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Title: Yuriko Furubayashi Interview
Narrator: Yuriko Furubayashi
Interviewer: Naoko Wake
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<Begin Segment 4>

NW: Going back to your school days here in Hawai'i, so you were going to two schools, so to speak, one is public school, I assume, I mean Hawai'i, local school, and the other was a Buddhist church school, and I assume that at the Buddhist church school, you had just Japanese friends, right? People who were children of Japanese first generation immigrants. How about . . .

YF: Yeah, mostly Japanese, at the plantation.

NW: Yeah. How about the public school? Did you have lots of different kinds of students with different . . .

YF: Kind of a mix but Orientals, mostly Orientals, and not too many Polynesians, and then some, maybe 10, 20 percent of like Portuguese and Haoles, you know, Haoles. There were, you know, they work in office over there, in Luluna [?], they're top dressed people, you know. They're white people, they're not contract worker, I mean they're born and raised here, kinda, you know? My father hardly can speak English, so he's just a common worker. And those guys are the one that take care, I guess, the whole plantation.

NW: Right, they're the owner.

YF: Around 20 percent, so the kids are going to that school, and then, the rest, maybe 10 percent is Polynesian, Hawaiian, something, but very little, those days. Now a lot of people, lot of Polynesians live there because they have the culture center. They come from Samoa and all over the place, you know. But those days [they] had the Mormon temple but didn't have those, Samoa . . . And mostly Oriental, Oriental, but maybe 75 percent Oriental, but . . . and that Oriental, half of them, not half, were out six, 80 percent, maybe half would be 40 percent, so maybe 50 percent Japanese. From Okinawa, that's still Japanese, right? And the rest, the 40 percent, are Filipinos from the Philippines and some of them have wives and a family because I used to go to school with those Filipino family, you know, the kids, the ones that married, but there were a lot of single ones, Filipinos. I don't know when they came but you know, later than my father, I guess. Single, they are not married, and they lived in a plantation, you know, two men here, and two, around four of them in one house, you know. They provide house because right in the back of our house was Filipino workers.

NW: How about Chinese, did you have any Chinese students at school?

YF: Very little. Very little.

NW: But they were there, a few.

YF: Yeah, you know, funny thing, the Chinese came as a contract workers, I'm sure. But they came before my father had came, most of them. And at that time, I guess Chinese were coming, but they weren't contract workers, you know, they come as a business, or, I don't know what they come for but they come. And most of them, very little Chinese remain, they come as a contract workers, but they don't stay on the plantation, I don't know how long they have to stay, you know when [it was] time for them, maybe five year contract, I don't know. When it's over, they're not going to stay here on the plantation.

NW: Huh. They go back to their country? Or they move to elsewhere?

YF: No, they never go back to their country. But they, if they stay on the plantation, they um, work elsewhere, or, no they cannot stay in a plantation house, but they still around there, they have a little store, or they're business-minded, you know, Chinese. Like Japanese, they come as a contract worker and probably, like my father, you know, they end up working for the company until the company dissolved. But Chinese, they don't stay in a plantation.

NW: They move on to something else.

YF: They go in Honolulu and sell monapua, you know? They make something and then sell. Very enterprising, you know, Chinese. I guess that's what they did in China. But, you know my father then, they, either they work in a farm or they work some place. They are, their parents weren't selling manopua, they weren't selling vegetables on a street or stuff like that.

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