

KALAPANA ORAL HISTORY PROJECT

Interview: Virginia Kawehi Waipa Enos February 27, 1988

by Mary Miho Finley

place: in my car, Kea'au Community/School Library Parking lot
(It's raining so we've got the windows rolled up almost all the way. Cramped and at times stuffy.)

M: I wanted to review a little bit....Let's see you were born on October 18, 1918. You were born at Kaimu?

K: Yes.

M: But your family was living in Pahoa then?

K: No.

M: You were living in Kaimu then?

K: Yeah. I was born there later my father went to Pahoa for a while, then we moved back to Kaimu.

M: To the same place?

K: When you come to think of it, I don't remember going back. No, I think the Pahoa was before we moved on there. But I know where I was born there, at Kaimu. Then I know I had to go to Pahoa because I went there for year of schooling there. I don't know if it's kindergarten or first grade, anyway. then we moved back to Kaimu, then I went to school there till I finish school there at sixth grade. I was born there I know because on my birth certificate has "born at home". They didn't go to the doctor's that time.

M: so your whole family all the kids were born at home?

K: Yeah.

M: so when you moved back to Kalapana, you went to school there,

K: finished sixth grade, then I went to Kam School for a year, seventh grade. Then I came back, I went to St. Joseph for one year. And I couldn't go back to school because my parents couldn't afford. But I didn't think about writing back to, you see, I could have had a scholarship at Kam School. Because when I went there, they said if I was coming back. I said no. "Well, If you change your mind, we give your a scholarship." Just get your clothes and then you work your way." But then I was homesick. I just wanted to see Honolulu, what it looked like. So I went to the school. But it's good. I didn't think when my parents couldn't send me to St. Joseph again after they, you know, just finishing eighth grade, I should have write back because I wanted in the worst way to go to school. At least high school. But I didn't think about it. So I didn't go school, I had only eighth grade.

M: What did you do then?

K: I stayed home, then help my mother weave mats. So I never did go out and work. I just stay home and help her weave mats and basket, all lauhala work.

M: That was what you did almost

K: All the time until I got married.

M: Did you get to go out and play with other?

K: Oh, yeah, we do. We used to go Kalapana. We used to go with the priest used to take us to Hilo to play volleyball and basketball. Used to do a lot of that. Basketball. Softball I used to play.

M: Softball, too. Oh, you played all? Was that like a Kalapana team against a Hilo team?

K: Yeah. He used to take us, all the Catholic girls, our Catholic priest that built that church down Kalapana and painted.

M: Was that Father Evarist?

K: Yeah, he took us to challenge different teams in Hilo.

M: Did you play regularly?

K: Only when certain time, like when the league is open. Like we play against the Haili girls and, you know, that's not steady all the time. Just once in a while he take us to play.

M: What were some of the other teams you played against?

K: We played the Hilo team, the Honoka'a, but that's more church. You know he'd get the priest to arrange a team and we'll go and play with them.

M: so did you spend the whole day when you did that?

K: No, that we usually play in the evening. During the day, everybody stay home and uh,

M: So did the priest have a car?

K: Yeah. So that was the only way we would go out and play different games with his help.

M: Did the Protestant Church have sport teams?

K: No, no. Just the Catholic because he was athletic. See when he made his hall, too, you know, because those days he had to take care of like they are now. He had to take care of Volcano, Kea'au, Pahoa and Kalapana. Once in a while he'd go there. He

had another priest, I think. But he used to be here, too, so it's like just like every other Sunday is Mass.

M: I was curious about, you mentioned that your family was Protestant and then changed

K: Yeah, we were..to Catholic.

M: What was the reason for the change?

K: Oh, I, they, my parents wanted to change. See I was the only one at home that time. And they wanted to change, but because they have to study the prayers and I was just six years old, was it six or eight, I got baptized first before them. Then gradually my other brother got Catholic. So we all convert to Catholic except one brother. He became a Buddhist.

M: Which brother was that?

K: Kaamoku. He's the second oldest. He died. But the rest we all converts.

M: Why did he convert to Buddhist?

K: Because he was going with a Japanese lady and they were, I guess he was more friends with them, so.

M: Oh, interesting.

K: The part is one of my brother married pure Portuguese. I married three-fourths Portuguese and one fourth Hawaiian. And one of my brothers -- that's Theresa -- married pure Chinese. My sister married a half (Chinese). So we both married half-breeds and both my brothers married the full breed.

M: So was that common that people married other races by the time you were?

K: Yeah. Before you couldn't marry into Japanese. But my days you couldn't marry Japanese. Chinese was easier. But still there's some Chinese, the oldest one, can't marry any nationality but a Chinese. The oldest boy. But the rest they allow, even though they don't like it. But Japanese, pretty hard. Now it's easier.

M: You were married about 1940 and then you moved from, you weren't living at Kaimu then, you were living above? Is that Mokuhulu?

K: Mokuhuli. That's where, yeah, I lived there until I get married.

M: So did you go back and visit your parents a lot?

K: We used to do a lot. My husband used to like going down

there, because we used to go down Kapa'ahu and go get opihis and fishing. So he used to enjoy that. We'd go with all my children. We'd stay there. When during the weekend he works and we'll go down there early in the morning and fish and get opihis and then come back to here, Ola'a then it was called, not Kea'au.

(conversation about name change from Ola'a to Kea'au)

K: ...some reason the name doesn't fit here, so they had to change the name. Why, I ..because my parents never talked about superstition. The only thing my father didn't like when we whistle in the night. Outside of that he'll never tell us "You not supposed to do this" and "You not supposed to do that". That's one thing my parents, maybe they have their own beliefs, but they wouldn't tell us not to do this and that.

M: When you went to Kapa'ahu, did you have family in that area?

K: Well, we just go straight down to the beach. That Kaipo family, the Kaawaloa, it's all relative on my father's side. Then we have Konanui, too.

M: So you were all related.

K: Most. Some Konanui is not relative because the only Konanui that's relative is Julia Konanui and her children that's living yet is Pavao, Mildred Pavao. That's the Konanui family that we're related to, is a first cousin to my father. So there's lots of other Konanui, just friends. We call that family, but the real blood relation is only that one Konanui. In fact, two my mother said. One is the cousin and one is the niece married to the Konanui.

M: so you're related to Auntie Lei?

K: Yeah. And, of course, the Kaawaloa, Millie Kaawaloa, her husband is relative for us, too. And Edmund is a brother, too. Edmund Kaawaloa. And Sam Kaawaloa. And did she tell you about the names? They take the father's first name? Like us, actually the name's not supposed to have been Waipa. Supposed to be Kahaipo.

M: Because that was your father's grandfather's name?

K: Yeah. I asked him (her father) one time "What's your father's name?" "Waipa." I said, "What's your grandfather's name?" "Kahaipo". I said, "How come if your grandfather was Kahaipo, how come your father is not Kahaipo, too?" He said, "Oh, my grandfather was mean to my father so we took his (father's) first name." And it's just like the Kaawaloa. Sam went by, and there's the brother Joseph Kaipo, the father's first name. And they're both brothers.

M: Yeah, Auntie Lei told my about that. Some took the father, some took the grandfather, some just took their first name and made it their last name, so all brothers, but four different

names. Kaipo, Kaawaloa, Kekahuna, her father took Kekahuna which was his father's name, I don't remember. so they end up with 4 names when all supposed to be Kahilihiwa, she said, because the grandfather was Kahilihiwa.

K: Kahilihiwa, yeah.

M: But only, I think, her mother's youngest brother Alama was the only one who went by Kahilihiwa.

K: Um hmm.

M: All the others took these other names.

K: That's all the mix-up down there.

M: Did other families do that, or was that just their family?

K: No, we have my cousin, they took the father's first name Waiaha. Lot Waiaha. And the rest took Waipa.

M: So you have Waiaha and Waipa.

(conversation about Waipa Kahaipo children. Hana had only one son. Only Waiaha and my father had ch. We had 6 - 8. Waiaha had about 10 or more, I think.)

M: I was interested in your name Kawehilani-ikapomaikai?

K: Kawehilani-okapomaikai.

M: okapo..what does the name mean?

K: I really can't explain good. I know Kawehi is just like a place, the place. The way I interpret it. Kawehilani is heaven, yeah, lani. Okapo, a good night or something. pomaikai is

M: Good night?

K: Yeah. I really don't know if my interpretation of the name is right.

M: Maybe, was this to describe when you were born?

K: No, --you see-- when I was born -- I don't know, I had so many different names -- my father was in the World War I. He was called away, but he didn't leave, he was in Honolulu. So when I was born, he told, he say he had a dream. So that "Wadeneria" WANDERIA that gonna be my name.

M: Where did he get that name?

K: He said he dreamt.

M: Oh, he dreamt that neme.

K: Yeah, so he said that would be my name. So some people when I was in Pahoia knew me as that name "Wadennie" -- they called me short. So I went to school with that name. But then when we went back to Kalapana, my mother said that I was naughty, so they asked one of my aunties to find a name, so she named me that Kawehilani. But then when I went to Kam School, I went by that name Kawehi Waipa. Then when I went to St. Joseph, I went by my baptism name Virginia. So I got married with that name Virginia. After I had the 2 kids, you see, the hospital in Ola'a had the book of all the births. He told me, "Hey, your name not Virginia. It's Rose." You see, when I was born whoever gave the name they put and I didn't know that my name was Rose instead of Virginia. I could have saved all the bother. So just before I hit 65, I had my name changed. Because I knew that I would get....Not one of my brothers and sister had the right name that was in the book and the name that they were going to, going to school and go to work until they were quite old. My brothers after they were earning their living. Then they went that Hawaiian birth. Which all you need to get is a old people knew that you were born, they send it to Honolulu and they make a birth certificate with that name, the name that they are carrying now. So by the time I thought about it go to have my name change, they say they not making anymore those Hawaiian birth. So I went and paid to have my name changed from Rose Waipa to Virginia. So now I'm legally Virginia.

M: Now it's official.

K: So when I had it changed I made it Virginia Kawehi Enos.

M: You said about the name being changed, is that because the people at the Board of Health didn't understand or how did it get put down "Rose"?

K: Yeah, it's my mother's name is Rose. Maybe, my mother told and they forgot about it, you know, or they figured put the same name like my mother. My mother never knew. I don't think so they knew, they would have tell me "Your name Rose." Would have saved me the bother. Then when I knew I went to change, they say I couldn't because I was old when I was baptized Catholic. If I was a baby they would have put the two names together. Then I could have a birth certificate with "Rose Virginia", you know, legalize either name I use. But, if I was a baby oh, up to one three years, they would change. But I was over six years, or seven, so they wouldn't. So I had to pay to have my name changed. So I don't know where my mother folks, every one, not just one. They feel like just change your name, they'll call you, maybe different name and that name just stick. All the people in Kalapana, I guess, most of them did that. Just like my parents.

M: Well, I guess if you're born at home you have to make a special trip into Hilo

K: Or maybe somebody else get, you know, when they get there,

they forget and put the wrong name.

M: When did children start being born in the hospital?

K: I had my oldest born here. (Ola'a/Kea'au) My second born in Ka'u because my husband was there during World War II. So he was stationed in Wood Valley, so I went there and I got. You know I had two premature, my two oldest are premature children. So I was rushed to the hospital and I had there.

M: Was the hospital in Ka'u there then?

K: Yeah, Pahala. Then after three days they release me and I had to come back to here, the Ola'a Hospital and stay there until the baby was about 5 pounds before I could take her home.

M: They had better facilities here?

K: Well, since I was coming back here. My husband had to leave Wood Valley and go to Honolulu, so I came back to Ola'a.

M: So you lived in Wood Valley for a little while?

K: About three or two months only.

M: What did the military have in Wood Valley?

K: They were stationed in there. Then they had some down the beach and all they were stationed up there (Wood Valley). But all the boys scattered here and there. See my husband went for a year training, was supposed to be discharged in January (1942). The Japs came in December, so he was stuck for the five years of war.

M: That must have been disappointing.

K: Yeah, cause I had that one child then, my oldest girl.

M: so he didn't plan that at all.

K: No.

M: So there was a time that he was sent to the New Hebrides?

K: Yeah, from there, from Honolulu.

M: You stayed here then, while he was gone?

K: Yeah. so in fact, all my children were born in the hospital. Everyone of them/. First was the old hospital on the old highway, then they moved up Kea'au Heights, the other hospital. That's where my other two were born.

M: Well, that was rather convenient because you lived right here (Ola'a).

K: I would rather go. My sister gave birth during wartime and I had to assist my brother-in-law. Ugh, I said, not me to get all that mess. And I had to go wash the baby. I said I wouldn't want any to happen like that, I rather go to the hospital and come back all not messy.

M: So you did help with a birth at home, your sister's. Where was she living?

K: Down at 8 mile half where the plantation office is. That's where the village was before, all the people. We were there, too, after my husband came, we were staying down there.

M: Is that here down Makai?

K: Yeah, down where the mill is had all the houses in the back. The plantation homes.

(8 mile, 8 mile half, 9 mile, 9 mile half, Kurtistown, Happy Homes (inside) plantation homes)

M: How about the women in Kalapana, when you were having babies, were they coming all the way up here to have babies at the hospital?

K: At home, I think, most. I wouldn't know because I've been away from there, you know, after I got married I didn't know quite a bit of them were having babies during wartime, but I don't know where they had their babies.

M: Did you walk to school from Mokuhuli? Did you walk with your brother?

K: Yeah. No. We used to walk and get the Keliihoomalus, we used to all walk together....go to school and come back and jump in the ocean.

M: where did you go, Kaimu?

(LonoWai) K: Yeah, the beach used to be beautiful that time, no rocks. On this side had big pond that we used to swim after going in the ocean we go there. In fact, that's where we used to wash our clothes when we short of water. Beautiful. Nice and clean. You know get small little pebbles on the, not rocky. so we used to go there and wash clothes. But since the tidal wave covered all the beautiful pond.

M: What year, was that, 1946?

K: About that time or later. Oh, we used to really enjoy. That's why I say those days, I mean we used to come back from school, "Hey, we go in swim!" All we do-- girls-- take off your dress and we'd go with our slip and panty in the ocean. And the boys would go with. And nobody looking at one another. It just enjoy yourself. Nobody looking at what each has. And then we put on our clothes and go.

M: Cooled off then.

K: We go home. And I used to get beatings.

M: You weren't supposed to go swimming?

K: My mother tell "come home early, today." Just because they say, "Let's go swimming", I jump in the ocean and enjoy over there. My mother coming with the stick. The kids used to tell, "Look your mother!" My mother was real strict where I was concerned.

M: She wanted you home right away?

K: Because she wanted to go down the beach and she was raising my nephew for my sister. You see, my sister worked, so she used to raise the children so she wanted me to take care. So after beating she would put him on me, you know, before you would (criss-cross straps in front) and tie it and I used to go with her while she's getting opihis and something like that. I was naughty.

M: So While she was collecting opihis, you were taking care of your nephew.

K: Yeah.

M: How old were you when you had to do that?

K: about 12, 11. When I went to Kam School I was 13. So she brought up about three of my nephews, used to take care of them until they old enough to take care of themselves, they would go home to the mother. Just one she raised from three years old, that's the one buried Kalapana. He died when he was 18 in a car accident....

M: Was your sister working then?

K: Yeah, she was working the boarding house Kea'au, taking care of all the bosses. they used to have a boarding house at 8 mile for all the bosses, the single bosses, bachelors.

M: Plantation?

K: Yeah, that work in the office. My sister was a hard-working

M: so she was living up here in Ola'a, then?

K: Yeah. That's how I can come up, visit her and go dancing.

M: Oh, that was the sister.

K: that's the only way I can go out. Because the husband doesn't care for dancing, so we, I used to go with her.

M: And where did you go dancing, was there someplace right here?

K: Yeah, sometime at the school and down Armory Hall used to have dances there all the time.

M: the gym?

K: Armory Hall, in Hilo. And they used to have one here, too, a gym, not here. It's right on the corner before you going down Milo Street. Used to have like a big hall there, used to have dancing.

M: Who sponsored those dances?

K: Different people. So in Hilo used to have, especially when the servicemen are here.

M: Yeah, that's what I was wondering. Auntie Lei talked about playing baseball with them when the servicemen were down at Star of the Sea.

K: Oh, they did a lot. Some were real good friend with my parents. They did a lot during wartime over there. But then I was married I hardly went down there during the time. Once in a while I would go in the weekend, and come right back. That's when plenty of them had babies.

M: During the war.

K: Yup.

M: I was wondering when you told the story of Mrs. Alapai, when she made you hold the rock

K: Oh, yeah, she was terrible that teacher.

M: Did you complain to your parents?

K: No. She was terrible.

M: I bet none of the kids complained to their parents.

K: The other teachers would spank you. I wouldn't mind that, you know, hit you with a stick, or, but that just because I tried to lift up the rock and somebody went and tell her. "You wanna take that rock? Hold it up!" Like that.(overhead) And I was holding over there and each time it start come heavy, I start crying. I felt like throwing the rock on her. Until she's good and ready she told me I could put it down. But I never went back and tell my parents what she did.

M: Did parents ever visit the school?

K: No, only when my auntie was the principal she would have parents come and visit. Mrs. Hoopii. She used to get the

parents to come and we would have spelling bee and would, you know. that's the only time I would remember having, but the rest, no. Then well, my mother used to teach the weaving class, too, when she (Mrs. Hoopii) was there. That's how I got to go Kam School, through her. She got me to go.

M: Your aunt. Mrs. Hoopii.

K: Yeah, she's the Kamau girl. My mother's, my grandma had four sisters, one married a Kamau, and my grandmother married Purdy, and one married Nahiwa and one sister married, I can't think of that name....Anna Kamau Hoopii. So Floyd Hoopii is her son.

M: Is that the one that sings?

K: Floyd Hoopii played more the piano. I don't know who the father is because when she moved Kalapana, she had only the boy with her.

M: Did the schoolteachers live in Kalapana?

K: Unhm. There you have the cottage for the teachers right there in the school yard....Keaau used to have teachers cottage, too....always have a principal and two teachers per years I was there, so. The last one, Mathews was there principal. I don't know if Weatherbee was before Mathews or after the principal.

M: Was that Miss Weatherbee? I had a Miss Weatherbee when I was in Lunalilo School.

K: When she went down there she did a lot. She speak Hawaiian to the kids. Because she said, "the Hawaiians are not dumb. They don't understand English". So kind of explain, so the kids pick up faster. That's when my nephews were going to school. They had her.

M: Were you there then?

K: No. All done. the last principal I had was my auntie. (Anna Kamau Hoopii) When I left Kalapana and went to Kam School she was the principal. After that they had different principals, but I wasn't going to school then, so it doesn't bother me.

M: Were there other kids from Kalapana who went to Kam School?

K: No. Not from Kalapana, I was the only one that went. I don't know after if they went, but up to the time, I don't remember anybody going.

M: So that was kinda unusual that she helped you?

(Mrs. Hoopii instructing about washing the two faces)

M: After school did you sometimes do lauhala, too?

K: Yeah, she would get a big bunch of (?) Sometimes I'll meet

her at the park. We used to go get lauhala on this side. Used to go up and push the, get all the good lauhala. Oh, I used to hate that because I'm scared of lizard. I still am.

M: and they were all in the trees.

K: Oh, you get all the different color, black shiny ones, oughhh, used to scare me. And then sometimes we'd get take the bunch at home. You gotta cut the top and the bottom and bunch it up. Tie it. The preparing of the lauhala is the hard job. But weaving is easy. So she would get a big bundle of lauhala and after I come back from school, she'd tell me go over there. So I'd go over there picking. Towards the end you getting tired, so instead of making thin to save more the lauhala, you make it thick so it won't cut, poke you, eh. She would scold. And then after it's done like this rainy weather, she'd put it out. In the morning, you get up, you have to take the center part out, then you roll it. Being wet, you roll it, maybe ten per. And then she leave it hanging to dry up. Then she take the bunch and make it tied with that plant we get down at the beach, sisal. Then she tied it. Know about twenty or thirty lauhala. Then you have to (?) with 'em. On the rock with a wooden..

M: Paddle?

K: More like a rounded, kind of heavy. then you have to pound and pound.

M: The whole bunch all together?

K: All together. So each time tied this way, so you'll start from the top which is the thickest part till the bottom. Either she'll hold the lauhala while I pound or she'd pound and I push. After that is done, she'll strip it the size she gonna use, half inch, one quarter inch, one inch or three fourths inch.

M: Did she have a knife or did she use a little?

K: They make some with the nails

M: And then pull it

K: Then some used to strip this way. It's in the board you put the lauhala. She'll strip and I have to go with the knife and soften that all. And once it's soft, you can weave and it will never come hard. Easy for you when you weaving. Then she got the machine. It just soft. You put through that kind and it's not as good as when you pound it. Because she tried it and then it come hard. So when you weaving, you have to sprinkle water to make soft for easy to weave. I used to do a lot of that with her.

M: I heard about that machine. I was wondering what the machine was.

K: It doesn't do as good. It soften only for then. Afterwards it get hard. Whereas the pounding and stripping and you soften and we used to wrap it up in just like a thin blanket so when we need just take out and weave it. So actually weaving is easy, but it's the preparing that's why they cost too much.

M: Did all the women do lauhala weaving in the area?

K: Most of them. Some they concentrate more on the hats, but most everybody make their own mats that cover their house. And the mat is nice and warm. You can sleep on the floor on the mat and it's warm. Not like the linoleum or

M: And you don't have to vacuum it either like today's rugs.

K: It's nice. But now I don't have nothing, to get the lauhala or things to prepare so. If I could get it, I would make. I still remember how to do it....My mother as a teacher, either you would learn or get whack on the hand.

M: Did you have to climb the tree to get the lauhala?

K: Some of them.

M: some you could just stand on the ground and pull it down.

K: Yeah.

K: The aunties up there (Kapa'ahu) used to make nice lauhala hats and. Most all the women knew how to weave.

M: Men didn't ever weave?

K: Men work out and go fishing.

M: You said your father raised tomatoes and watermelons,

K: Cucumbers. Or taro, well, that's basic for food.

M: Everybody had taro?

K: Not everybody. Some just go and buy the poi.

M: They had to go to Hilo to buy?

K: Martha Lum Ho's husband used to run the poi shop in....

M: Pu'ueo.

K: Puueo, that's where her, their poi shop was Puueo Poi Shop.

M: Oh, that's the name of the brand Puueo Poi?

K: Yeah. That used to be her husband's and they run that poi shop.

M: Was he pure Chinese?

K: He is.

M: Interesting. A Chinese selling poi. They must have had machines then to pound the poi.

K: They had that machine to grate the poi. They just boil the poi and peel it and put it in the machine, like how they have it now. You know you go to the poi shop.

M: so some people must have had cars if they had to go to Hilo to buy poi.

K: Umhmm.

M: Who had cars?

K: Like I said Pe'a used to do a lot. He used to sell the thing and people wanna go to Hilo, they tell him. He'll pick you up just like a taxi. Because he's going to town.

M: Did he go everyday?

K: No, I don't think so. Because he goes to the end of Kapa'ahu, and way over to Kamoamoa to get opihis. And he used to get by the bag. In fact, he used to make all his living. He never worked for people.

M: And then he'd take it to Hilo and

K: And send it to Honolulu. That's why he make by the bags. You know, that big burlap bags. He used to come with the mules from. He used to go down there and come back with bags. And his opihis would last. He's soak it with..and send it to Honolulu. that's how he made his living.

M: so how did they send it, must have been by boat? They didn't have airplanes then, eh?

K: I think they did. Oh, must have been by boat. But I know he used to make his living and he would hire people to work for him raise vegetables. And he would sell that. So he make actually all his living by hand. He never went out to work. He used to help the people a lot. Like my parents would raise, he'd sell that.

M: Your parents didn't have a car?

K: No. Not everybody had cars down there. We used to walk, go to church, go to school.

M: Just a few people had cars? I heard of Pe'a and Kaina,

K: Pe'a and Kaina and Kamelamela, the policeman, used to have a

car. Keliihoomalu had a car later. He used to have a Model T that I used to enjoy because his daughter and I used to hang around together. We come to Hilo. You know had the big flood that time and we'd go in there just like a boat and our (?) going back. Because Model T is higher. We don't get stuck. We used to enjoy that. We used to go swimming, too, at..that Warm Spring in Kapoho until they covered.

M: That was the one the Kapoho eruption covered that was that 1959 or 60?

K: I don't even keep track what time that. I wasn't that keen about going to see volcano. My brother Kalani used to love. Every time would erupt in Volcano, he'd go up after work and stayed until late hours just watching. I'm not. I seen that once and that's enough. All this time, like now, I just went once. I never went back go and look going in the ocean. It didn't interest me that much.

M: Do you remember any eruptions coming down to Kalapana like now?

K: Like the one at Pahoia, yeah. Because my father, my sister-in-law, the brother folks used to own the property right between Pahoia and Kalapana.

M: The "55 flow?

K: Yeah, the people used to go there and my father used to collect to enter his property and see. That I went to see because my father was there. But outside of that. I say, you see one, like down Kapoho. You know I went right next when it overflowed, but I'm not that keen about seeing volcano, Pele. Like they say the people who don't take care, they not gonna have any land left in Kalapana.

M: It must feel kind of ominous now with all that lava everyday for how long now. Over one year, year and a half?

K: Well, most everybody say too much pakalolo being raised down there and she doesn't like that. Either that or unclean.

M: Oh, too many campers, those hippies camping out?

K: Yeah. Like throwing ...They say they real dirty the way they throw diapers and all that. so they said she get all mad over there, unclean.

M: She purified it forever.

K: Just a bad omen. Like they say, Clean up your mess, or suffer the consequences.

M: Yeah. Boy, I guess it feels like it now, eh?

K: You know what is pitiful. I mean you having outside people come and do that, but the people that born and raised there. You know, like the Kaawaloas and Kauhi, now that is from generations. My cousin Akima lost his parents and home, all covered. We used to go up there get mangoes. Oh, he used to have all kind of mangoes.

M: that's up Kapa'ahu?

K: Kapa'ahu. And we used to go ther and get some from his property. And it's all covered. That's what is pity. The other homes of new people that moved in Royal Gardens. I feel sorry is for the people raised over there, like Pavao, Millie, you know, their parents and grandparents to lose their home. I think it's real sad. I mean I feel bad that other people lose their home. But what about these people born and raised.

M: Their roots went deeper there, longer.

K: ...to lose it the land it's hard....I miss the down at Kapa'ahu. Once in a while we used to go swim Queen's Bath. My grandchildren used to love that. It's nice and clean.

K: Like Kaimu, too, we used to enjoy that, but it's not like now, all rocks. We used to swim more on this end to the middle. The middle had undertow that would drop one time and pull. so we used to swim more on this (Keaau) side. But when my father folks used to make cross-net, they would make half net and we'd swim in paddle, make the fish go in the net. Then they go the other half, the other end of the black sand beach and we used to swim in.

M: so you used to help with the hukilau by going in the water?

K: In the water. All the children, you know, the fathers and all the different people would take the net and then would cross. Then we would have to swim in, push the fish to the net. Then the old people would grab the net, take up. Then they would divide among the family. Just like when they have the canoe go out for opelu. so Kaimu used to have the best policy. When you go, all the parents even the little kids that just help pull the canoe up, they would give you at least a fish without paying. Then the rest my parents would buy some opelu. And that is nice and fresh.

M: Did you buy from the person who owned the canoe? Who were you buying from?

K: You buy from the owners of the canoe. Maybe one own the canoe and they would share whoever. Maybe two or three go in the canoe I guess they would share the money.

M: so who had canoes that time?

K: I don't know who owned that canoe in Kaimu. And Kalapana had

two, couple people that had canoes in Kalapana. The landing is behind, that landing from Kalapana. It's rougher to come in from Kalapana's.

M: Is that beyond the church?

K: Just the other side of the pond. That's where the canoe landing was.

M: I heard another landing was behind Kaipō Roberts' place, is that the same place or is that?

K: No, no. That's Kapa'ahu.

M: Oh, so that was the Kapa'ahu's canoes over there behind his place then?

K: I wouldn't know nothing about Kapa'ahu. Those days didn't have canoe, I don't remember having canoes up there. But Kaimu and Kalapana I know about it. Because we used to go there, too, because from where we were living up Mokuhuli we could see the canoe. Say, "Oh, the canoe is out, we going down."...in fact, it's where they have the papaya factory. Above there my brother used to own that, where we used to live, up that side just where you get that lava .

she described how they used the beach morning glory vines
K: We'd break all the leaf and used that.... single and double eye, too. We used to enjoy that. And like steal eggs. We used to make a circle, put stones, and we'd run up and if they (opposing team) hit, you have to go there. and somebody had to get you out from there or you have to go in the other side. If you could get in their circle and steal their eggs and bring them over your side, you the winner. And play kamapi'o. My kids used to play kamapi'o with that stick. You kind of pointed the stick on each end and you use a handle and hit that. You would hit the stick on top and you would hit it as far as you can. Then with whatever handle that we use, we would go like that (measuring with the handle stick) one, two and till you count, add 'em up. We used to enjoy....And we make stilts.

M: Out of sticks?

K: Boards. and we'd play that. We didn't have to buy toys, anyway we couldn't afford it. And we just enjoyed playing those games.

M: That reminds me, did the boys make basketball and volleyball teams, too, with Father Evarist?

K: They played, too. They go out and play different teams, too. That's how we got to learn to play well because we play with them. And they would hit/slam us on our head if we not careful. But I like the way we used to play before. Not the way they play now, here (hit up on the inner surface of the wrists). We used

to play fingertips.

M: Everything. Set up and

K: Everything. So I used to be the one to set up for our slammer. Even the boys when I play with them, set up for them, too. So that's how we get to learn to play real rough, even basketball we play real rough because we play with the boys.

M: Did they have courts then at Harry K?

K: No, Catholic Church, the gym. Father Evarist made a gym there. So we used to play volleyball and basketball.

M: so when the military came, they used the gym then, too, huh?

K: Yeah.

M: so seems like there was a lot of activities for the kids at that time.

K: With Father Evarist. Even up here. He used to have roller skate. We used to come and roller skate in there. He was the athletic type. He liked to be with kids and get them, just like, out of trouble. So he's good. when we play, he used to make us wear pants, no shorts. He tell the other priest, "what you selling, beef?" He never used to like that shorts. So the only thing afterwards we could use pedal pusher, you know the culottes. It's long. Never shorts. He wouldn't allow that. Only time you could wear shorts is when you go swimming. He used to love go swim. so you know when come Wednesday after Catechism, we'd go all on his car. Those days had running board, eh. With kids in there, kids hanging outside, kids by the, The police used to always warn him, "Not supposed to do that." We used to ride, go up Queen's Bath. He'd take all us kids up there and then he'd come to Pahoa, that's where he was stationed. You know he would go Pahoa and Kalapana and he used to go Kapoho sometimes.

M: so he made the rounds?

K: Not all the time, not often. But he has to go all the different places.

M: so did you ever play teams like from Pahoa?

K: Ah, Pahoa didn't have much of kids who cared to play that much, like Kalapana we had quite a bit. So we'd go Hilo and play. Like with the Haili team. Go to Honomu play with the girls. He'd get the Catholic priest to make games for us to go and play. He used to be real nice. We used to come in the morning. He used to give us money to go out and eat at the restaurant before play. Then we'd say, "Oh, we like crack seed." He'd say "If you folks know how crack seed is made in China, you wouldn't wanna eat it!" He would never eat crack seed.

M: But the Haili Church, that wasn't a Catholic Church, was it?

K: No, but we used to play with the girls. He would arrange.

M: They still have volleyball.

K: Oh, Haili is noted for playing. After the priest went, no more. The priest that came after didn't have. Only when he (F. Evarist) was here, he would make the team, we would play.

M: so when did he leave?

K: I don't remember the year he left here. and he went to Maui and he did the same thing. They sure miss him....So we used to play a lot. When we play basketball, he always put me as a forward, but then the guard would be tired, so I would switch and go guard. That's Agnes, Millie's sister, she used to be the guard, used to be good guard, but she gets tired. So they call her "Black-out". that was her nickname. You know funny all them (?) she's a good singer and her sister Annie is a good singer. That's one thing with that Konanui family, they talented with that singing. And you see Millie, her son, it keeps running in the family. Everyone, like Tina, she has her daughter, her sons. That Konanui family is real talented as far as music is concerned. I wish we had a talent, but not. ~~My mother~~ I wanted to learn hula, she didn't want, afterwards she says, "Devil." I wanted in the worst way to learn how.

M: Was somebody teaching in Kalapana?

K: Annie Hall was here (Ola'a) across the street and she was gonna teach me the real old Hawaiian hula. That had that kapu, all that thing that you not supposed to have boyfriends and real strict. The old Hawaiian style, you couldn't look your shadow in a pond. Cannot. And you can't have boyfriends while you learning and no intercourse while you learn. That's why if you do, you have to get a white pig and kalua or something give for sacrifice. That was the strictly old Hawaiian hula.

M: so she was teaching the old style?

K: She would have taught me, but my mother say, "That's not that's all Devil." My mother that time became born Christian and everything was Devil. She used to tell me, because I used to tell, "Ma, you not supposed to tell your affairs with Pa. That's not supposed to be told outside, what goes on. that's your husband." She said, "Oh, that's Devil." So I told her, "If that is Devil, then I'm a Devil because I'm made from that." She tell me, "You sassy." That's what she'd tell the people. That's why my mother wasn't well-liked. I mean they talk to her, but she was too sharp a tongue. Well, she mean well in a way, but the way she go about it, people didn't care; whereas my father was well-liked by everybody in Kalapana, they respected him. But not my mother.

M: She was strict.

K: She was too sharp a tongue. And she like be goody, goody. You can't push people to, you can tell them nicely, but not. So I used to tell her that. She tell the people that I'm sassy. I said, "Sure you said," you know talking to the ladies and I would overhear, "sex is Devil." So I told her, well if it's Devil, then well, I'm a Devil. Because through sex I became." She tell me that I'm sassy. "This girl is sassy." But I know my father was well-liked. When go to the parties, my father would stand up to dance, all the ladies would stand up to dance with him.]

M: Maybe she got a little jealous with that.

K: No. It's not that because my father wouldn't do anything out of the way. My father just loved to dance. Theresa's husband is the same thing. You know at a party, he'd stand up dance, not to dance nasty with the ladies, but just stand up and love to dance. My father used to do that. so the other ladies would stand up and dance with my father. Oh, those days was fun. I used to watch, you know, when they have parties.

M: Was that like luaus?

K: Yeah. So I don't know my father was well-liked, but not my mother.

M: what kind of dancing was that, was that social dancing, or hula?

K: Hula. But my mother said my father was a good dancer for that (social dancing). they used to have all that --I never even heard of that -- dancing, could dance. so he said ballroom dancing the legs supposed to be in between when you're dancing, not on the side or something. So but I never seen them dancing the regular, you know, the social dancing. Only hula. That's what they used to love, when my father stand up. When he drinks and he feel good, he'll go up on the floor and dance. But I haven't seen him drunk. Just feeling good and he'd stand up and all the ladies would volunteer stand up and dance with him. So my brother has the same way.

M: That was Robert?

K: Umhm.

M: I was wondering if when you went visiting (other families, like in Kapa'ahu) did you notice any differences in like the way they ate, or what they ate? ...when she went to Kapa'ahu, they would just take an opihi shell and scrape (the niu) and dip like that.

K: Yeah, we used to do that when you down at the beach. Like when we went with our kids we would put in a bowl and everybody eat from there, but usually sometime we just eat it like that.

We had a Catholic bishop used to come down, Allencastre, he liked the opihis like this just picked from the shell. He'd say that is fresh, no salt, no nothing, just from the beach you eat it.

M: Usually you wash it and put salt?

K: Well, when we at home, but down the beach because down there the ocean it's clean, we just put it in a bowl and let the kids eat. some of them they just wait for you to give from the shell like that. Just pick it up and give to them.

M: So that's how you eat it at the beach?

K: At the beach. But like sometimes like I say with my kids we just make in a bowl so much, so they can just eat otherwise you can't give everybody like that (scooped from the shell and fed to the person's mouth), they never get full. But my kids used to love just from, like that. It's salty enough down the beach, especially the black ones. The yellow ones are not that salty, because the black ones is where most of the time is uh I don't know most of the time the black is more tasty than the --we call it white, but it's yellow.