the Mormon church. Now it's Jehovah's Witness.) And it's right beyond where we traveled when you folks came the other time. And my stepfather . . .

IH: Right in Kōloa town?

EV: Right in Kōloa. Not proper town, but little ways away from the town. And my stepfather [John Naleimaile] was a camp policeman then. Later on he became a policeman for the county.

IH: So when he was a camp policeman, did you live in (a) plantation house?

EV: Plantation house, yes.

IH: Was it in any certain camp? Like they had German Camp, Filipino Camp . . .

EV: No, no camp. No name was given to the camp area, as I remember. But after a while when he became a policeman for the county, then he lived in the county house right near (where) the senior [citizens] center building (is now).

IH: Yeah, where the senior center building [i.e., Kōloa Civic Center] is now?

EV: Yes, uh huh. And then, of course, there was a courthouse there, where he managed the place, too. Finally he became deputy sheriff. From then on we had many other men that were deputy sheriffs, also, and then my husband [Antone "Kona" Vidinha], too, was one of them. And we lived in the house, not in the old house, now. I think I explained that house to you folks before. It was a big courtroom that was connected to our own home. And I said that there was a door connecting our parlor to the courtroom. And we had a telephone there, (which) was an old-fashioned telephone, you know. When the phone would ring, we would have to run in from our (part of the) house into the next room, to the courthouse.

IH: And this was when you were living with your father?

EV: With my stepfather. And then after (we) lived there for quite a while, the county built another house and they did away with the old courthouse, you know, adjoining to our own house. We lived there on the other side of the modern court(house building) that they had there. The tax office (occupied) one section. (My father) was (a) deputy sheriff and several others came to be sheriffs after that. Then my husband came into the picture later on, after (Father) had died. By the way, his father [Antone Vidinha, Sr.] became deputy sheriff, too.

After a while the county did away with this type of having courtrooms and police buildings and jails away from the main town of Līhu'e. They centralized it, you know. So when my husband went to Līhu'e he became the captain of the traffic. They changed the title. And then he was there for a number of years. Then he ran for office, as chairman of the county. And then finally they changed again, and they made the man that was running for [that] office the mayor. So my husband became the first mayor of Kaua'i, for six years. And then he retired. Somebody else came into the picture. And then he retired, and we lived in this house because we had sold our house that we had bought down at the beach area next to the [Po'ipū] pavilion.

IH: Okay, let's go back just a little bit. First, when you were with your parents, you lived in a plantation house, then you moved to the house by the courthouse in Kōloa town?

EV: Uh huh.

IH: Okay, I understand that your mother acquired this property up in 'Ōma'o.

EV: Oh yeah. That was quite a while after that.

IH: Oh, that was after?

EV: Yeah. Well, we were still living there in this county house. The plantation house was done away with, and so when (Father) became a regular cop, we moved to this house that the county built. So while we were living there, that's when this place was opened up by the government for homesteads. So I suppose, people that wanted a place, had to draw lots or something, I don't know how. I was too small to remember. And then (Mother) got all this area here. Four acres beyond this way, and all up to the end of the (side road, and all in the back area). There (were) two (or) three houses there. And my mother's house was located right in this (nearby) spot here. Then this bottom (area) was all empty. But she had to raise sugarcane, not herself, you know, she had to hire somebody to come and help with the plowing and all that. She had to (live on the land) for so many years before she got a patent from the government which made her owner of this whole land area.

IH: And about how old were you at that time?

- EV: I think I was about nine, nine or ten, somewhere around there. Because soon after she got this place I was sent to Honolulu to school, to (a) boarding school.
- IH: Oh, so you didn't live here with her when she first came up here?
- EV: No, in the beginning I did, yeah. Then my father was still a deputy sheriff then, so he still lived down there and plus where the jail was, and all that, you know.
- IH: They still kept that house down there, she came up here to work?
- EV: Uh huh.
- IH: Was there a house here?
- EV: Yeah, there was a house. Not this, this house is very old, but this was not the original house. The original house burned down after she had become owner of the land, see. My two brothers built this house for my mother. I have two brothers that were in Honolulu. One was adopted [by the Wilhelm family, Frederick], and the other one [Wilhelm Smith] used to work for Bishop Estate. At that time I was (attending) boarding school.
- IH: And how old were you when you were sent to boarding school?
- EV: I think was eleven. About eleven.
- IH: So you started school here first?
- EV: Yeah, I went to Kōloa School first.
- IH: Do you remember Kōloa School at that time? Was it very much different than now.
- EV: Oh yes. Very much different. We had bungalows down along the road, (a) stone wall (was) the boundary. On the other side of the boundary here, there were tracks there that the plantation used for pulling cane cars, you know. And we had no cafeteria then. When we used to go to school, we used to take home lunches, you know. So we always made friends with the Japanese girls and boys. We'd sit outside the stone wall with our feet dangling in the (ditch). (We ate) our food and changed, you know, exchanged (lunches). (Laughs) And across from the school there was a Japanese store, (or) restaurant, (where bread was baked). I don't know what you call that kind of bread. Kind of long like this and they folded it over, you know. They had a name for it, but oh, it was delicious when it was warm. We used to go across the road to buy that until the school got the cafeteria, then (it) was kapu for us to go across the road.
- IH: Oh, so they got the cafeteria when you were still at that school?

EV: Yeah, oh yeah. So when I first came out to teach I taught in one of the bungalows. Several bungalows (stood) all along the (boundary). They were just open air, all around the side. And it was kind of cold, when we'd get to school, (if it) rained. Then afterward I was transferred up to the main building, I wish I had pictures of that to show you.

(Taping stops. Then resumes.)

EV: . . . the little booklet of Kōloa School?

IH: No, I know we have it in the office, but . . .

EV: Oh, you have it?

IH: Uh huh. I haven't seen it yet, though.

EV: Well, if you look at it, you would see a picture on the cover of that little booklet of the old Kōloa School. And that was not the school I (attended). That was before my time. The principal I remembered was a Mr. [John] Bush. There were several other principals before (him). My brother [Wilhelm] used to go to Kōloa School, too, but he was much older than I. He was about ten years older than I was. All the boys that went to school then, I knew very well afterward, you know, because I was a little girl and I hung around my brother all the time and met all the big boys, too. Many of them went away to school, and many of them worked for the plantation. But my brother went to Kamehameha School, and finished school, then worked for Bishop Estate in Honolulu.

So while I was at boarding school, I would always go down on a Monday-Out. We called it "Monday-Out," because we didn't have school on Monday, we had it on Saturday. So on Monday, once a month, we were allowed to go out from school, so I'd go down to my brother's office and sit all day to wait for a dollar. And I tell you, I wasted so much time because I couldn't run around town in Honolulu because I didn't know Honolulu too well, you know. And I'd wait for him until wo-o-o-o until late hours, and he'd come back because he was a surveyor then. And then when I got my money I went to buy chow fun, (laughs) to take back to school, you know. Because it was just something different that you could eat outside of what we used to get at the school. So I was there for six years.

IH: What school was that?

EV: That's Kawaiaha'o Seminary, up in Mānoa. And then I came back to Kaua'i High School here. Then because I had a cousin in the same---younger cousin in the same class with me, I was kind of embarrassed, so I worked hard, so I finished high school in three years. Then I went to Normal [School] for two years, and then I came back to teach.

IH: Oh, you went to Kaua'i High School.

EV: Uh huh. And we used to ride an old truck. (Laughs) Funny-looking truck. We don't see any of that today. And kids that used to live in Kōloa all would have to wait outside a certain place and wait for the (driver).

IH: The truck picked you up and took you to school?

EV: To school and then brought us back home.

IH: Was there a fee for that?

EV: Oh yes, oh yes, we paid a little bit. I forget how much it was. But my mother paid for that.

IH: And then you said you went to Normal School?

EV: Then I went to Normal for two years.

IH: And that was in Honolulu?

EV: That was in Honolulu?

IH: Is that the name of the school? Normal School?

EV: Normal School, yeah.

IH: Was that just for teachers?

EV: The Territorial Normal School, yes, they trained teachers.

IH: So after the two years of Normal School, then you . . .

EV: I went two years at Normal.

IH: Then you came back here.

EV: Then I came back here to teach. And I was supposed to go on to some other school, too, Mills [Institute], but my mother changed her mind and I went to Kaua'i High School.

IH: So when you were attending high school, you were living down in Kōloa?

EV: Yes, uh huh. Kōloa and up here ['Ōma'o], too.

IH: So both places.

EV: Uh huh.

IH: Did you ever have to help your mom up here?

EV: Oh yeah. Quite a bit.

IH: Was she always growing cane?

EV: After she got her patent, then she started to raise pineapples.

IH: Was that better money?

EV: Yes, uh huh. Because I don't think she made very much with the cane. Yeah, I think they had to just make a certain quota, and then whatever is over, well probably she got (something). I don't know. I don't remember.

IH: Okay, when you came back and started teaching, you weren't married yet, right?

EV: No, I was still single. And I stayed at (the teachers' cottage) at Hulē'ia Road that turns (off the main road to Līhu'e, leads you in toward the mountain range before) Puhi. (Hulē'ia was a small plantation community with a small school where two grades were in one classroom.) (It was quite a distance) from the other schools or other towns. I (taught) there for one year, (and) lived there with another teacher in a big cottage. (She occupied half of the house, while) I lived in the other half. That was the first time I was away from home, so my stepfather gave me a revolver. I was more afraid of it, because I used to sleep with it under my pillow, and I thought each movement I make might have it go off. So finally he taught me how to use it, how to use it better, well (then) I felt (quite) relieved.

IH: Was it that dangerous in those times?

EV: Dangerous, (because more) lonely.

IH: Was it dangerous that you had to carry that revolver . . .  
(Inaudible)

EV: Well, because there were so many laborers around, you know, Filipinos, and (others). I was kind of frightened being away from home. But I never had to use it. So after that one year, I (transferred) to Kōloa School. I (taught) at Kōloa for thirty-seven years. Then I got the shingles, and had to stay home, (and was hospitalized). After one year's time was up, the department asked me to come back to work (at) Waimea High School. I (taught there) for two years, and then I retired. So all together I worked for forty years.

IH: And what was it like teaching at Kōloa School?

EV: I don't know, but. . . . The children, I think, I compare them today, they were much different, of course. Some of them were very slow, (like) the Puerto Ricans, (and a) few Filipinos. (There were) many Japanese, Polish or Russian children. (They were) well disciplined, because parents, mothers especially, (were) at home, not like today (where) the mothers (are out working). So you have a

problem of discipline now that's worse than before. I notice the difference, (as) teachers tell me that nowadays. And say, "Oh, we never had those kind of problems," you know. (If someone's) naughty, you just stand and look at them, and they know that you're watching them. They'll stop, (and) they'll behave. And as I could say, I enjoyed my teaching, because I didn't have to discipline too much.

IH: And what grade did you teach?

EV: I taught all grades, except the receiving grade. (Where) I came up from the bungalows, I came up to the main building. Then I started teaching the seventh grade and started teaching departmental classes, (where pupils' classroom) changed. Certain subjects you could teach. I taught together with Mrs. [Eleanor Blake] Anderson, (who) was classed (as an) eighth-grade teacher, I was classed as (a) seventh-grade teacher. I taught eighth-grade English, reading, (and) literature. And many of my students really, even now today, they keep writing to me, you know, I feel that they really learned a lot from me. I really felt as though they were my children, because they were so eager to learn those days. Not like today, (where it) is (so) different, when I talk to the teachers here. Very different. And of course our pay was very small. Very small. When we retired, (we) didn't get very much.

IH: Okay, maybe we can go back a little bit and talk more about your mother. What was her name, and what was she like?

EV: My mother's name was Emma Wohlers, Wohlers, W-O-H-L-E-R-S. And when she was married to my father [Maurice Smith], she lived in Honolulu, and had two children, two boys. And when her husband left here to go to San Francisco, she came to live with an aunt of mine, in Waimea, where I was born, as I said little while ago. And when she heard the news [of my father's death], well she was all upset, I suppose I was too small, I didn't remember. (Before) I was born, she had been attending Kapi'olani Hospital, in Honolulu, (the same one that you have in Honolulu now), where she learned to become a nurse. She didn't finish because she was pregnant and had to come home. So because she knew about nursing, she became quite friendly with a Dr. [Alfred Herbert] Waterhouse, that we had here. He was the doctor then. In those days mothers didn't go to the hospitals to have their babies, so my mother went along with the doctor to attend to the mothers in the different localities all (over) the island. So she was away from home quite a number of times, and that's why I was probably sent to boarding school. That's how she earned her money to support my big brother and me because my father [John Naleimaile] was a policeman, and he wasn't (earning) too much. (Also) being a stepfather, too, she felt that it wasn't right for him to support us. So she supported both of us at school. I'm very thankful to her.

IH: Did she have any children with your stepfather?

EV: No, no.

IH: What was his name now?

EV: Naleimaile. John Naleimaile. When she was living up here [in 'Ōma'o], my second brother, his wife was giving birth, and she didn't like to have the baby. So when my mother heard (about her), she went to get the baby and brought him home here. That's the fellow that's living in the back of me now. He's my brother's son [Morris Naleimaile], but when he grew a little older, the mother threatened to come here to pick him up, (and) take him back. So because of that, my folks adopted him, so he goes by Naleimaile, too.

IH: Do you remember very much about Kawaiaha'o Seminary, when you were going there?

EV: (It) was very strict.

IH: It was strict?

EV: No cards, no dominoes, and we worked. When the bell rang (in the morning), each of us had work to do. We used to have a washroom with (brass faucets), you know, and if you were on that list where you had to clean that place, you had to polish all of those brass (faucets). The teachers used to come around with cloths and would (run their finger) on the walls to see whether they (were) dusty. They were quite strict. (It was) a Christian school, you know, because we had to go to chapel in the morning, and we went out only once a month. Anyway, we all had American teachers, no Japanese teachers. I'm thankful I went through all that you know, because (it made) a difference to me, (laughs) being in a school where you have Haole teachers.

IH: Oh, how is that?

EV: I don't know, I suppose the English that you learn, and the customs and all that, you know. (It) was very lonely, you know, because coming from Kaua'i, you didn't know anybody at school. We'd have to pack our clothes in trunks, you know, and (travel) on the steamer, (to) get to Honolulu. Summertime we'd pack these old trunks and come back again. Back and forth, we went that way, you know. I didn't care so much about traveling like that, but that was the only way we could get to Honolulu. (There were) no airplanes then, (in) those days. And sometimes it got very rough (sailing), and you got awfully sick on the ship.

IH: And you said there was only one day a month?

EV: One day a month (for a "day out").

IH: That you could go out?

EV: Uh huh. And we had school on Saturday, not on a Monday. We'd go up to Mānoa Valley, I know Mānoa Valley (very) well, because we'd go into all the nooks up there looking for guavas and if we'd pass a Japanese store, we'd stop in there and buy something to eat, you know, but we always had to return the money back to the office. If we had any money, we had to turn it to the office, so they'd keep (your) account, you know, in the office. But many of us learned to stick the money in soap.

(Laughter)

EV: So we used to have a hard time, sometimes, melting the soap to get the money out, you know, (by) digging it out.

So we each had our own (room), (at first) we slept in dormitories when we (were) younger). After we grew older, we lived in our own little rooms. Each girl had her own room. We had to do certain kinds of work, and wait on the teachers' tables, and I always had a job of washing the tablecloth and the napkins for the teachers' table. (In) those days we didn't have any washers. We'd wash everything by hand, and when we bleached anything, we'd soap it and lay it out on the grass, in the yard. And then bring them all in and wash them and rinse them, and then sprinkle them, and iron (the linen). The kind of irons we had (were) iron irons, (such) heavy things. There was a stove there, and you'd (place) this iron on the stove to heat (it), and then take it off and iron. When it (got) cooler, you put it back, you know. So different from electricity irons.

I learned quite a bit, so. . . . Oh and then I had to take piano lessons. I hated my teacher because she used to whack my fingers with the pencil, and it was so sore, you know. So I (wrote) home to my mother, and (said), "Oh, please don't send any money to pay for the lessons." (But) the teachers read all my letters, you know.

IH: Oh, no.

EV: And I'd get punished sometimes for the things I told my mother.

(Laughter)

EV: But I got through with it.

IH: How did they punish you?

EV: Some extra work. Oh, we had to clean each other's head. We had some Samoan girls (Samoan-Haole from Samoa), and other nationalities, and they'd have lots of nits in their hair. If you (had a) partner's head (which) was dirty, you couldn't go out. You lost your Monday-Out. And oh, we hated that because our heads were clean, you know, but these (new students) that came (had dirty heads). I remember we just hated that.

Oh, and another thing I remember, the girls knew that I was part-German, so when the war came on in 1914, they all started calling me, "Kaiser." And I had a terrible time. They made it bad for me because (we were) living in a dormitory. When (the) lights (were) off, you're not supposed to talk. And here these girls would say things, you know, and make me feel so hurt, and then I'd cry and write home to my mother. "I didn't like the school, so please tell me to come (home). Let me come home." But I stood it all out and. . . Of course we came to be very friendly, meeting girls there, you know.

IH: And what about Kaua'i High School, what was it like at that time?

EV: (Laughs) Not very different from today, of course. Buildings were not as nice as it is now. And of course we had to choose our subjects, and make sure that we passed. Otherwise we would stay back, you know. So that's when I decided to work for three years, because I had a young cousin in the same class with me, so felt kind of embarrassed. (Chuckles)

IH: So what year did you graduate from Kaua'i High?

EV: Nineteen (twenty-one). I was married in 1930. And I finished Normal in 1926.

But I liked teaching at Hulē'ia because the children were very nice, very well behaved. They didn't have contact with other children in the other districts as you have now, you know. And they were quiet and well behaved. . . . And then I taught under Mrs. [Dora] Ahana, who happened to be a cousin of mine, and she was very strict. So I learned a lot from her.

IH: It seems that you've had a lot of exposure to the police department, with your stepfather and your husband . . .

EV: Yeah, yeah, my stepfather, (and) my father-in-law, and my husband, (were cops).

IH: All policemen. And how have you seen---what was it like in the olden days, for the policemen?

EV: Well, I remember, there used to be a lot of drunks, and they used to go after them and bring them to jail. You'd hear them yelling in the jail, and (there were) a lot of rape cases, I remember. And it's father with daughter, you know. That kind of trouble. Especially the Hawaiians, I remember. The father could be a little old and the young girls. I remember because I used to go peep outside the door (to) see who the man was. In the old courthouse they used to have benches outside. And to get to our place, you could just walk from there into our front door. And we'd see all these people sitting there waiting to be taken into the court. Sometimes I could hear things, and I used to come and ask my mother what they were saying. I remember we had several cases like that.

I knew the way they talked, I could remember that maybe it was very shameful for a thing like that to happen. And then when the war started we also had a lot of soldiers that were brought in to jail, too (for being drunk).

IH: Were there a lot of soldiers down on this side?

EV: Oh, yes. Lots of them were stationed here, down at the beach.

IH: Po'ipū Beach?

EV: Uh huh.

IH: Did they have a . . .

EV: Yeah, they strung barbed wire all along the beach coast there. And a lot of times, I guess when people would walk around, (at night) they'd think it's Japanese or some(one), that they'd shoot at them, you know. But in my family, with my husband, he came to be quite friendly with a tall Negro (soldier) and some other soldier boys. And he got so friendly with them that he invited them home for home dinners. So I got to meet lots of them, especially one of them.

He would (write to) his girlfriend in the Mainland (whenever) he (came) to have dinner. So finally, as the years went by, he went to the Philippines. Then when war was over, he came back and married his girlfriend. We used to correspond. (We) went to (visit) with them one Thanksgiving in Kansas. I met the father and mother and the little children that were there. That was my first visit to the Mainland, and it was snowing then. In those days, I wore my muumuus, you know, and they thought I was wearing a nightgown. Not like today, you know. Today the women in the Mainland know that a muumuu is a muumuu, (like a dress). But they all--the Haoles--the family, they used to come to have dinner with us when we were there. They thought I was wearing a nightgown. So I had to explain it wasn't a nightgown, it was what we wore in Hawai'i.

So as time went on, their children grew, and we corresponded, and we were (corresponding) for a number of years. And then not too long ago I received a letter from the friend that her husband died, and we were quite sorry to hear about it.

I remember when we were there, when we left to drive on to this other part of Kansas, (it) was kind of rainy, so we were afraid to drive. My husband wouldn't let me drive. So as we drove along toward Albuquerque many cars passed us, and they could see our plate with Hawai'i sign on it, you know. (We had bought a car there to ship back with us.) And in the Mainland on the roadside there, they (had) a space on each side of the road. I don't know what you call that, but it was---if your car went in there, you know, your tire would kind of sink down off the main road. I don't know, maybe it was for drainage, or what, I don't know. But remember, it was snowing, and so as we went along, everybody would pass us, and look

back at us, kind of smile because (of the) "Hawai'i" (sign). We (were travelling) so slowly. Finally when we got to a place, one corner I remember very distinctly, all the cars were parked kitty-corner because something had gone wrong, I don't know, they got off the road into this little track there where it was snowy, I think, or icy, or what. And so my husband said, "We better turn back." So we turned back to our friend's place, (to get) some chains for the tires. Then we came back, we passed all these cars that were parked there, and we had to look back and laugh at them too, because we found out what was wrong, you know. I remember that very distinctly and I enjoyed my trip there to the Mainland, for the first time.

IH: How old were you?

EV: Oh, I was teaching then.

IH: Oh, you were teaching then?

EV: Uh huh.

IH: Can you remember any of your neighbors that might have been living around, in Kōloa, by the courthouse when you were younger?

EV: Yeah, across from us there was a German family by the name of Hackbarth, (with) many girls in that family. Beyond us, in front of the old house, there used to be a low section of ground where many Japanese lived and where these Chinese people lived, that I told you about the other time. So their houses were really low, so when the floods came, well it just went through the whole houses, (and) all of them.

IH: What was the name of the Chinese family, you said?

EV: Ho Lun. That was the only Chinese woman, that I knew of, that lived in Kōloa. She had bound feet. Because she couldn't walk very fast, my father always went for her first when the (flood) water (came).

IH: What was that now? Your father had to go for her?

EV: Yeah, at night. (The floods) usually came at night.

IH: Oh, when it flooded.

EV: And it (did) not (flow) slowly. It was just (rushing) swift water, you know, flowing down. Then we had another family by the name of Spalding, but he was (of) Hawaiian mixture, with White. The rest were all Japanese.

IH: Now when the water came down like that, it flooded, houses around in that area had to be evacuated? Did yours . . .

EV: All the (people) had to evacuate. Because the houses were so low,

(and) the ground was so low, that the water just swept right through. Where we lived, the ground was a little higher, you know, so we could see the water flowing (by) there. As a little girl, I remember that. Swift, you know. And all kind of things (floated) down with the water. Chicken houses, and whatnot.

IH: So you had to get out of your house, too?

EV: No, we didn't have to. Because we were safer up where we were.

IH: Okay, and I think the last time you told me about a ditch that ran through the . . .

EV: In front of the (stores on the main road).

IH: Main road.

EV: On the main road, yeah, (the) main Kōloa Road, (this was wide, sort of a deep ditch to collect water if and when it flooded). But I remember that was there because it was quite deep, too. To get to the stores they had these planks laid across, you know. Each store had a plank. Each one had its own plank.

IH: So was that a man-made ditch, then, that was in front of the stores?

EV: Yeah, uh huh, yeah. But now it's all covered, right up to the stores, now. Oh, there was one old lady, old Hawaiian lady that lived in the back of us. Her name was Kini, Old Lady Kini. She used to have a house down at where Po'ipū Beach is now. A big house, and people used to always go down to her place and have picnics there, in her yard, right near the swimming area, you know. And I don't know if you've been down there, you've--near the pavilion there. There's a graveyard there, did you notice that? Mr. [William Keaumaikai] Bacle, a man that owned lots of land down at the beach area (was buried there). And how he got rid of the land, I don't know, but after (he) died, the children didn't come into the picture at all. So the man, they took over the business there, was a Mr. Kahalepuna. And I remember my---the first year I was married to my husband, we were interested in buying land down there. So we bought part of his land.

IH: From Bacle?

EV: Seventy acres we bought for \$5000. Imagine. And it was hard to pay that \$5000 those days. Oh, I think all my salary went to help my husband buy that place.

IH: So you folks owned seventy acres in (upper) Po'ipū?

EV: Seventy-two acres, up where the lighthouse (is located), that's up above Po'ipū.

IH: Then what happened to it after that?

EV: We decided to sell.

IH: Oh, you sold it.

EV: We sold it. We still own one portion (near) the lighthouse. The lighthouse itself was owned by the government and they needed some extra land to lay pipes, so we had to sell all the seacoast on one side to them. Today I understand they're selling it for 30 million dollars, that area where we had sold. Thirty million, imagine. But with that [\$]5,000 my husband and I had to pay, we struggled. We struggled to pay for that. And I was foolish because one section up there on the hillside there, there's a crater there, you know. I don't know if you've been up there. When you go to Po'ipū Beach, up that way, you see there's houses all along. But in the back there's a big crater there, you know. And as I remember there used to be huge piles of sand above the crater. Now how the sand got there must be from the wind, because (it) used to be very windy down there. The sand used to be blown from the mauka side, and it built great big huge (sand) mountains. So when people bought land there they had to get rid of some sand, so they could build their houses.

IH: Did you ever have a house down there?

EV: No, no. In fact, the last part of the property was sold not too long ago. That's when another man bought it, you know. So when my husband died, why he still owned that land, because the man who bought it hadn't paid up all of it, so the trust took care of it.

IH: Going back to your husband as a policeman. (Were) there a lot of Hawaiian policemen at that time?

EV: Yes, there was this Mary Kimokeo's husband (James Kimokeo). There was one, (Kekalawa), I think his name was, and there was one Filipino. (A) Japanese who spoke excellent Hawaiian, was a Mr. [M.] Tashima. And who else, now. Another Hawaiian, (David) Palama. . . .

IH: Did the policemen have a good community reputation? Did people respect them in those days?

EV: Yeah, they were scared of them.

IH: Why were they scared of them?

EV: Because they were kind of strict. Then Mr. [Henry] Blake, Mrs. [Eleanor] Anderson's father, I think used to be deputy sheriff, too, once. Her mother [Margaret Miller Blake] was a teacher who taught for many years at Kōloa School. And when the war [World War II] broke out, my husband was deputy sheriff then, and they all had to train for the (war), to be prepared, you know.

IH: Oh, for the war?

EV: For the war.

IH: But they stayed (on) the police force.

EV: Oh yeah, uh huh. And of course they had to watch out when people were out at night when we were not supposed to be out, you know.

IH: Oh, curfew.

EV: Yeah.

END OF SIDE ONE

SIDE TWO

IH: Okay, was Kōloa affected much by the war? World War II?

EV: Not so much, but so many soldiers were around. They had different camps---right down here at the entrance of the ['Ōma'o] Road coming up here to this place here, was a camp there, (for) soldiers. And sometimes when you would pass by, they would hoot at you, you know. (Laughs)

IH: Yeah. So what about the Japanese residents of Kōloa?

EV: Oh, (the foreigners) were all rounded up, especially the Japanese ministers, the Buddhist ministers. And I remember one little girl I had in my class was very bright. Her name (was) Gladys, Gladys Naito. And very, very smart, very excellent, she knew her lessons well. (An) 'A' student. And she was one of them that was taken to this camp in the Mainland. I remember when the police all had to go round up these Japanese people in Kōloa, you know. Quite a number of them. And even in school, I remember those days, some of the Japanese kids used to kind of favor Japan. You know, the way . . .

IH: Oh, yeah?

EV: Oh, yes. The way they talked. Yeah. I wouldn't say they were disloyal, but maybe they didn't know any better, you know. Maybe hearing the talk at home, probably, kind of influenced them, you know. But when they (came) to school and (gave) current events, they all (came) out with it, you know, comparing United States with Japan, and favoring Japan all the time, you know. (Laughs) So lot of Japanese were taken away from Kōloa.

IH: Did they return afterwards?

EV: No, I don't think so. Not that I remember. But this girl that I'm talking about, I think her parents---what happened to them, I don't know, but I heard she came back to teach in Honolulu somewhere. She was one of them that won a spelling bee for Kaua'i. And I was her

teacher. She used to come to my house every night (to study), father would bring her up. We'd go through (the) dictionary from beginning to end. And she knew all of those words, the meaning and the pronunciation. I remember, we had one superintendent that was on this island (who) used to be a teacher at Punahou. He happened to drop in my (class with) Mrs. Juliette Wong (who) used to be a Blake girl, was my principal then. And he came into my room and he found us studying syllabication of words. And you know he kind of criticized me.

"What in the world was I trying to do to get these children in my class to do that?"

I said, "Well, that was part of our lesson."

So, (laughs) this girl won on Kaua'i, and finally we went to Honolulu at McKinley High School. I feel pleased this superintendent was the pronouncer of the words for the spelling bee. And he came to the word, "kimona." And I instructed my pupils to, "Make sure you know the meaning of the word. Ask them to use it in a sentence."

So when he said, "Kimona," she said, "Would you please use it in a sentence?"

And you know, he got frustrated with her. "You know, you know, the people that wear this and cover themselves."

And she said, "Oh, you mean 'kimono.'" And he went, oh that fellow was red in the face.

After that he came to see me, and I said, "Well, my student won, you know."

He said, "Oh let's not talk about it, let's not talk about it."

I said, "That's important." I say, "When you came to my room, my children were studying syllabication. Maybe kimono was one of the words."

(Laughter)

EV: Ah, I just wanted to rub it in to him, you know. Because sometimes these superintendents think they know everything.

IH: How about your husband, [Antone "Kona" Vidinha]? Can you talk a little bit about your husband? He's pretty well known here on Kaua'i.

EV: What do you want to know about him?

IH: Well, first of all . . .

EV: He, well he only went to eighth grade.

IH: Oh, I'm surprised.

EV: And he hated English. So when I married him, I taught him all the English he learned. Because I was pretty good in English when I taught. And he loved math and I hated math. So he showed me (laughs) math and I showed him English. Well, anyway, I helped him a lot in his speeches, you know. And when he first started to run for politics, he (seemed to be) cross looking, you know, he never smiled. So while he was campaigning in Lihu'e somewhere, a little girl told him, "Mr. Vidinha, why don't you smile?" Ever since then he smiled all the time. Different person altogether. I laughed. But he learned, he did pretty well, I thought.

But of course, when he got into politics, he got into trouble, too. Didn't get along with the chief of police who came from Honolulu (who's) still there in Honolulu. Of course we had a lot of Haoles then, and they all liked this chief of police because they were trying to tell him what to do, see. And the policemen all didn't like him. I don't know, something about him they didn't like, and they all fussed about him. So my husband used to come home late at night because he was busy with these police (officials), with the (policemen's) association, (trying to resolve problems between police officers and the chief of police). And so finally he worked up until he had to leave.

(My husband served) [as mayor of Kaua'i] for six years, and then he wanted to run again, and I refused to let him go, I didn't want (it as it was). Enough! You know, politics isn't something that you could like. I didn't like it. I didn't like the idea of going out and, you know, to people's parties. He used to give parties all the time, and spending a lot of money, you know. And I guess he had enemies, too, and so. . . . Finally when he started to run again, he lost. Then it didn't take too long after that, he passed away [in 1976].

But he got into trouble with the IRS [Internal Revenue Service]. Somebody must have reported him and said that he didn't pay his taxes, or what, I don't know. So we went to court in Honolulu. And Judge [Samuel P.] King was the judge then. You know, I didn't like his attitude. I'm not ashamed to say that because he seemed to favor this lawyer that came from New York. [My husband] had asked permission to pay his taxes later on, you know. And he was very busy at that time, (all) this trouble with this police (chief), I mean this (problem with the) chief of police was going on at that time. And of course there was some other trouble with some of his men that he had appointed to different jobs, and he was kept busy going to all these meetings at night, late at night. And then finally we were called to go to Honolulu to see the tax official there. And we had to go to court.

And I remember while we were sitting there in court there was a

Hawaiian lady that was in the jury group, there. And there was a recess, so one of my sister-in-laws went up to talk to this lady, and when they had court again, this lawyer said that he didn't want her to be on the jury because he (saw) my husband's sister going up to talk to the (lady). I think he felt that there was some kind of connection there.

Well, anyway, this jury was made up one Haole man, I'll tell you some more about him. And the rest were all Japanese, Chinese, one half-White boy. Well as I sat there in court and listened to the trial, I felt very uneasy because things came up that had nothing to do with the case. And each time this Mainland lawyer would ask the judge, "Did I ask the right question?"

And this old [Judge] King just smiled, "Yes, you did."

But when our lawyer brought up things, he'd say, "You're out of order," or something. So he kind of shut him down.

So finally our lawyer said, "Well, let it go, let it go. We won't say anything more." So the case went on, and on, and on. But our lawyer had written on the blackboard all the definitions of the word "willful" because that was the subject that the other lawyer was fighting against, see. And they claimed that he was willful in not getting his taxes paid on time. So our lawyer felt he had done the best he could, so when the case was settled---I mean, wasn't settled, but when the men went in to consult with one another, the bailiff came in about seven times to ask for the definition of "willful." Seven times.

And then finally they came back again, and the judge asked (for) the verdict. They said, "Guilty." We couldn't understand, and then our lawyer couldn't understand either, because he was tried for being willful and they didn't prove that he was willful.

And come to find out, one of their own men that came from San Francisco said that they owed my husband money for back payments, (and had) never paid him, see. So they owed him. Well, the lawyers, our lawyers sent his record to the appellate court in the Mainland, in California. We waited several years and never got any word. And my husband began to worry, you know, because he was ashamed, because maybe he had to go to jail, and all that. And I felt kind of out of place, too. Well, anyway, he got very sick and I had to drive him late at night to the hospital and he died the next morning. And his last words to me (were) "I wonder why our government hasn't let me know whether I am free or not?"

The day after he was buried I got a letter from the appellate court saying that he had won the case, and they were returning all the money he had paid for the lawyers, (and) all expenses. You know, I felt so bad. Until (now) I hate this IRS [Internal Revenue Service], really. And many times I would sit down and I wonder if I

could write a letter, you know, to them and kind of accuse them. But I know maybe I have to go to a lawyer to do that, too. But I never did, but it's terrible.

[In a later interview, EV tells the story of the juror:] (After my husband had died, he came to my house with a niece of mine. He looked familiar but I didn't recognize him at first. But when he saw my husband's picture on the wall, he left suddenly and I remembered who he was. During my husband's trial, the juror had gone to the legislature and told someone the mayor of Kaua'i was on trial and he was guilty. Everyone heard about the incident but Judge King let him stay on the jury. That wasn't right.)

IH: What a shame.

EV: Really terrible---that fellow, I could say, he died from worrying. I could see him losing weight, I could see him sleepless at night, just worrying, you know. And then he was more worried---oh yeah, he was sentenced by King, one month in jail. One month he had to go to jail. But he didn't go because he had this chance of appealing the case first, you know. So of course, everybody knew. Now, everybody does not really know the outcome of that case, you know. Because the papers had all this thing about him, but in the end they never even said anything that he was let off all right, see. Someday, maybe, when I sit down and write something, I might write something for the magazine.

IH: Did your husband enjoy being a policeman?

EV: He did. He liked the job. At first he was a mechanic (laughs). When I first became friendly with him he was a mechanic. Father and Mother built him his own little shop right behind where the shop is now at the corner of that building there, where the post office is. Used to be an automobile shop there.

IH: That's Kaua'i Motors?

EV: Kaua'i Motors used to be there, yeah.

IH: That's where he worked?

EV: No, no, his own, that was his own little building.

IH: Oh, he had his own.

EV: Behind of Kaua'i Motors, the folks had built him a little building, there, and he did repair work, and all that. Then he wanted to go to school, but his father refused to send him to school. He had a good head, you know, he wanted to be a doctor, but he never got anywhere from Kōloa. Father was Portuguese.

IH: Your husband's father?

EV: Uh huh, uh huh [yes].

IH: And his mother was Hawaiian?

EV: Hawaiian. She was from Ni'ihau.

IH: Do you know her name?

EV: Alohaakeau [Hale]. That's her name. She has a daughter [Lena Yoshioka] right living down here [in 'Ōma'o], and one [Leilani Souza] down at the beach area, and there are two other (sisters) that are in the Mainland in a hospital, and another one in Honolulu that's feebleminded, like.

When my husband went to school he had Mr. [John] Bush for principal, you know, teacher, and he went back several years after that to take extra subjects because his father didn't allow him to go to high school.

IH: Why was that?

EV: I don't know. They never got along. But the mother spoiled him. He was the pet of the family, so he got everything from the mother, yeah. But I consider him quite clever because he really made money. He was able to get into business and make money, he made quite a bit. So all this land that we have down here is all his, on his property. He turned it over to the trust. Before he died he made all this business with the trust. And he left a trust for me, too, and for himself. So all these houses you see over here are all on his land that was sold by the trust, so he must have gotten something in his trust, and something came to me. Some of the money (I mean).

IH: So was that---you talk about him being a businessman, you mean in real estate?

EV: Yeah, in real estate, yeah.

IH: Oh, I see. Did you folks ever have your own house?

EV: No. He never built. He was going to build and he spent a lot of money with architects and not one went up. So I kept . . .

IH: So you lived here most of the time?

EV: Uh huh [yes]. So I kept telling him. I said, "As soon as I see lumber on the yard, on the property, I know you (are) going to build." But there was no lumber. All he thought was making money, making money, he used to raise cattle (and) horses. Ah, then bought land, and he's leased land out, and all that. But he was good. In mathematics he was very good.

IH: Why don't we stop it right here for now?

(Taping stops. Then resumes.)

IH: Are you going to tell me something about [William Keaumaikai] Bacle?

EV: Bacle owned quite a bit of land at Po'ipū. All the houses there you see, after you pass the, oh, even the pavilion area, that area, and you going on up toward the northern part, all the land in there was owned by this Bacle, Mr. Bacle. Now I don't know how he got the land. But he gave land away, one dollar an acre to some people. I know because my stepfather got one piece land down there, (for) one dollar. But he [EV's stepfather] gave it to another person that he helped bring up [George Maile]. And no relative of his and no relative of mine. But that boy was able to sell the property and make money. Well this man died.

IH: Mr. Bacle?

EV: Mr. Bacle died, yeah. And I think a Hawaiian man that used to live in Honolulu was in business or something, and he took over the estate of selling, you know. And I think one daughter, whose name was Mary, came into the picture of owning land. The rest were all finally sold by this man that took charge of the property.

IH: But Mr. Bacle used to give away property?

EV: Give away land, for one dollar.

IH: Do you know why?

EV: I don't know, I don't know. And I don't even know how he came into the picture of owning all the land. Maybe from the old Hawaiians, eh? I don't know.

IH: Was he Hawaiian?

EV: Yeah, he was pure Hawaiian, yeah. (A) pure Hawaiian man, (Mr.) Bacle. [Another interviewee has said he was part-Hawaiian.]

IH: He was pure Hawaiian? How did he get the name Bacle?

EV: I don't know, really, I don't know. I never thought of it, too. Now that you ask about it, I often wondered. I should have found out. I don't know. But that was the name, and he had children, grandchildren, and they are just poor as could be. And one of them, these grandchildren, I taught in school. Anyway, one day she came up to my place and I was out in the yard working. (It) was several years after she had graduated when she came up. And she said, "Oh, Auntie." She called me Auntie. So I knew her mother was having a hard time, you know, supporting her children. So she said that she was interested in going to (the University of Hawai'i) and wanted to know if I could help her.

Now I felt sorry for her, you know. So I said, "Well, what can I

do?"

She said, "Oh, (can I) borrow some money from (you)?"

I asked her, "Well, what kind of grades did you make at high school?"

And she told me, "C's and B's"

Well, I never took the trouble to find out if it's true or not, you know. Anyway, I came in(to) the house and I wrote her a check for \$14,000.

IH: Fourteen thousand?

EV: Because I felt sorry---no, no, not thousand, fourteen hundred [dollars], sorry. I felt sorry for her and I was kind of happy having her as a student wanting to go back to school. And at that time my husband and I were trying to help with the scholarships, you know, for different children on the island here. In fact, my husband went through a lot of that when he was mayor. And I came and I wrote the check out to her and then she went home, (and) went to the bank. The bank people called me up, (to ask me about cashing the check). Mr. (Albao was) head of the (First Hawaiian) Bank down here. And he phoned me, he says, "Hey, how about this check that this girl came in (to cash)?"

I said, "Yeah, let her have it." Well, afterward I found out that she had a girlfriend in the hospital (who) was very sick, and she couldn't leave the hospital because she couldn't pay her bill. This girl was going to help her pay the bill, and I didn't know that. When I found out, (it) was too late. She had spent the money. And to this day that kid still owes me. Now I don't know how I'm going to get the money back. (Fourteen) hundred (dollars)? Really, and so that kind of put me wise and anybody (who) comes and ask for money I make sure, you know.

So I'm in a position where now I can help students. So I have formed a---I joined a Waimea Civic Club, I used to be a member there. So while I was there I got on the scholarship committee member. So I got quite interested, you know, because my husband had been doing this kind of helping of students before, so I thought I would do the same. So (since) I have extra money that comes to me every month from the trust, I thought, "Well, I'll use some of that money to help Hawaiian kids, you know." So to this day I have a lot of children from Waimea, Kaua'i, and they are all advertised in different high schools where they could apply for the scholarship.

So I had one child that went to England. She was interested in some kind of science subject, and she went to England to school. I have made my will out already and I have left some money with the club again to continue with young students.

IH: So you've pretty much devoted your whole life to education, then.

EV: Yeah, uh huh.

IH: Oh, that's nice.

EV: But I specified Hawaiian because lot of Hawaiians have hard time educating their children, you know. Because when my husband was doing that [giving scholarships], he was doing it to lot of Japanese, (and other) different nationalities, you know. But I specified Hawaiian because this was a Hawaiian club, too. And the man that's in charge of it understands, so. They made some kind of rules if they don't carry out and finish in the proper way, well they have to pay back, see. But that has happened just maybe twice already, that somebody went to school and didn't finish so they had to pay back the club.

IH: Why do you feel that Hawaiians have a hard time?

EV: The way they live, some of them. The work, you know.

IH: You think that affects their education?

EV: I think so. I thought I'd do that just to help, you know. Because as I was interested in education all the years I've taught. And of course they come to you with their sad stories, and tell you they have (a) hard time and all that. And some of them don't work so they don't have money coming in, eh. Hard to support the rest, the family. That I have not told anybody, I don't advertise that. But only the person that's in charge of the club knows, and they'll send notices to the high schools when the graduation period is coming on and the children can ask for a loan or apply for a scholarship, see. I felt that was something good to do, you know.

IH: Yeah, that's great.

EV: I used to have a whole lot of names that I kept from my husband's time and with my own, but. But my husband made his will, maybe I shouldn't say this, too. What I get now in my trust, when I die it goes all back to his trust. And he has left all his money to charity. He has it all down how much goes here, and all that. So he has everything all well planned. And all he did this, he didn't tell me, you know. After he died, then I got the word from the trust, who explained everything to me. Well, I felt I had helped him a lot because every year that I--was married for forty-five years--so I helped him all the time that I was teaching, so.

IH: It's interesting that he didn't finish school but he turned out to be a businessman.

EV: Yeah, he wanted to very much. Oh, he just was hating his father because he never gave him a chance to get ahead. Even his sisters, two older sisters, they fussed. He fussed about them and wouldn't

let---they were going to Normal School to become teachers. And they had to stop halfway. The father was (a) queer guy. Never got along with his son, I don't know why.

END OF INTERVIEW

Tape No. 15-36-2-87

ORAL HISTORY INTERVIEW

with

Edene Naleimaile Vidinha (EV)

May 28, 1987

'Ōma'o, Kaua'i

BY: 'Iwalani Hodges (IH)

IH: This is an interview with Edene Vidinha at her home in 'Ōma'o, Kaua'i on May 28, 1987. The interviewer is 'Iwalani Hodges.

(EV is talking about Chinese women in Kōloa.)

EV: Well I told you she was real Chinese, you know.

IH: What was her name?

EV: That one (was Mrs.) Ho Lun.

IH: No, not Ho Lun, the one you . . .

EV: (Mrs.) Lau Tip. She's [Ah Tai Lau Gaston] now married to a Filipino. She lost her husband long time ago. But she was local, brought up here in Kōloa and went to school here.

IH: And she's still living?

EV: (Yes), she's still living. She lives in the back of Big Save Store down here at Kōloa.

IH: Oh, maybe I'll have to contact her then, too. So she was born and raised here, so her parents must have been from China, then.

EV: I don't know. I really don't know. But this other woman I told you, (Mrs.) [Ho Lun], was really Chinese. I mean, born and raised in China. And I suppose she came over here with her husband. But that was the only Chinese woman that I knew very well, because I was very friendly with (her) girls.

IH: And she was also your neighbor, right, didn't you say?

EV: (Yes). She was the one my father always helped when we had floods. And I played with the girls, too. They were friends of mine.

IH: Okay, I don't think I got your grandfather's name.

EV: Oh, Louis Wohlers. Louis W-O-H-L-E-R-S. He came from Bremen, Germany. Brought over by Mr. [Paul] Isenberg. That's when all the Germans came.

IH: And did he live up in German Camp, do you know?

EV: Yes. We called him Opa. My mother married a Hawaiian, my stepfather. My mother's sister, my Auntie Susan married a German [Peiler], (who) came from Germany, too, and they had a lot of children. Because my auntie married a German, my grandpa liked her very, very much, you know. And treated their children differently from me. I didn't like my grandpa very much and of course, I couldn't speak to him in German, see.

IH: He spoke German?

EV: He spoke German, yeah. But when he came, he married a Hawaiian woman and they (lived in 'Ele'ele).

IH: What was her name?

EV: Her name was Kaae Pokipala. She died after childbirth. She had four girls and one boy, and my mother was one of them. All the children were given away to German families from (grandpa's) side. So my mother was given to the Wilhelm family (who) brought (her) up in Honolulu. He was a cabinet worker (who made) beautiful (furniture). He owned quite a bit of land in Honolulu (where) the old post office is (located).

IH: Uh huh.

EV: He used to own that property before. He had a daughter that grew up with my mother and she turned out to be (an) alcoholic. She just wasted his money (after father's death) and (lost everything).

IH: So, of your mother's brother and sisters, all of them were given away when your grandmother died? Is that how it was?

EV: Yes. And they were all given to German families except the boy, my uncle, named Louis, too. He was not given away to anybody. I don't know how he grew up. But he was the oldest in the family. I have pictures that show my aunties and every one was separated, and as they grew up, then they came to know that they were related, (and) got in contact with one another.

IH: So when your mother moved back here to live with her sister, Susan Peiler, she didn't really know her then?

EV: Didn't know who, Mother?

IH: Your mother. You said that your mother, after your father died, she came back to Kaua'i. And she lived with her sister?

EV: With her sister Susan, yeah. And then she married this stepfather of mine.

IH: So when she moved with Susan, Susan was married already to Mr. Peiler. [EV is unsure of his first name, could be Adolf or Rudolf.] Then they didn't know each other that well, then.

EV: Didn't know her sister?

IH: Uh huh.

EV: But they knew that they were related, though. I don't know how, or how they kept in contact. But they knew that they were sisters. So some of her--my Auntie Susan's oldest--daughters were quite friendly with my mother. I don't know, maybe not the same age, but close, you know. (The) one, that died (a) long time ago, too. That was a very big family. Mr. Peiler worked in (the) blacksmith (shop). In fact all the Germans that came, all were skilled laborers, you know.

I didn't like my grandpa one bit. He drank so much, and (bought drinks from) Mr. [John] Cockett (who) had a saloon here, many years ago. To go up there, (one) had to cross over a (railroad) track that went over a stream. And that's how (grandpa) lost his life, I suppose, drunk or what, fell in(to) the water there, and nobody knew (about it). Nobody missed him, you know. Finally when they found him, (he) was too far gone.

IH: Where was the saloon located? The saloon was located in (upper) Kōloa?

EV: Yes, it was in Kōloa.

IH: But (one) had to cross the stream, (which was the shortest route).

EV: Well, you could (walk) on the road, but I guess it was nearer to (grandpa's) home. So he crossed this track that was laid across the stream, there.

IH: Was he still staying up in the plantation homes?

EV: Yeah, he stayed in the homes there. I was too little, that time, I didn't know my grandfather too, too well, you know. All I remember when I asked him for money, he (would) turn his back to me and dilly-dallied, looked in his purse, turned around and gave me five cents. (Laughs) But as little as I was, I knew he favored the other grandchildren, you know, from the German father's side.

IH: (Were) any other of your mother's brother and sisters still living in Kōloa?

EV: No, no. Only one sister, my Auntie Susan, was the only one living here. And then another sister used to always come and visit her,

too. And that was Angie, Mrs. [Earle] Vida.

IH: Were they all sent to Honolulu? The rest of them?

EV: Yeah. Some went to Honolulu. Most of them came back here, stayed back here in the island with different families. I know we had (a) lot of relatives, but my mother never told me about how we were related. Those in Honolulu and hardly any over here. Auntie Susan was the only one that I knew very well, and my Uncle Louis who lived in Waimea. Other than that, afterward when I grew up a little older, then I found out who some of our relatives were.

IH: Okay, and then in your family, you had how many brothers and sisters?

EV: Two brothers (but no sister).

IH: Just two brothers and yourself?

EV: And myself. Uh huh.

IH: And your two brothers, after they finished school, they stayed in Honolulu, didn't they?

EV: One was adopted by the Wilhelm family, (who was) my second brother [Frederick Wilhelm]. But my oldest brother [Wilhelm Smith] lived there with the Wilhelms and attended his work after he finished Kamehameha School. He worked for the Bishop Estate for many years. He was promoted quite a number of times (and) came to be quite an important person in the Bishop Estate. I used to go down there and wait for one dollar a month that I used to get from him, you know. (I would) sit in his office and wait and wait and wait. He started as a surveyor, then he worked himself up, to be quite important in the office there. And whenever I went to Honolulu I stayed with him and his family.

IH: Were they raised by your stepfather also?

EV: No. I wouldn't say raised, but they would be home, here. My oldest brother used to come home here during the summer and work. You know all those trees up here (at) [the tunnel of trees], (at) the Knudsen Gap? Those trees were all planted by several boys, (including) my brother. Now, I objected to Mr. [Eric] Knudsen's idea that he planted those (trees). He did not. And we were trying to check to see whether really he was responsible for planting those trees. But afterward we found out that Mr. [Walter Duncan] McBryde who owned plantations over this side of (Kaua'i) was the one that supplied the trees for that planting there. And my brother and some boys were hired to work there during the summer. I remember him riding the horse and taking his lunch together with him, and (worked) there to plant. I have a picture of that (area). I was going to send to my (nieces).

(Taping stops. Then resumes.)

EV: (A friend) said he found an article in the Garden Island (saying) that a Mr. [Joseph] (Moragne), was given credit for having those trees planted. Because he asked Mr. McBryde about this, and they both agreed to have the trees planted there. That's how those trees are growing there now. But Mr. Knudsen seems to take credit for it when he doesn't deserve it, you know.

IH: So it was actually Mr. McBryde and then his plantation (that helped).

EV: Two of them, they were responsible for the planting of those trees there. Not Mr. Knudsen. But they [Knudsens] always like to take all the credit, you know, because they own almost all the land.

(IH looks at photo.)

IH: I see that your brothers are a little bit older then.

EV: Oh, yeah, (the older) was ten years older than me. So he would come home summertime and work, you know, earn money during the summer. But the other brother was adopted [by the Wilhelms in Honolulu]. [Frederick Wilhelm] hardly came home, and when he did come home and attended school he used to jump out of the window and run away. My brother, Fred. Never liked school. But how in the world he came to work in the (territorial) treasurer's office under Mr. Conkling in Honolulu, I don't know.

IH: When your stepfather was a policeman for the plantation, you said that you . . .

EV: At first, (yes). He was a camp police in those days. You know, just to get the laborers up from bed, (to) get ready to go to work, or something like that, I don't know. And afterward, then he worked for the county, (as) a policeman.

IH: So were you folks staying in a plantation home, then when he was . . .

EV: Yes, uh huh.

IH: And where was that located?

EV: You know where the (Jehovah's Witness) church is now at Kōloa? In the back there, (were) some houses way in the back. That's where we first lived as I remember, I was a little girl.

IH: Oh, you were still pretty small, then, you don't remember any of your neighbors?

EV: No, not that time. Only the one that used to make the sweet bread that I talked to you about, (who was) Mrs. [Marianna] Costa.

IH: Mrs. Costa. Everybody seems to remember Mrs. Costa.

EV: Yeah, because she made wonderful sweet bread. She lived not too far away from our home when I was little. When my father worked for the county, he came to live where the jail was. (Also) the courthouse was located (there). (The county) also built a house for us to live in. This was when I got little older. (It was) then I went to boarding school (in Honolulu).

IH: I was wondering if you could describe that house that was by the courthouse?

EV: It was a little bungalow, that's all.

IH: Was it attached to the courthouse?

EV: No, no. That was the first house that I talked to you, that was attached to the courthouse. Same building.

IH: Oh, I see. That's where I was confused.

EV: (Yes). Those days, that house was connected to the courthouse. But after, when (Dad) became a policeman for the county, the county built him a new house. (The old courthouse) was torn down and a new house went up. Now that all happened while I was away at school in Honolulu. That house (later was where) my husband and I lived after the folks, my father died and my mother came up (to 'Ōma'o) to live. We lived in that house for quite a number of years until we moved up to (a) different house. We rented (as) we were (planning) to build, but we never got to build at all, so we lived in a house (which we bought) next to the pavilion (and) beach (at Po'ipū).

IH: Oh, down in Po'ipū?

EV: (Yes).

IH: Oh, you did live down there for a while?

EV: (Yes, we) lived there right next to the pavilion, (in a) two-story house (which was) old-fashioned. I never saw a bathtub like that. Whoever lived in that house before, owned the place and we bought that house and lived there for a while. Then finally we sold (the property) to the county. We gave the house away to (the Kōloa) Missionary Church. And I don't know what happened to that old tub. (Laughs) Pretty big, big tub.

IH: That was right on the beach then, in Po'ipū?

EV: (Yes), right. Not right on the beach, but down near the pavilion, see. It was just the next yard (to) the pavilion yard. People would come for picnics, and overnight. (Many came) over to the house and borrowed all kinds of stuff that they needed, you know, (such as) charcoal, matches, mosquito punk, (chopsticks and) ice

water. It got so that it got kind of on my nerves, because (it) was too much, you know. I didn't mind helping out, but (it) was getting to be (too much). I don't know, people seemed to be forgetting to bring their own things, you know. So we decided to move away, (and) sold the place to the county. The county (is) using (the property) today (for the park).

IH: Were there other neighbors in the area at that time?

EV: At Po'ipū?

IH: (Yes).

EV: (Yes), across from us was this YWCA [Young Women's Christian Association] or YMCA [Young Men's Christian Association] building. And right next to it was the store that George Sueoka (owned), I don't know if somebody told you about him. Right opposite the pavilion yard there's a little store. It's (owned) by a (Mr.) French. He's a young man that had a restaurant down on the opposite side of the beach down at (Kukui'ula). He sold (it after) the hurricane [Hurricane Iwa] came, (which) was all wrecked. And then he bought this little restaurant I'm talking about, that Sueoka had, and it's called Brennecke's [Beach Broiler].

IH: Oh, and so this man French runs the place? But that's where George Sueoka's store used to be?

EV: (Yes), used to be. And Mr. Kaulili, I don't know if somebody told you, but he used to live right near by this YMCA [Young Men's Christian Association] building down at the beach, there.

IH: Would that be Springwater?

EV: (Yes), Springwater [Kaulili].

IH: Oh, he had a home down there, too?

EV: (Yes). Then when the hurricane came, well, they moved up to a property (on the way to Lāwa'i). Further up, across from us, way over. I don't know who lives in that [Po'ipu] house now. And in front of us was a two-story house by some Haoles that lived, and another house owned by the Carras that lived across from us. I don't know if the husband is still alive, but she's dead now. She used to live at (Arcadia, in Honolulu,) for retired people.

IH: Oh, I know which one you're talking about, [Arcadia].

EV: Yeah, she lived there for a number of years, then she died. And she was in charge of the delinquent children, you know, (a) probation officer, or something like that.

IH: Over here?

EV: Yeah. She lived right across from me. Down at the beach. Then no other neighbors nearby. There was a house belonging to the Wilcoxes, but they only came once in a while during the summer.

IH: What about [Abraham] Keli'i Aka? Was he living down there then?

EV: Yes, he was, but little bit further over. Did you interview him?

IH: Yes, yes I did.

EV: Well, I'll tell you something about that fellow. Up at the lighthouse area--I don't know if you know where that (is). (The land) used to belong to (a) Mr. [William Keaumaikai] Bacle, (who owned most of the) land. All those houses where I'm talking about where Springwater lived, down where I told you about the YMCA [Young Men's Christian Association], all that (land) there was all owned by Mr. Bacle. When he died a man by the name of Kahalepuna took over, you know. And through him, he started to sell land. And oh, before that, this Mr. Bacle used to give land away, (for a) dollar. Good size land. Because my father got (a) piece of land from him that way. And at the pavilion, there's a spot there where you have graveyard, you know, (a) cemetery. [Mr. Bacle], (is) buried there. And I don't know how he accumulated all the money (to own) all the land. But sad to say, some of his children just (became) penniless, you know.

Why I'm saying this is because all the land up at the lighthouse area, never used to (have) a road up there. (There) used to be just a little trail (that led) up to huge piles of sand that evidently blew over from across (the bay). There was a beach on the other side. And strong winds used to be (quite windy), you know. And I think all the wind blew all the sand, and built up this huge pile of sand. And below that was a crater. The crater is still there now, and somebody bought the place, and built houses in there. I don't know if you've been up there. You've seen that. That's supposed to be an extinct volcano.

IH: And that was all Bacle's property?

EV: That's all Bacle's. Because when my husband bought land through this Mr. Kahalepuna, whatever his name is, that took over, in charge of Mr. Bacle's land, we bought seventy-two acres for \$5,000. That was in 1930, when (we were) married, I remember that distinctly. And we didn't have money, those days, (as it) was so hard to pay for things, you know. We scraped here and there, see, and started to pay for that (land). We had to borrow money from some Japanese man that my husband knew. And that's how we bought that land, (of) seventy-two acres for 5,000 [dollars], imagine. You can't buy that now. And so, some of the land (we) sold to the plantation because they had cane growing beyond the stone wall that was built many, many years ago.

And they always said that years ago when the warriors had fights and

whatnot, the king from O'ahu would come over and fight the chiefs over here. And they said was from the battles, that bones were found. There were really bones there, you know, all in the sand area there. And when the wind would blow, well the sand would all fly out and you could see all these human bones, you know. You could see the thighs (bones etc.).

IH: So that was supposedly a Hawaiian battleground? Wow.

EV: (Yes). And finally we started to sell land and (many) Canadians bought (land). Finally lots of the sand was just shoved over into the crater. And so they got rid of the sand that way, by dumping it into the crater before people bought, you know, to build (homes) there. So today you have houses all around on the top (along the crater).

IH: But when you owned the property, there wasn't anything there, right?

EV: No, nothing. Just strong winds blowing and sand flying into your face, and (it) really, was so different from now.

IH: So Mr. Bacle had this man, Kahalepuna?

EV: I think is Kahalepuna. Don't quote me. Kahalepuna, Kahale-something. I wish I kept all the notes that we had, then I'd remember all the names. If you talk to some Hawaiians, they would know the names.

IH: Yeah, I think I'll ask Mr. Aka. Keli'i Aka.

EV: Yeah, well how I started to talk about this, because he claimed he owned some of the land. Now it wasn't he [Keli'i Aka, William Bacle's grandson through hānai son, Daniel Aka] that owned, it was his sister, Mary. I don't know if she's still alive today or not, because she moved to the Mainland. He claimed that he owned some of the land, but I don't know. I don't see the connection between him and Bacle. I don't know. Maybe there's some old Hawaiians (who) know. There are not too many Hawaiians, now, you know, that you can go to to ask about things like that.

IH: I was under the impression that Mr. Bacle gave most of his property to his descendents.

EV: Uh uh [no]. Not that I know of. [According to interviewee Aka, several descendants did receive property.] They are penniless today. Of course the daughter, one daughter lived for quite a number of years, (whose) children all went to Kōloa School. And one of the daughters--I taught several of the children in school--one day (her) daughter came up here. And she called me Auntie. (Laughs) And I was wondering how she came to call me Auntie. Well, anyway, she said she was interested in going to (the University of Hawai'i). And I had taught her in school and I was kind of happy that she wanted to go on to school. Believing her, you know. So I

wrote a check for her to help out, and she didn't even go to school. She was going to (the) university, that's right. I called the university to get information if they got her name. They wouldn't give me any information, as they don't give (information) out, you know. And so I took for granted, I believed her and I felt sorry for her and I was happy that she was trying to get ahead, being Hawaiian, you know. So I wrote this check and I gave it to her. And you know what she did? She went and spent it for a friend of hers. Spent it all. I tried to get the money back, (but) I couldn't (collect). So till today I'm that much out. But she's one of the Bacle grandchildren, now, she didn't have anything.

IH: And who was her mother?

EV: Her mother was Leilani Bacle.

IH: And she was Mr. Bacle's daughter?

EV: Yes, uh huh. So now that I know, I don't think any of the Bacle children got any money, (or) any land. [According to interviewee Aka, several descendents received property but later sold it.]

IH: How many of them were there?

EV: I don't know. The family was quite big. They had boys, too, lot of boys. One boy's name was New Year, and what was the other one?

IH: New Year Keawe? [According to interviewee Aka, Keawe has no natural or hānai relationship to Bacle.]

EV: Keawe, I guess so, yeah. Did you interview him? Maybe he would know.

IH: No. But I've heard of him.

EV: But I was kind of sad to think that they didn't get some land, you know. But here he's giving land away for only a dollar to different people. I know my stepfather got (a) piece of land and it ended up going to a boy that came to live with us in our home, after my father died.

IH: What was his name?

EV: George. He went by George Maile [short for Naleimaile], but it was really Kaupiko. His mother was still living here in Kōloa.

IH: Related to David Kaupiko?

EV: Yeah, brother. Own brother. But he went by our name, and I don't know how he went by that. And so he lived with us because he was living with a man by the name of Mr. (Henry) Spalding, right near our home where we lived, where the courthouse was. And he must have brought up this boy from another family, this Kaupiko family, you

see. In the beginning, she [George's mother] was a Mrs. Duvauchelle, I don't know if anybody told you. And Mr. Duvauchelle [a son from her first marriage] is still living now, (was) a (policeman).

IH: That's Raymond Duvauchelle?

EV: Raymond Duvauchelle. With his family and his children, um, his wife just died not too long ago. Well, he is a half-brother of this boy I'm talking about. Well, this boy lived with this Mr. Spalding, that lived in this big house right diagonally away from where we lived. And he remarried a White woman from Honolulu, and evidently this boy George was very hard to control, was petted and spoiled, you know. And he had a Japanese woman to take care of them, cook, and clean house, and take care of this little boy. And he grew up to be quite a big boy. And so when Mr. Spalding married this woman, Barbara her name was, she couldn't control him. She couldn't, he wouldn't listen to her. And he would climb up the mango tree and she would yell for him, you know.

(It) happened (that) my father was passing by and heard this commotion. So he went over to see what happened, so that's how he brought the boy over to our house to live with us. And as time went on he went to high school, my father sent him to Kam [Kamehameha] School and he didn't do very well. He didn't like it there. And finally he went by our name, which was not legal, I mean, you know. [He was not legally adopted but hanaiaied by Naleimaile.] So up to the time he died, he went by our name. So he's buried up at the cemetery up at Kōloa, here. But he is a half-brother of Mr. Duvauchelle. And this boy you mentioned, David (is his own brother).

IH: David Kaupiko. So George ended up getting the property in Po'ipū.

EV: Yeah, he was the one that got this one property through my father. See from Bacle to my father, from my father to George, and he sold it. Who else bought it, I don't know. But that was a huge piece of land, you know. Big, I don't know how he ever got it, whether through olden days where the Hawaiians had, I don't know.

IH: Well, Mr. Bacle was half-Hawaiian, wasn't he?

EV: Yeah, uh huh. How he got the land, I don't know. Now today, you know down at the lighthouse area, there's a lighthouse there, run by the government. They've put a stop to it now, we don't have it anymore. But we used to have men come to take care of the lighthouse there. And stay there. Then finally, I don't know who bought the land, but somebody got hold of the land and built that building there, where these soldiers, or workmen of the government stayed. And then finally it went into somebody else's hands, and that's where the naughty boys are. From Honolulu, they stay there.

IH: Oh, now? Oh. A detention home . . .

EV: Detention home, yeah [Hale 'Opio Kaua'i, Inc.]. And the government I think, yeah, the government wanted a strip of land where the lighthouse is along the seacoast. So they bought from my husband. And we thought, I thought that we would have the first chance to buy it back, but evidently they're not giving us the chance to buy it, so it's up for sale for a big price now.

IH: Oh, and you wanted to buy it back, but they won't give you first choice?

EV: Uh huh [yes]. So, anyway, it's sold now, to some other man that has business in Honolulu. So it's not being used for anything right now, but I understand they want to build later on, because there's no water there.

IH: Maybe that's what they want to build that water tank for, is for Po'ipū area.

EV: I don't (know) if the water would go that far, though. This is kind of distant from here down. Maybe they'll get water from the plantation area, down there. That place there. But you know, the olden days, down in the crater, the Hawaiians used to plant watermelons and potatoes. Oh, great huge potatoes, never saw anything like that.

IH: Sweet potatoes?

EV: Uh huh [yes]. So now it's all filled with houses.

IH: So, wondering in the olden days, even before you lived there, there weren't too many people living in Po'ipū area.

EV: Yeah, not too many, yeah. There was an old Hawaiian lady called Kini that had a big house there just about where the pavilion area is. And all of us in Kōloa that knew this lady would go down there and have a picnic, you know, have our picnics there, and sleep on the ground overnight, and catch fish, and broil, and all that. But after she died, well, I don't know what happened to the land. (It) went to the government, I guess. Well, that was when I was very little.

IH: And how did you get to Po'ipū in those days?

EV: There was a road that went (laughs) behind the Catholic church [St. Raphael's], through the koa sticks, and a roundabout way to get down there. And we used to ride on horseback or wagons, you know. This road that's there now, that's practically new compared to those early days.

IH: So did everyone own horses in those days?

EV: Yeah, lot of people owned horses. That's how we (could) get around.

IH: Did you keep it right in your yard?

EV: Uh huh. And in our place, here, my father was in charge of the pound. Whenever cattle was found astray, you know, they'd bring them in there, and people would have to come pay a fee to get their horses or their cows, whatever is out. And even the place was for dogs. They'd catch the dogs that's wandering around and stow them down there. (Laughs) And people would like to buy them, well, they (sold some) or else they'd get rid of them.

Kind of primitive way of living (in) those early days. Not like the modern days, now. Because we had ice that was delivered and milk that was delivered by the (workmen) from the plantation. Meat and everything, you know. Then those who wanted to raise cattle, why if they had extra land, they'd raise their own animals. But everybody seemed to have horses, and buggies, and carriages, and wagons, you know, to travel.

IH: Do you remember what 'Ōma'o was like when your mom first moved up here?

EV: Well, (laughs) it was kind of a lonely place, no houses hardly. And the kind of houses they built here were very old-fashioned, out of lumber and not painted, (with) iron roofing. In those days, we didn't have the shingles.

IH: Did they have to catch their own rain water?

EV: Yes. I have a stand of cement out (back) there, where a tank had to be put up to get water. And there used to be a stream that came down in the back (valley) here where we got water. We drank water from that (stream) from the mountain, you know. Long years ago. And talk about goldfishes. I never saw goldfishes in my life, nowadays, like those days. Just all colors, I don't know where they came from. And just (plentiful) in the stream down here. My mother used to raise Moscovy ducks down here, and plant watercress, and I think that's the water we drank, that came down this stream. Then after the buildings were all going up and people bought land, well then the government got rid of that (property). I don't know how, now, they started to build tanks. But my father had to build a big tank over here, high up on the cement stands, there. The stands are still there.

Then, of course, there was sugarcane all over the place except this property in the front here. That was the yard for the school, (which was) a small little bungalow.

IH: What school was that?

EV: 'Ōma'o School. My mother taught there. And I was supposed to teach there when I came out. Oh, and I dreaded to think that would be the place for me, to go, to teach, and luckily I went to Hulē'ia, on the other side. And then the man who was in charge of the schools here,

the superintendent, was a Dr. [Alfred Herbert] Waterhouse that was very friendly with my mother because she worked with him as a nurse. He wanted my mother to go to Ni'ihau to teach, and then when I came to be a teacher, he wanted me to go to Ni'ihau, (but) I refused. I didn't want to go. (I) can't speak Hawaiian. All they do is to speak Hawaiian there, you know. Now, it's a little bit more modern, and some of the children have gone to Kamehameha [Schools]. I think some of them have returned and came back here to teach. So this area in front, here, was all (bare and not used) for many, many years. The school was (closed). Then they got rid of that and the children all had to go down to Kōloa, and the roads were all muddy when it rained. Oh, muddy, muddy, muddy. And kind of naughty children. Puerto Ricans, you know. Lots of them were living up here. But when I came up here to live with my mother, my father always had a horse for me to ride. And the horses knew where they could get barley, so they always kind of raced home, you know, but coming up was different.

IH: So you used to ride horseback from here to go to school to teach?

EV: No, no. (When I went) to (Kōloa) School.

IH: Oh, just to go to school. Oh, that was nice. So the other kids must have been all muddy then, by the time they got to school.

EV: Oh, yeah. Terrible. Muddy, the roads were terrible. But I think, when you compare those days, and now (it) is so different, it [was] a lot more fun, you know.

IH: So, your mother did all sorts of things then, yeah? She homesteaded this place.

EV: She really worked hard.

IH: She taught across the school, and you also said she did nursing with Dr. Waterhouse. Do you remember anything about that?

EV: That's how my brother and I were educated, by (her) working out with Dr. (Waterhouse).

IH: What did she do with him?

EV: She was like a (children's nurse). Whenever mothers had babies, you know. This was mostly Haoles, not the local kind (of) people, you know, the Japanese, like that. She would be called to go out and stay in the homes, and she'd cook the food for the family, and take care of the mother, and bathe the baby, and all that. That's what she used to do. That's how she earned her money to send my big brother [Wilhelm] and myself to school. And that was many, many years, because that's how she sent me to boarding school in Honolulu.

IH: Do you remember Dr. Waterhouse?

EV: Oh, yes, very well.

IH: He seems---everybody seems to talk highly of him.

EV: He was, I think the only doctor that time, here in Kōloa, for many years. And Doctor, afterward, became our superintendent of the schools, here, plus his doctor's work. And then he built some rooms next to the church [Kōloa Missionary Church] that we have now, for his hospital. And where the kitchen is now, that used to be his operating room. Small. Uh huh.

IH: And what church was this?

EV: That (was the) [Kōloa] Missionary Church, right down here. When you go down to Po'ipū, on the left side. Right opposite the old hospital. Because afterward, he was not the doctor here, some other doctors came to be the doctors for the plantation. But he, he had lots of money, you know. He was able to (accumulate) lots of land (right in Kōloa town, all handled by Bishop Trust).

IH: What was Dr. Waterhouse like, personally. I mean you folks were good friends with him.

EV: I felt he was a very kindly man. Very soft-spoken and very helpful. He always treated the children without being paid for, you know. And you know, when we had tonsils in those days, (he) had some kind of gadget (which was like a cigar tip cutter). I don't know, have you seen somebody smoking cigars? They used that kind of instrument to cut the tip (off) the cigar. I don't know, it's some kind of gadget that you pull one side and it leaves a hole open, then you close it, that cuts it. That's what he used on our tonsils. And he said, "If you don't cry, we'll give you ten cents. If you don't cry for the other side we'll give you another ten cents, or candy or something."

But when I went to boarding school, I had to go have all of it done over again because all of it didn't come out. (Laughs) I remember that distinctly, because when I was in boarding school, I was little, you know. I was quite young then. And my mother would send food, things to eat, and butter and everything. And I couldn't eat (the things) because I was having this operation on my tonsils. I had to give it all away to the other girls. They made us drink orange juice, and you know (the tonsils felt) raw, oop, it just burned you know. (Laughs) That was the old-fashioned way of doctoring us folks.

END OF SIDE ONE

SIDE TWO

IH: [So Dr. Waterhouse] was very generous.

EV: Uh huh. Very helpful, kind, and jolly.

IH: So is he the one---you said your mother worked with him. Did he pay her or did the people pay her?

EV: I don't know. He must have had the people pay him, and from him to her. I don't even know how much she earned, you know, but she paid for our, my schooling and my brother's schooling. And I had to go without a lot of things, you know. Being a young girl in school, you see everybody (with) nice dresses. You can't have the same thing, eh. And I never dared ask, because I knew my mother couldn't afford and my father was a stepfather and he was not earning very much money. So I understand how parents go without things to support their children.

So I might tell you something, because of that, I joined the Kaumuali'i Civic Club in Waimea after I became a teacher and I was (elected) to the scholarship committee. While there I became quite interested in scholarships. So I offered to donate money, (this is now, that I'm grown up, eh). And I'm teaching and I'm retired. So after my husband died he left me a living trust, so I have extra money that I can spend, so I've used some of the money to help needy families with their children going to school. So nobody knows, I'm just telling you this first, because this is all going to come out with the Alu Like next month some time. They're going to honor me. So I don't know how they got hold of that (information). But I've been doing that for ten years, now, but I've never told anybody about this. And because I had extra money and I was really deeply interested in this scholarship business that I was assigned to in this club. And to raise money they always gave little concerts, you know, and (sold) food and all that, sales to raise money to send some child to school. So when I saw that I remembered about myself, you know, how my mother had worked so hard and I appreciated my mother's work, really. So I thought, gee, these other mothers must have the same kind of thing going through their minds, because my mother had to worry, too. So that's how I thought, well, I have no children, so I might as well spend my money that way, see. So that's how I've donated. So after I'm gone, I'm going to leave some money through the trust for them to continue. I hope people will appreciate it. Because I know, together with my husband, we both worked very hard. We went without a lot of things just to buy land. We bought quite a bit of land all over.

IH: I know you mentioned you had property in Po'ipū. Did he also extend your property up here in 'Ōma'o?

EV: Well, all these (parcels of land) where you see now (were) ours. I helped him buy all the land. And from my place here, my nephew's yard here, on down was four acres, was my own that my mother gave me. And so the trust included that land, together with the rest of my husband's land in his name. So all that, the trust took care of and decided to sell it. And that's how all these homes are going up. So you can see, we both went through a lot. I mean, going

without things, you know. To just work and work and work and earn, and finally he got interested in politics, and that's where he spent a lot of money, too. Paid his way through, not like today everybody gives luau's to raise money to pay for their election, and all that. But my husband paid his own way through.

IH: Oh, yeah? Wow, that was costly, eh.

EV: And he was mayor for six years and he started a fund of educating children, too. That was out of his own salary. And you know, he didn't even join the Social Security, so I'm the loser in a way. (Laughs) You know when you work, you're supposed to pay into the Social Security, he never did. So I never got---I don't have Social Security. Even me, when I was teaching, I didn't take it too. He advised me not to take it, so I didn't take it.

So when I retired, the first---you see, I had shingles, very bad case of shingles. So I couldn't stand teaching, so I just had to (retire). I was hospitalized for quite a while. So I retired. So after being out one year the department asked me to (return). They needed somebody to teach at Waimea High School to teach reading, phonics and all that. So I went back to Waimea to teach. When I went there I told the secretary that, "I'm not going to take Social Security because I never joined."

She said, "Oh, it's compulsory that you join."

IH: Now it is, yeah.

EV: So two years, I had to join. So I don't get very much, I don't get hardly anything from Social Security now. And on top of that, I had to pay a huge amount for Medicare. Today, I'm paying over \$200 a month for Medicare. Because I didn't join, just those two years, there. Those days, the teachers were allowed to buy into, you know, pay into (Social Security) for Medicare. So when they retired they got very little, hardly anything to pay back. So I was the loser that time. But (laughs) well, today I pay big amount for Medicare. Plus my insurance that I take, because (it's) not enough, to pay, in case I get sick. And my husband didn't even take it up. He could have taken it, but for six years he never did. All he got was from retiring from the police force, then he got some money, because they couldn't even join the Social Security, too, those days. So I was kind of set back little bit. (Laughs)

IH: Now your husband, he only went to school up until the eighth grade?

EV: That's right. Only eighth grade. But he took extra lessons afterward, you know, with the principal. And his father refused to send him on to school. I don't know, he never got along with his father. I don't know why. Sometimes I think it's not his own father, I don't know. (Laughs) Because he treated all the other children differently, you know. And the mother seemed to pet him, spoiled him. In fact all the girls all waited on him, so when he

married me he thought I would have to do the same, you know. So I said, "Look, you work, I work, you go get your own towel, you get your own shirt, own pants, underclothes, everything." I had to teach him from the beginning because I couldn't wait on him like his sisters did, you know. Beck and call, they were right there, yeah, to do something for him. But I had to make him change a little bit. But we got along all right.

Then he hated English, oh, he hated English. He couldn't understand why you have to have nouns, or pronouns, and adjectives, and sentences, and phrases, and all that. And I taught him all that, you know. I really give myself credit because I helped him a lot.

IH: To me it seems that you must have had to help him a lot in order for him to achieve as much as he did. I think that's amazing that he went only up to eighth grade and achieved all the things that he did.

EV: But he had a good mind, though, he had a good head, though. He wanted to become an aviator or a doctor, and his father refused to send him to high school. Refused. Funny, I don't understand. He's Portuguese, eh. But the girls were allowed to go to high school. This one that lives down here, she went to high school.

IH: He has a sister that's still living?

EV: Yeah, one right down here.

IH: What is her name?

EV: Lena Yoshioka.

IH: Lena?

EV: Then one down at the beach, Mrs. [Leilani] Souza. The rest have all---oh, there's, he has two other sisters that are senile, in Honolulu, one in the Mainland. The other two, two sisters went to Normal [School], but they didn't finish, I don't know why the father stopped them from going to school. They went one year, I think, and then I don't know. They had to quit.

IH: But they were raised here in Kōloa, also, weren't they?

EV: Uh huh, uh huh [yes]. But he was really petted, though, by his mother, spoiled. But I give him credit, because he really worked himself up to where he could be mayor and people speak very highly of him. And I think I can say I helped him a lot, too, you know. Money-wise, because I'd give him my salary every month, you know, together with his, and that's how we bought land here and there. So, he was able to have a trust for himself, and he made one for me. So he has his will made out, and after I pass on, my trust will go back to him and be added to his. And from that everybody could ask for money to continue education or (help) different hospitals. He has all

that in black and white. I can say he became very successful in spite of not having the best education that others have.

IH: You know, I notice that several of the Kōloa School teachers are from Kōloa.

EV: Uh huh. That's right.

IH: Is that true?

EV: Uh huh.

IH: You, Mrs. [Eleanor] Anderson, Mrs. [Rebecca] Maxey . . .

EV: Maxey, too, yeah. Mrs. [Elizabeth] Schimmelfennig, [Mrs. Maxey's] sister. Some Japanese girls that live right here, they're retired now. Yeah, quite a number, teachers from Kōloa.

IH: That must have made it easier for the children, too, to . . .

EV: To get along, the families. Yeah. You get to know them, and you know, sometimes I look at children now, I forget their first name but I remember their family name because we had so many of them coming along, you know. And then you were able to compare the children from one to the other. I enjoyed my teaching very much, I really did.

IH: Were there any outstanding principals, in your mind, at Kōloa School?

EV: Well, I could say Mrs. [Dora] Ahana was quite outstanding. She was a good principal. She'd come sit in your room and she knows what you're talking about. She'll leave the room and go look for a picture that goes along with what you're teaching, or some poem or some story. And she'll come and bring it to you, and you can continue using that added thought. But the other principals never did that, none of them, I don't remember any other principal that did anything like that. She was quite learned herself, Mrs. Ahana.

IH: So she actually got involved with your classes. Oh, that's nice.

EV: She'd come and sit down regularly and listen to how you (taught) your children, and she'll give you good suggestions, advise, you know. I liked that very much. Not any that would come, sit down, criticize, you know.

Like one I remember distinctly, this is (a superintendent), now, this is for the whole territory. He came into my room one day and I was teaching the children syllabication of words. Dividing words into syllables and getting the meaning from the dictionary. He couldn't understand why I was teaching that. But you know, when we had the spelling bee, my student that was in my room that time he visited me, won for the whole territorial (spelling bee). And I

told him that. I said, "You remember the girl that (was) in my class? You remember that time you came to visit me? What we were doing?"

He said, "Oh, let's not talk about it, let's not talk about it."

He used to be principal at Punahou School, too. And I never liked him, his attitude, you know. They'd come into your room and you could see right offhand. Just read what's in their mind when they come, you know. (Having taught) so long, you could kind of put two and two together sometimes, and. . . .

But I mean to say, Mrs. Ahana was really very, very helpful. You see, I taught under her one year at the school where I first taught, see, that school year. So that's where I got lot of information from her, too. She's very clerical and very, oh, anything she saw, pictures, or poems, and she would collect, you know. And then if she has it there to show you, she used to go right back there and brings it out to you. So that's how my cousin (Eleanor Peiler Tsuchiya), her (Mrs. Ahana's) sister, and I started keeping pictures and poems and all that in our own manner so that we could use and refer that to our lessons when we (taught) see.

And all (this was) burnt up in the fire when the school burned [in 1973]. I suppose they told you about the fire burning, yeah?

IH: Well, I haven't really interviewed any other teachers. Maybe you could tell me.

EV: Nobody told you about the school being burned? Well, I don't know much about how this fire started, but I had retired already from Kōloa. And we heard this news that the school was burning. Everything was burnt. All the old records. People used to always come back to school to look for the old registers, you know, to check up on ages and families. All gone. All gone, everything. And the library with all the beautiful pictures and all the stories that were collected and books, all (were) burned. Just destroyed. Sad. When I left, I left the school a lot of information that I had collected during the years I had taught, you know. All that went up in smoke, too. And you work hard when you collect things, you know.

IH: Oh, yeah, especially over the years.

EV: And I had them all filed, you know, easy to get at. Too bad. Nobody found out how that happened. You know, I hate to say this but, when I compare teachers now and teachers then, (it's) so different. You could see the children learning and grasping things, and they're eager to learn. Nowadays it's not there. I don't know why. And yet with all the teachers with all their degrees and everything, how come?

IH: Do you think it's the method of teaching?

EV: I really don't know. But I can say we all worked hard in those days, went all out, you know.

IH: Did you folks relate the lessons more to everyday life in those days, maybe?

EV: Yes, I think so, yes, uh huh. Plus all extras that we (could) give them, you know.

IH: Did you ever take them down to the beach?

EV: Yeah, we went on picnics and outings, uh huh. Maybe the new methods are entirely different from how---you know when I first came out, before I taught at school, we had to write plans, "I shall do this. I shall do that. I shall do this. I shall teach this." Everything, over and over, you know. Well, they did away with that kind of writing of plans after a while. So you just write down what you (are) going to actually teach. Subject, and how you're going to do it. What books you might try to use, what pictures, what stories, all that, you see, that's up to you. But those old days, oh, (it was) hard work, you know, to write that. "I shall, I shall, I shall." (Laughs) All old-fashioned. I know my mother's plans, too, I used to read hers when she taught up here. Same thing. But I can see a big, big difference. And discipline was not like it is today. There were naughty children, yeah, but the naughty kind, naughtiness, not the kind that they talk about now. And this is coming from down the low, low grades, you know, now. Whether it's the TV or what, I don't know, or mother is not at home and they are at the school, maybe that made a difference, too.

I know we had one teacher, man teacher, who kept one of the boys in from, for something, I don't know. (A) Portuguese, had a big family, and each boy had some work to do at home, see. Maybe the cows, or horses, or pigs, or what(ever). And this particular boy got home late from school. The father came down and he whipped the teacher. Whipped him, (a) man teacher. When I saw that, I felt so sorry for the man. But he didn't do anything, he didn't report him, or you know, he could have. But it shows the kind of people that lived those days, you know, kind of rough and gruff and kind of uneducated-like, you know. Because of what they felt was right, was right, couldn't explain, yeah. They wouldn't take excuses, or whatnot. That was only one instance I remember very distinctly.

And I can say we worked hard, we did all kind of things. We did yard work before school. After school, we worked like JPOs [Junior Police Officers], did jobs on the street there, watching the children. We never got extra pay for that, you know. But now they have to hire everybody to do that. In the cafeteria, everywhere. Really, the teachers nowadays have (an) easy life, compared. We'd have to decorate the cafeteria, decorate the principal's office, and oh, extras.

IH: Were you paid well?

EV: No, no, no, no. You know when we started (it was) \$110 a month? That's all we earned for many years. And when the war [World War II] came on, (we had to go without the yearly increase). So we had to earn the same amount of money, \$110. That's the first beginning pay. Terrible, yeah? Now, today they get thousands of dollars, wow. Well, I enjoyed teaching, though.

IH: I guess that's the main thing, that you enjoy teaching.

EV: And when I hear, when I get letters from my children that are in the Mainland, over here that write and thank me for what they learned, I feel really happy because after all, maybe that shows that I did my part toward helping them. And you get some sort of joy from it. And some of the boys would say, "Oh, you remember we (were) naughty boys." But they weren't that naughty, (the) bad kind that you had to really have them reported to the office, to the principal.

Then we had some nice teachers, some that always would come look at your work in the room. You'd decorate your room with pictures and things on the blackboard. They'd ask you (to) borrow this, (or) borrow that, (but) you (couldn't) get anything out of some of them. I know many times I had to lend things and never get them back, and oh, gosh. But I know, if you like your job, you know, you go all out. You do extra and you get joy out of it. And the children appreciate it, they know.

IH: Okay, one more thing I wanted to ask you about, is when Hurricane Iwa came, was this place affected any? 'Ōma'o?

EV: Hurricane Iwa? You mean the last?

IH: The last hurricane.

EV: Was this place damaged?

IH: Uh huh [yes].

EV: Oh, yeah, my roof was. Not exactly my roof, but I had my heater, on the roof and when the wind blew, it blew it over my roof here and knocked off all the shingles. And then I had a hothouse in the back, there, maybe half of this building. Out in the back there, it just smashed everything. All the pots were smashed, all the walls (flew apart). Oh, and my garage that I had out here, the room that we had for the washhouse out here, it was built in such a way where there (were) walls. The washhouse building, and then the wall that came against this way and around this way. The wind just blew that all out. And the roof all went off, too. And then I had a little storehouse, (which I) had somebody build for me out there. All what's left is just the cement floor and everything in it was all torn away and I don't know where they flew. I had all my craft work, because I used to do lots of craft work at school, too see. All my boxes were labeled, this and that, you know. All (were) gone, everything. I lost everything. My hothouse was terribly

demolished and oh yeah, I had a walkway, right now I have a new one now, with a roof over (it), just to keep the rain from getting down this side. That was blown off, too. So, luckily I had everything insured, so I didn't have to lose so much money.

IH: Were you in the house at the time?

EV: Oh, yeah. Terrible sound. You could hear this thing bump, bump, bump, bump. And at the end of the roof the shingles all flew off. And I tell you I was scared. Oh! And the funniest thing, the wind blew in such a way, it came this way, then it turned and came (the opposite way). So when it came this way was when the little building out there was (blown away), oh, disappeared. I don't know where it went. The roof, walls, everything.

IH: You mean you couldn't even find . . . ?

EV: I couldn't find the things, no. And I had all everything in boxes and all labeled, you know, everything gone. I felt so disappointed because I had kept those things for so many years, and (laughs) whenever I wanted to do something, (like) handwork or something that I wanted to work on, the material wasn't there. I had it all packed, ready to work. I got so discouraged afterward. I had one of my sister-in-laws [Leilani Souza] sitting here, (who) was sitting on the floor. She wouldn't go to bed. She had a dog and I had a cat. So she said, "Gee, I think my dog is going to go after (your) cat." She said, "I think I'll go back (home)."

So she went back down the beach [Po'ipū] where she lives, you see, to take the dog back. She left the dog upstairs in her house. Lucky thing, the house wasn't damaged, but just one little corner of the roof was damaged. So, of course all the trees, (especially the) plumeria trees (were) uprooted. The wind just (pulled them) up, you know. But frightening, oh, my goodness!

IH: So she took her dog home, then she came back up?

EV: Yeah, she came back up.

IH: Oh, so she stayed with you then?

EV: Uh huh [yes]. And she refused to go to bed. I had an extra room there, she could sleep in, but they wouldn't sleep. So they went home early, early in the morning, and the police were there to stop (people) from going down (to) the beach. Lots of looting was going on. (People entered) all the homes, (and) started taking jewelry and silverware, (all while) the storm was going on, they were there doing that, you know. Isn't that terrible?

And Wai'ōhai [Hotel], I heard all the liquor they had stored, all had to be thrown away because it was all covered with sea water. And all the silverware. I heard some of the men, young boys that were hired were told to take this down to the rubbish pile to throw

away. They took them all, and then they found out that they had taken (the loot) home. They were all arrested and fired from their job. Oh, (it) was hectic, those days, it was terrible. Everybody was like crazy, you know.

IH: And then you folks were out of electricity for a while, too, right?

EV: Oh, yeah, and the lines were all down, even the telephone posts were all down, everything was just demolished like. Terrible. Not so bad up here, but down (at the) beach area. And funny thing, the old houses that had old rusty iron roofings, you know, all stayed. And the new houses that had the iron roofs all flew off. (Someone) said the nails that they had were short or not very strong compared to the old nails (which people used) long years ago. Isn't that funny? So lots of people lost, lost quite a bit. It's really sad. All the whole beach area, the whole area (was demolished).

Oh, I had an (empty) lot down (at the beach) there. The waves came in and (washed) all the dirt out and I went down to look at it, and I walked around. I could stand in above (my) knees, the soil had gone that deep, you know. So I had to go buy extra soil to fill in the lot, get my lot up to where it was. It was (an) empty lot. I finally sold it. (Laughs) Oh, and then I had another lot diagonally away from this lot, (which) had a mango tree, and luckily the wind didn't even take the tree away. Didn't (even) uproot it. So now, when it bears fruit, only half the tree has mangoes, the other half has nothing. Isn't that funny? I always depend on that tree for chutney, you know, (as) I make chutney all the time. So I went down the other day and the tree is just loaded on one side. This other side, (no fruit). I don't know why.

IH: Oh, the beach side has nothing?

EV: No, the beach side (branches have) all the fruit. The opposite side (was) just bare, not a single fruit. We can't understand that. Funny, funny, funny. (Laughs) Oh, I pity the (people), though. Whole houses were just demolished. Terrible. Everything in the houses (were) gone, you know. Furniture, clothes, jewelry, whatnot, silverware. The hotels suffered quite a bit, too. Wai'ohai and (Sheraton) hotels.

IH: Well, at least there wasn't any loss of life . . .

EV: And they said when the waves came in there (were) huge waves. Some of them, to hear them talk about it. They stood there, watched just amazed, you know, seeing this great big body of water coming.

IH: Some people stayed down in Po'ipū?

EV: Yeah, uh huh. Now, years ago, we had something like that, but it was very mild compared to now. I know I was staying down at the beach at that time, at Po'ipū. And you know, the water would rise up in the ocean, and come up, and over land, way over land, and then

go out again. And then come back again, like that. And that's what happened at Hā'ena, where the---lots of people (were) drowned, and lots of houses were destroyed. That was (in) 1926. But this one (in the beach area was a) very different kind. Didn't affect us over here as much as it did on the northern side of the island. Yeah, lot of people really, scared the life out of you. . . .

IH: Okay, I think that's all I have to ask. Did you want to add anything else that you might have . . .

EV: No, not that I know.

IH: Okay, then, we'll just finish there then. Thank you.

END OF INTERVIEW

**KŌLOA:  
An Oral History  
of a  
Kaua'i Community**

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