

Oral History of Robert Wong & Charles Wong

Manoa Chinese Cemetery

Today is Saturday August 21, 2021 and it is 11 in the morning. We are located at 3273 Keahi Street. We are here to record the oral histories of Robert Wong (RW) and Charles Wong (CW) and both are associated with the Manoa Chinese Cemetery located in the back of Manoa Valley. My name is Harry Spiegelberg (HS) and I am on the Board of Directors of Malama Manoa. My kuleana is conducting oral histories of interesting people associated with Manoa Valley. What is shown below is what was told to me by Robert and Charles. The Chinese words used are from the Cantonese dialect.

(HS) Before we get into asking about the history of the Manoa Chinese Cemetery, I will ask both Robert and Charles, 'When did your family arrive in the islands, where did they come from and where did they live?'

(RW) Regarding my family, both my mom and my dad were born in the islands. My grandparents were from China in a village called Nam Loong, Pun Sa. They arrived here in the mid-1800s. My grandfather was an importer-exporter for the kinds of things that are sold in Chinatown. Basically, my grandfather was the manager for a Spear Flower company in Chinatown. My father worked for the mortuaries and cemeteries for a number of years. In 1970 he was hired by Yin Tai Lum who was the superintendent for Manoa Chinese Cemetery to be the caretaker of the grounds. My background is that as a young boy when my father was the caretaker at Manoa Chinese Cemetery I assisted him in taking care of the grounds.

(HS) Are you saying that he and your family lived in Manoa Valley?

(RW) No, we lived in Kalihi. At times we lived in Manoa because we had our dogs at the cemetery. In 1980 there was a picture of two dogs running around the cemetery in the Sunday newspaper.

(HS) Let me ask the same questions OF Charles, "when did your family first come to the islands, where did they first live, and what did they do when they first arrived"?

(CW) On my mothers' side I am a fourth generation Hawaii resident and on my fathers' side I am first generation. Originally my mothers' family is from Chung Shan Kwangtung Province in China. Then my great grandfather Dr. Sun Yat-Sen came here in 1879 and he was preceded by his brother, Sun Mei in 1871. They came to Hawaii because their uncle, my great grandmother's brother had come here even earlier bringing my great grand uncle here first in 1871 and then my great grandfather came in 1879. They were not born here, but they grew up here with maternal great grandfather's brother, Sun Mei. He went to school at Iolani for three years, graduating in 1882. The school then was known as Iolani College. He also went onto learn at Oahu College which is now known as Punahou for at least one if not two semesters. This became a problem because he wanted to become a Christian. For Chinese to convert to Christianity is like a rebellion against your culture and becoming westernized. His brother was enraged because he wanted to convert to Christianity, so he was sent back to Hong Kong with hopes that this would prevent his conversion. When Sun was in Hong Kong, he sought out the Congregationalist Mission. This turned out to be Punahou or Oahu College at the time which had ties to the Congregational Church. He was the second convert and made this conversion with the help of the Reverend Charles Hagar from San Francisco. That is the story of my mother's family with a very close

history to Hawaii. This was not only on Oahu, but also on Maui. Sun Mei, his brother, owned a huge ranch in Kula that stretch from the top of the mountain of Haleakala, all the way down to the ocean in Kamaole which is between Kihei and Wailea. The Chinese nicknamed him "The King of Maui". Obviously, he wasn't a king, but because of his vast land holdings they named him the "King of Maui".

(HS) Robert, please tell me about your siblings, cousins, aunts and uncles in Hawaii today?

(RW) My father had seven children and I am the only son with six sisters above me, so I am the youngest. Of my six sisters only two are still living. Number four and six sisters are still living. Both parents also have passed away. As for me, my cousins all helped my father tend to Manoa Chinese Cemetery back in the old days. We helped maintain the grounds and helped with the burials. We also did disinterment's if a family needed the remains removed, cleaned and transferred to another cemetery or shipped back to China.

(HS) How about you Charles, tell me about your extended family that is living today.

(CW) I have one older brother. My father has passed away and he is buried in the Manoa Chinese Cemetery and my mother is still living at the age of 85.

(HS) Can you paint us a picture of your early childhood?

(RW) Growing up in Kalihi in the 1960s, just running around the Kamehameha Housing area with friends and family. In those days it was not uncommon for people to not lock up their homes. People were trusted and people wouldn't come into your home. When I was punished and my parents thought I was sleeping, I would go outside and play with my friends in the middle of the night, lighting newspaper torches and then sleeping on someone's porch. As generations progressed things got worse and worse.

(HS) Leading on from that we will continue on with Robert. Tell us about your education.

(RW) As for my education, I started out at Kamehameha Pre-School, and to Kalihi Kai Elementary School and then Kalakaua Intermediate and then graduated from Farrington High School.

(HS) Why don't we continue on with those same questions with Charles. Paint us a picture of your early childhood.

(CW) I grew up in Waialae Iki and remember walking all around the area. We had a house on the lower part of the ridge and we would walk down to Kahala Mall, go to the bowling alley and McDonalds. We would also walk in the other direction to the Aina Haina Shopping Center, just walking all around the neighborhoods that were within walking distance.

(HS) Tell me about your education.

(CW) I went to Punahou, although I did not graduate from that fine school. I finished up the final years of high school at a private Catholic boarding school on the mainland called Woodside Priory in Portola Valley in California. I guess when you go away from home you become more independent.

(HS) Did you go on and earn a Bachelor's Degree?

(CW) Oh yes, I went on to Occidental College in Los Angeles and earned my Bachelor's Degree. I then went to the University of California, San Diego, and earned my Master's Degree. La Jolla is a beautiful place.

(HS) Robert, tell us about your work experience after graduating from Farrington High School.

(RW) My experience growing up was working with my father at Manoa Chinese Cemetery assisting with the maintenance and upkeep of the facilities. I also had a newspaper route and sold newspapers on the street corner. I was the district champion with the newspaper company three or four times. I also started to try attending college, but at the time my father was already elderly and he wanted me to carry on the family tradition at Manoa Chinese Cemetery and with the mortuaries. That is where I directed my energy.

(HS) How about marriage and children.

(RW) I am not married and have no children.

(HS) How about you Charles?

(CW) I am still single, but I may get married soon.

(HS) Good luck to you. What activities and hobbies do you enjoy outside of work?

(RW) I loved to play sports that I did a great deal when I was young. I also did drama classes acting in school. I also did a lot of working with my dad at the cemetery.

(HS) How about you Charles, what did you do for hobbies and activities?

(CW) I do a lot of traveling. Up until Covid I did a lot of traveling, but that has been put on the side for now. I think this is the longest period that I have not traveled.

(HS) Was this work related or for pleasure?

(CW) I would say part pleasure not related to my work. I have lived in Hong Kong for over twenty years, I have gone back and forth from Hong Kong to Honolulu. Hong Kong is a great place to live because it is in the center of Asia and within four hours flying time you can be anywhere in Asia.

(HS) What would you say is your greatest accomplishment? Charles, can you noodle that around?

(CW) I always had a dream to build my own home and I have done that. I really enjoyed it. I think there is a lot of satisfaction in building your own dream home. My greatest accomplishment is still continuing that has to do with the values and culture my father taught me from a young age. This has to do with upholding family values of my Chinese culture, and passing it on to other Chinese who have long forgotten these things in their lives. I consider myself the main curator in the Manoa Chinese Cemetery, so I often walk around the cemetery and find people tending to the graves of their ancestors. I will ask if they have any questions, typically during the month of Ching Ming. I act as a consultant and people will

call me to help with their Chinese culture and how to do certain things with family funerals and upholding Chinese cultural things. Before my father passed away, I promised him that I would continue to uphold all of the Chinese traditions that he had taught me. My father passed away almost 20 years ago and I am still continuing my promise to him. If I didn't enjoy it, I would not be doing it.

(HS) Getting into Manoa Valley, neither of you live here, but you both have a strong connection due to the things you do with the Manoa Chinese Cemetery. You both must have long-term memories of the valley. What do you think makes Manoa special?

(RW) I think that all of the Chinese families that are buried in the cemetery going back to 1851 make it special. This is due to the acts of the entrepreneurs who lived in Chinatown. They came here back in the 1800s to do what they call Ton Heongl Sen which means the Sandalwood Mountains to work and send money back to China to their families. When times became rough, they formed societies and organizations to bring the Chinese people together. Other people didn't think that the Chinese assisted themselves much with other nationalities very much. Basically, they were ousted in a sense. With their cheap labor they brought together the societies and clubs. They were making merely about \$2.00 a month, so it was quite difficult for them. What some of them did to help with their meager financial situation was to gamble. Many of them lost their wages. As a result, many ended up in the mental hospital that was located on School Street across from Lanakila School. Some of them ended up committing suicide, but others ended up working even harder and longer hours to make things better.

The entrepreneurs ended up going to King Kamehameha III and asking if they could buy some property. The King told them to go to certain families in Manoa Valley and ask if they could buy a parcel of their property. Back in those old days a parcel of property was only about \$10.00, although then that was considered a lot of money. They talked with people in Manoa and this was around the time that Lum Ching was the Feng Shui master. What he used to do was hang around Chinatown and do what they call Feng Shui, the water currents and the wind. And he came up to the valley and looked across one of the terraces at the knoll at the back of the valley where the cemetery is today. They walked up there and they had this instrument called a Lo Pan that helped measure the contour of the earth and how everything was structured. He thought that many people around the world would come and visit this area. These would be visitors as well as birds and over these 170 years since Manoa Chinese Cemetery has been in establishment. People still come and visit.

(HS) We will now get into the meat and potatoes of what we came to talk about, Manoa Chinese Cemetery. You said that it was established in 1851. My next question was going to be why in Manoa and you already described that. They thought it would be a watchful dragon in the valley. We all know the name is Manoa Chinese Cemetery, is that the official name?

(RW) It is called Lin Yee Chung Hui, which means united in righteousness.

(HS) How many acres does the cemetery contain?

(RW) It has nearly 28 acres.

(HS) Was that purchased all at one time or in increments?

(RW) It was put together by increments in parcels throughout the years from the 1852 to 1896.

(HS) I did an oral history of a woman by the name of Rosie Romero. She had a Filipino father and a Japanese mother and they lived in the back of Manoa raising various crops. When I was a kid growing up right here, my brother, sister and I and other kids in the neighborhood, would walk through those farm areas to Manoa Stream and go swimming. Undoubtedly, we would have come close to if not walking in the cemetery. Eventually when Rosie's father became too old to cultivate the land, he sold it and perhaps some of that land became a part of the cemetery.

Of the acreage at the cemetery now, how many plots are there both used and unused?

(RW) I would say that there are close to 8,000 total plots. Of that total there are perhaps 200 plots available for sale.

(HS) This is a very personal decision by the families, but when it is time for their loved ones to be committed to the ground, what percentage are cremated and what percentage are buried?

(RW) Back in the 1980s to the early 2000s, burials as a choice were diminished significantly. This is because the cost of cremation was so much cheaper than burial. Also, with cremation there is more space in a certain family plot to prepare for more family members.

(HS) Of a typical plot in Manoa Chinese Cemetery, what would the cost be today?

(RW) It would cost the family approximately \$12,000.

(HS) If cremation was chosen, there would be the need for a vault for the burial urns to be put into.

(RW) Today the vaults are made of polyurethane which stands up to the weather better being the rain, so they did away with concrete vaults. They did away with the concrete vaults in the early 1980s at Manoa Chinese Cemetery.

(HS) When a family buys a plot in Manoa, is perpetual maintenance included in the cost?

(RW) At the present time we are trying to implement perpetual care, but up to this point we are having a tough time keeping up with the cost of caring for the grounds of the cemetery. Over the 170 years that the Chinese families have been using Manoa Chinese Cemetery, they have not been burdened by the perpetual cost. Quarterly or twice annually fees to maintain the cemetery were never established.

(HS) Somehow the grass gets cut and other parts of the cemetery get maintained. Where does the money come from now to do that maintenance?

(RW) The selling of the grave plots and the burial fees provide those funds. Those funds are accumulated, but at times the amount needed is pretty slim. As the number eventually disappears where the cemeteries go bankrupt. An example of this is Sunset Cemetery in Pearl City.

(HS) Years ago I had a client who had family members buried there and it was a real mess with very little maintenance.

(RW) Some of those families have hired me to dig up some of those remains and rebury them at Hawaiian Memorial Park Cemetery on the windward side of the island.

(HS) Oahu Cemetery was established in 1844. This is where my family has a family plot. My grandfather was the first to be buried there in 1927 and to my knowledge, at that time there was already established perpetual care. They do a nice job, although I went up there a number of years ago and found the grass wilted. I ended up digging up the weeds and planting new grass. I go up there every few months and water the gravesite giving it a good soaking. A few months ago, I went up to pay my respects to the family and check on the conditions of the grass. I found that most of the area around us was yellow, but my family plot was nice and green.

(RW) In Manoa we don't have to worry about that because as you know Manoa is known for the rain it gets most of the year around.

(CW) You had a comment about the differences between burial and cremation. I wanted to add a bit from what Robert has said. Chinese have two traditions. One tradition is body burial because they believe in Feng Shui. With the burial the alignment of the body is very important in the grave. The proper alignment can act as an antenna and pick up the energy in the earth. The head should be pointing toward the mountains and the feet toward the ocean. The energy runs from the top of the mountain to the ocean like a vein of energy. Proper burial is considered very important. Good Feng Shui is thought to be auspicious for the family and the descendants. What scientists have found out that there is a connection between the mother's body and that of the baby. There can be some distance between the mother and the baby and when the baby cries the mother will lactate. We come from our ancestors and we have a connection with them even though they are deceased. That is the belief of the Chinese, if the bones of the body are buried with good Feng Shui, it picks up the energy or the Chi. This kind of good energy gets passed down to the descendants. What this portends is that not only will the family be prosperous, but propitious as to how many descendants there will be. That is the whole idea regarding the proper burial of the body.

The other tradition is from Buddhism. Buddhism believes that everything is impermanent and so you shouldn't have an attachment to the body. Due to this thinking the body will be cremated and then in temples there is an ancestor's hall with the ancestor tablets or spirit tablets. Behind the spirit tablets there is a space, like a cubby hole for the urn and so the urn is placed in this space behind the spirit tablet. Then the priest prays for the repose of the spirit. That way the spirit will receive the prayers and the blessings. Those are the two traditions. There is a crossover. Most Chinese are Buddhists or they were and so which one do you believe in more. That determines the kind of arrangement you choose.

(HS) That is very interesting. Let me tell you about an experience I had when I was young, maybe six or seven years old. This would happen typically on a Saturday or Sunday morning. There would be a parade or procession coming up the valley with a band and fireworks. Yes, this was a funeral procession from town maybe from the mortuary to the cemetery in the back of the valley. My question is, does this tradition still occur? I don't hear these sounds any longer on the weekends.

(RW) It all depends on the family and how trans-traditional they are. There are many Chinese families who have converted to Christianity. Most of the families that are buried in Manoa still follow the Chinese tradition. The only bad part that goes on is the Chinese priest and his musicians that will be blowing the Chinese Trumpet. When the group leaves the mortuary, the musicians will be playing and

then they stop. But as they get closer to the cemetery they start playing again just before entering the cemetery grounds. Back in the old days they hired high school bands and sometimes the Royal Hawaiian Band. When the parade got close to the cemetery the people would exit their cars and the band would lead the people up to the gravesite with the Chinese priest. The pall bearers would carry the casket up from a carriage or hearse.

(CW) There used to be a Japanese lady who lived right near where Manoa Marketplace is today and she said when she was a young girl, she saw the funeral procession with a horse-drawn carriage. She saw the mourners, who could be professional mourners who were paid for their services. They would all be dressed in white, throwing paper money, some of which is in the form of gifts. That also is part of the Buddhist tradition with the circular disks known as Kai Chin. It is thought that this giving of money represents giving permission for the funeral procession to continue on to the gravesite. Sometimes it is thought that if enough money is not given, the hearse or horse-drawn carriage could stall until adequate money is provided.

(CW) When my father passed away my mother told me that because he was a newcomer to the Manoa Chinese Cemetery, he would be bullied by the other spirits and it was like he was the new kid in school and so we had to burn lots of paper money at my father's grave site. My father could give it to the other ghosts to help make buddy buddy with them.

(HS) Robert, you have told me that your family goes back quite a while at the cemetery. Charles, how did your family start here?

(CW) That is a very interesting story. Back in 2001 my father was in poor health and we had known for many years an old family friend by the name of Jimmy Chong. How we knew Jimmy is that the Sun Yat sen statue in Chinatown would be revered by the Chinese community three times a year on March 12 which is the anniversary of his passing. This would also happen on his birth date of November 12 and on the starting date of the revolution which is on October 10. We would always see him putting lei on the statue. He had lei in one hand and a camera in the other hand to take pictures of the participants. When we sat down to lunch, he gave me his name card that had his name and the name of the Manoa Chinese Cemetery and the Lin Yee Chung Association which is an eleemosynary or nonprofit organization. I said that that was a very old cemetery and asked if there were any plots left and he said oh yes, there are. He gave me the name of George Young who was the person I needed to contact. We contacted George who was the president at the time and got to know him. We went to the cemetery and saw that where the Grand Ancestors tomb was buried there was an open space. We told George that we were interested in buying a plot at that location. At that point he was quite abrupt and said that it was not for sale. You can look at other locations, but that one is not for sale. What we ended up doing is buying two plots at Hawaiian Memorial Park in Kaneohe. Later George called back as we had known him for many years. He said that he had something in mind for us, wanting to sell us two plots in Manoa. My mother replied very respectfully, saying that we had already purchased two plots in Hawaiian Memorial Park. That was the end of that conversation, but a few weeks later he called again and said please come to meet me at the top of the cemetery. He had a red Subaru and he would be waiting there. Please come and meet me at this time on this date. On the prescribed date and time, my mother and I met him and he said he had something he wanted to show us. He said this is my plot and I want you to have it. It was a very desirable location in the cemetery. My mother was completely shocked and said what do we do? I told my mother that I thought he would be offended if she refused his offer. My mother turned to George and said OK. My mother is a granddaughter of Dr. Sun Yat sen, and this association would give great

historical value to the cemetery. George said that he and the cemetery would be very honored to have a descendent of Sun Yat sen buried there. It was thought that when it was my dad's time he would be buried there and then later when my mother passed away, she would share the plot with my father. This is what George wanted and it was about March of 2001. George invited us up for Ching Ming in that year and George passed away in February 2002. I did not know that George had passed away, only finding out from an article on the front page of the newspaper. The article said that the cemetery did not want to continue the Ching Ming ceremony or celebration as he had made it. And then it talked about George Young passing away. I took the newspaper to my mother and showed it to her. The article said that George had passed away from cancer. When he sold us the plot he was already dying from cancer. I asked my mother if she could give away her plot if she were dying? My mother said that would be impossible. He most likely did it because of the strong relationship of my family to Sun Yat sen. What my mother said about George that he passed away when he was in his early 80s. He had sort of a baby face. She said "look how pure and innocent George's face is. He is unstained and uncorrupted by the world. He is such a pure person to be able to do such a selfless act." But he had a request. His request was that he wanted a statue of Sun Yat sen placed in the cemetery. It is kind of an odd request. We answered him by saying that this was not exactly appropriate. And then what happened was he had asked me to communicate with his brother about the donation of a monument to the cemetery. So, I was in communication with his brother as I had his telephone number. My father passed away shortly after George died in February Of 2002. On the date of his burial, I saw Jimmy Young up at the Grand Ancestors and I said hello. He had a level key chain, as he was an architect. He put the level key chain on the Grand Ancestors Tomb. He said look it is tilting forward like this. He went on to say that this was a problem with really bad Feng Shui. This is a problem that needs to be fixed. He said that they did not have the funds to fix the problem. I went on to speak with him and said that George had asked that we donate a monument to the cemetery. I said that I wanted to make good on my promise. I said to Jimmy that I would donate the renovation of the Grand Ancestors Tomb. So, Jimmy designed a new façade for the tomb in order to correct the problem. We started the project and Sam Luke Jr., who was the president of the association at that time, was very excited about this situation. After I had completed the donation and the installation of the new Grand Ancestors Monument was completed, Sam Luke asked me if I would like to become a trustee on the Board of Directors. The Lin Yee Chung Association needs younger members to become members and with people who are passionate about the cemetery and who would like to help preserve the cemetery and maintain the facilities. He asked me if I was interest in that offer and I said that I was very interested to be involved. That is how I became a trustee in 2007. I still am on the Board of Directors and am now the president since 2017. Robert grew up with the Manoa Chinese Cemetery, I didn't, but I am very passionate about the area and the facilities and its mission. It is a very special place and I hope that it will be preserved for future generations.

(HS) You would know this as president, that it is my understanding that Malama Manoa donates a modest sum every year to the Manoa Chinese Cemetery.

(CW) Yes that is true. This helps us maintain the grounds and another time Malama Manoa donated I believe \$3,000 to help us publish a book. The book is to help preserve the history of the association and the cemetery.

(HS) What is the status of the book?

(CW) I think that all of the contents are all there, but perhaps it needs some revision. We also need to find a publisher to publish a certain number of copies. We also want the reference parts of the various

libraries to get a copy. That will help preserve the history. I think we would also place the book on a web site.

(HS) When families come and they need a plot when they have lost a loved one, is there any one particular mortuary that the Chinese use or it across the board?

(RW) It is really across the board. Back in the old days my Godfather who was the Vice President of Borthwick Mortuary. Borthwick was known for having many Chinese burials. As a result, many of those came to Manoa Chinese Cemetery for the burial. Nuuanu Mortuary was the second that was very involved with the Chinese community and often they chose Manoa for the burial. As the years went by the use of Borthwick diminished and a lot of people were doing business with Nuuanu Mortuary, but still doing the burials in Manoa. Most of the other mortuaries contact us when they are interested in burial here. In these instances, often the families already own a plot here and they will contact me to set up the arrangements for the burial.

(HS) Is it traditional to serve food and other refreshments to the mourners after the burial?

(RW) Basically, before the pandemic, the families would host a meal at a restaurant. Often it was traditional to go to a Chinese restaurant. Sometimes they would host this get together at the mortuary on the lanai and would serve Dim Sum delicacies. At a restaurant they would serve a five-course dinner. Chinese call this Chuk Pun. Each tray would have a brown package with an orange inside and a red envelope called Li See with ten cents in money.

(HS) When I was a kid we would go over to the cemetery and find an orange, Manapua and the paper money on the gravesite. We would be tempted to take the orange and Manapua, but we never did. We were afraid that the spirits would get us. Do they still do this tradition?

(RW) By the time you arrived at the grave, the spirits had already eaten the food item. What would typically happen is that the neighborhood animals would eat the food. They do what is called Bai Saan . The family also visits the grave on their birthday. I tell the families these days during the Covid 19 problems to do their celebrating in their home instead of at the grave site. This is often performed on the 100th birthday of the deceased.

(HS) I know that there has been an annual tradition to go to the grave site and clean the headstone. Is this tradition still done?

(RW) This is called Ching Ming Dan. This is the time when they clean the head stone and cut the grass and make the area positive again. Manoa Chinese Cemetery though has been known to cut the grass around the family plot. Back in China and Hong Kong the plots are not taken care of, so the families would have to cut a pathway up to the gravesite and do the maintenance of the area, sometimes even painting it. At our Manoa facilities every year I would go to the main areas and pressure wash the grave stone and sometimes even paint it.

(HS) Would you use an electric or gas pressure washer to do the cleaning.

(RW) We use a gas-powered pressure washer, because they are more powerful and do a better job of cleaning.

(HS) That is all of the questions I have. Can either of you think of anything that we have missed that is critical for people to know about Manoa Chinese Cemetery?

(RW) No, but it is critical for people to know that we are having a difficult time financially sending out letters to people to get donations to help. We don't want it to get to the condition of other cemeteries like Sunset Cemetery in Pearl City and Honolulu Cemetery on Nuuanu Avenue. They try to get volunteers to work to keep them going.

(HS) If you send out letters regarding donations to residents in the valley, I think that you would get a pretty good response. If I received such a letter, I would be happy to donate, as the Manoa Chinese Cemetery has been an important part of my life. As you see from looking off of my lanai, I view the cemetery constantly. People living in the valley are very proud of how it appears and I think would contribute to its appearance.

More typically the Association should seek out a professional fund raiser to raise the funds for the maintenance of the Manoa Chinese Cemetery.

(CW) How about Malama Manoa. Would they be willing to donate?

(HS) As we have said, Malama Manoa annually send funds to the cemetery. I can't speak for the entire Board of Directors, but I think they would want to be a part of an extended effort to maintain the cemetery.

Before we close, I want to say that, as you are well aware, there is another cemetery in the valley and this is the Kawaiaha'o Manoa Hawaiian Cemetery located in front of Manoa Valley Theater on East Manoa Road. They too rely on volunteers to maintain their facilities and grounds. They have both marked and unmarked graves. This cemetery dates back to 1823. Despite just 37 headstones, there are at least 169 burials there. Most are marked with natural features known to family members. This is why rock groupings and boulders; trees and shrubs should be left in place. Kawaiaha'o Church is in the process of organizing their annual refurbishment event. Those being contacted are family members, one of which lives across the street. It is important that the tenant Manoa Valley Theater honor its commitment to clean the yard. Malama Manoa has also been involved in this event.

Robert and Charles, I want to thank you very much for making yourselves available for this interview. I have learned a great deal about the Manoa Chinese Cemetery. I have had the Wong families on my oral history list for a long time. I understand that the Wong family is associated with Paradise Park as well as with Manoa Marketplace and I hope to record their oral histories as well.

Thank you again for your time and effort.

