

KALAPANA ORAL HISTORY PROJECT #1

[Int.5]

Interview: Virginia Kawehi Waipa Enos February 10, 1990  
by Maile Waipa Moulds-Carr  
place: pavilion at the Star of the Sea Church, Kalapana

M: We going to talk for a little bit. It just going get all the children down. You said, before my father, had Annie.

K: Annie or Anna. But Annie I think.

M: And she died when she was 3 months.

K: Yeah, about 3 or 6 months. Something like that.

M: And then was Daddy.

K: Yeah, Robert.

M: And after Daddy who was next?

K: I think was Kaamoku. And then Kealoha.

M: Kealoha was the one who died who was the policeman.

K: Yeah. Then was Ke'ali'i.

M: Then was uncle Kalani?

K: Hard to think between. I know he's 6 years older than I am. I don't know who come before that. Either Ke'alii II, I think she born before Kalani. Between Kalani and myself we 6 years different.

M: Then was Kalani, then you.

K: Yeah.

M: Then you was the last one.

K: Yeah.

M: Eight?

K: Yeah.

M: Aunty, what year you were born?

K: 1918, Oct. 18.

M: Now I wanted to know what you remember about your father's family, your mother's family? Like your father, how many was in his family? And your mother?

K: Your mother don't have the geneology from Daddy. He came down when we got together. He supposed to get all.

M: How many was in Kukufather's family?

K: Now I know there's Waiaha. He's the oldest.

M: Now he was Johnny Lum Ho's mother's father?

K: Father. And then come Kukufather.

M: What was Kukufather's name? Kamoku?

K: Ka'amoku.

M: And after him was who?

K: Get Limuloa. And La'anui.

M: They all had Waipa last name. All boys, no more girls?

K: No have. I don't have the list of the different family. Oh of course, the boys, the youngest supposed to be Abraham. He went by the Waipa name but he's from the Chinese.

M: Abraham. Which Abraham is this?

K: Abraham Waipa.

M: Clarence Waipa's father?

K: Yeah.

M: He was from where?

K: From the Pake. You see that was after Waipa died.

M: So he was part, half Chinese?

K: That's why you know the difference. If you look at him real well, you know the difference. You know he's Pake. I think they have either, I know they said Aunty Kanani, Kanani Ili is one of the sisters. That's her name. She married Benjamin Ili.

M: Now which is the Waipa? The one that has the house past Uncle Robert's place.

K: Oh, that's Martha Lum Ho's sister. She own that house. She's Alice. To bad. The one that would know all the Waipa family would be Martha. You know she know all the uncles real well.

M: You don't know if he had more sisters, you had more aunties.

K: No, I don't know I heard they talk about Mala'o, but I don't know if that's a real sister.

M: You remember your grandparents?

K: No, but I know Kukufather's mother was Piliialoha Kahilihiwa. That's why when the Kahilihiwa's get together, we part of the family. That's on his mother's side.

M: And so his father was, what was his father's name?

K: His father's name was Waipa Kahaipo. Actually our name not supposed to be Waipa. It's Kahaipo. So you know I ask Kukufather before we had the get together of the Kahilihiwa family. I asked him, Who's your father's name. He told me Waipa Kahaipo. So I said How come you folks are Waipa? You folks supposed to carry the Kahaipo? Oh, my grandfather was mean to my father so we didn't want to carry his name. We carried the father's first name. That's how plenty the Kapaahu have Kaipo. They supposed to be Kaawaloa.

M: Oh, they're Kaawaloa.

K: But some of the children went by the Kaawaloa and some went to Kaipo. That's their father's first name. Same like what Kukufather folks did with their father. But if you read the Kahilihiwa family where Kukufather's mother's side, oh they get plenty children. That I have. The geneology of Kukufather on his mother's side, but on his father, nobody know. Like everybody that go, in fact Akima Ah Hee, when we had the get together over there Martha Lum Ho didn't want to believe me when I said that actually our name supposed to be Kahaipo because our grandfather's name is Waipa Kahaipo. Because I asked my father. But Akima's daughter went to that Honolulu, and she said I'm right. But then everyone I asked to go over there to check for we can see who our greatgrandfather was and who his mother was and all that. So everytime get Hawaiian name, I'm always looking to see if I can come across any Kahaipo and there's no Kahaipo.

M: I have a geneology book. I'll check. When you get a chance can you make me a copy of the Kahilihiwa one?

K: Yeah.

M: Now, Waipas I know get Waipas over in Kamuela. That's not related.

K: No, because Kamau told me when you go to Waimea try drop in the museum and you say you go up it's just like your father. But he said it was not. Kukufather say it is not supposed to be. That's why you know some people in Honolulu they were Waipa, and they insisted that they were the Waipas, that we not the Waipas, so I don't know. How we gonna change it. It is too late to go and change our name, but it is good to find out.

M: If it is really our last name?

K: No, but I think it is Kahaipo. The idea is that you have to go and find out where our great grandparents and their mother.

M: Did kukufather ever say where his parents lived?

K: I think they lived up Kapaahu. Either that or up Kamaili, but I'm more sure. Because the rest of the brothers all live in a . . . and kukufather had to drop out of school when the father died. And help support the other children. You see, he was more like the oldest one in the family. Waiaha used to be a playboy, yeah? And the only one that can stop him from beating his wife was Kukufather. He respect him, all the brothers respect him and yet he's not the oldest. I thought he was the oldest because everyone respect him. See he just went to the 3rd grade, but if he had gone to the 6th, it was just like high school. The way they talk, he was real smart. When I was in the 8th grade, he asked me some parts of speech I couldn't answer him.

M: Did kukumother speak English? Because usually she spoke Hawaiian.

K: She did. She went school little bit of a year. She would understand a little and she speak English but she prefer speaking Hawaiian to us so I understand. They stop when Annie Hoopii was here, when she was the teacher here. She had all the old people come to learn.

M: She was relative to us too?

K: Yeah, the Hoopii is. That's on Kukumother's side.

M: Now how many on Kukumother's side?

K: I don't know all the kids. Actually John Purdy and her were half. Because my grandmother was pregnant with her before she married Purdy. So Kukumother was raised by her grandparents.

M: Who were her grandparents?

K: I know her mother was Haleaka or Harriet Kaho'owaiwai.

M: And her father? You don't know who her father was.

K: No. Her mother married Purdy. One sister married Kamau, that's how we're related. That's Kukumother's mother. One married Makuakane. There were 5 sisters. And ah, then one married the guy that used to be head jailor in Hilo. No can think of the name now. I think he's part white. That's how we were all related to them. You see when she was pregnant he came to ask to marry. She told Purdy to marry one of the sisters because she was in the

family way, but he wanted to marry her. In fact some Portuguese in Olaa knew my grandmother. ~He said she was the prettiest from the sisters.

M: Her family name is Kaho'owaiwai?

K: There's Kaho'owaiwai in the . . .

M: Where was she from?

K: I think they all live in Kaimu. Because Kukumother was raised there, and the Kanakaole is related. Through one of the mother, the Kanakaole mother she is relative to Kukumother. I don't if it's one of the sisters. They told her, had 2 sisters with the same name like Keali'i. One was Haleaka Nui; one Haleaka Li'ilili'i so I think she's Haleaka Li'ilili'i the one that married Kanakaole.

M: So Kukumother's family was from Kaimu and Kukufather's was from Kapaahu.

K: But some time my father lived in Kamaili, but then . . . they had a house over there. I don't know who that house belong to but we used to go up once and a while. That's before I remember. Kukumother was paying the tax on that and Kamau went and changed it and put it all in his name. So my father was real wild with my mother. He said you can go down you been paying all the taxes from there and all of a sudden . . .

M: Oh, you can tell me about what Kalapana was like when you were growing up? I know they had the school over here.

K: Just where the canoe is that's where the school house was.

M: And about how many of you were in the school? Just one class?

K: One class was all the grades. Quite a bit, had from Kapaahu, the Keliihomalu family, and us. No I think they had 2 classes, I mean 2 school houses. You know one for the up, the higher class and one for the lower one.

M: When you say school, you mean regular building?

K: Regular building, and the school cottage was against the wall on this side and the school was on the other side.

M: Cottage where the teachers stayed?

K: Yeah.

M: Who was the teacher?

K: I first remember Mrs. Goo's son was the first principal that I know and Alapa'i used to be, and Mrs. Pa too was a teacher.

M: Two teachers, one for the older and one for the younger. You remember how many kids were in the school.

K: May be had about 30 or more in one class, and another 30, yeah we had quite a bit, because then from Kapaahu we had Martha Lum Ho's younger sisters that I remember when I came down, had Lucy, Emily, Ida, and Rachael and that is 5 and the brother John, that's 6 right there, the Waipa. And then they had the Konanuis, see we have quite a bit. I think over a hundred. Then we had the John Hauanio. Your mom the brothers, the cousins.

M: Everytime I pictured the school, I pictured this small school. Plenty kids there.

K: Quite a bit you know. And actually after 6 grade you finish, then comes the younger ones going to school.

M: After you finish the 6th grade, then where do you go?

K: After I finished the 6th grade, I went to Kamehameha School for one year. And I got that in through Mrs. Ho'opi'i. She got me to go there, and I wanted to go just to see Honolulu. I was always home with Kukumother. Never left to go work, nothing. You know, so when I got there I got homesick in the night, I used to cry. I missed. And you going over there, you're poor. Everybody dressed right and I was all with that old fashion kind clothes that Kukumother made for me. And then I made friends with one of the girls from Kona, Stella Ka'aua and she gave me a dress that oh, was real nice. Then when we go out, I can wear that. You know, when you go to church or we used to go to the ballgames. So when the day I left, the secretary called me in and she told me, "Are you coming back?" I said, "No." She said, "Why?" I said, "I cannot afford to come back." She said, "Well, the principal said you can come back on scholarship, you work your way, and buy your books and the tuition and everything free." So I said, "Okay," but when I got back here I didn't want to go back. Crazy, I say, "Gee if I went back there and I could." I went to St. Joseph for one year. Same thing I had no place to stay. I used to stay with Julia Kahilihiwa. She was stationed, she was in Hilo. So I used to stay with her and go to school and come back. So when they moved back to here I was stuck. But it never come to my mind to write to Kam School, but just before school started she sent me a note telling if I was coming back. The secretary. I said, "No, I'm going to St. Joseph's." Now I think of why I didn't, because I really wanted to go school, you know, and get my diploma. But even at St. Joe's I was happy because I went 8th grade and only few people could take typing. That's what I wanted to learn, you know, typing. So I signed up for typing but then I couldn't go school so I quit. I never had no schooling

after that. So that's why I used to stay with Kukumother and make mats with her.

M: Where you folks used to get lauhala from?

K: We used to go to the park, Harry K. park and get lauhala or that subdivision, Kehena. Someone used own that place and we used to rent. We used to go over there and pick, nice lauhala over there. So we used to go pick there, so I used to make my spare money with Kukumother, get the lauhala. I used to hate that job though, the preparing. I used to go to school and when I got home Kukumother used to get a big bundle of that lauhala for me to take the thorns. You supposed to make small so get plenty lauhala. I used to make small, then I used to get tired, and then used to make big. That no poke. If you make thin, it poke. And she used to scold me, "Do not make it big!" I used to get tired too, I go to the outhouse and stay there really long. She tell me, "You have to stay there that long, come back here!" Au, this preparing hard. Then the folding I don't mind, you know, after that she used to throw them out in the night. She put them out for damp.

M: She leave them outside. After she take off the thorns, she leaves them outside?

K: Yeah, in the bundle and then it gets damp. And then you gotta take the center out and then take about 5 and roll, or 10. You know 10 lauhala, you have to put short, long, and then fold. Then she used to tie that all up like that. Then later on, she make up a big circle, if she's not going to use right away. Afterwards you have to put about 10-20 lauhala together and tie up with malina, you know one, two, until the end, and pound it.

M: You face them all the same way.

K: Yeah,

M: And pound them with what?

K: They make wooden "hohoa" they call that. Or pipe or with the stick. You put the cloth on the stone, nice stone, and you pound. And you know that's the best way. The machine was not good, that they made afterwards. She tried the machine, she bought.

M: You pound how long? Until soft?

K: Until soft. Then you strip.

M: How did she strip it?

K: They get, they used to make with nail or something. And then afterwards they start with. Some they used to put the stick on then they make like that. Some they used to put the stick up and you push on. Then later on they put razor

blade or something. That's the last. The razor blade they put. Then you soften up after that. We used to on top here and then wrap them in blanket and ready for weaving and then once you do that, all through you making the mat, the lauhala will never get hard. Whereas the machine, it's soft only then. Afterwards, hard, so what Kukumother used to do was sprinkle little water in so you can bring it in. But the other way is nice, no more pukas.

M: So when she put them in the blanket can stay that way for long time?

K: Yeah, we used to tie the ends up and put them all wrapped up there. So when we weave. That's the easiest part, weave.

M: What kind of stuff did you folks weave?

K: Mat for orders from people for their houses. Then she used to make basket for the teacher that came afterwards, Miss Wong used to get different principal. She used to make. No that little basket for put flowers like in that. Then she used to make hats to sell in the store in Pahoia, Kukumother.

M: I started to learn lauhala weaving from Aunty Minnie, and I said, "All I can remember about lauhala was taking the thorns out, and I used to hate that." So everytime anybody said, "Lauhala," I used . . .

K: And I used to hate to go pick it because I'm scared of lizard, and when you go up and get all the shiny kind, and you gotta go pull. Ugh! That's the only think I hate about going get the lauhala, but when you pick all the good ones down. But if you trim up and you go up and get real nice the lauhala. Certain place the lauhala is good. Some place not, you know, brittle.

M: But you folks used to get it at Harry K. Brown and Kehena.

K: Kehena, oh, Kamaili too we used to go once in a while, Kamaili. I miss that in a way.

M: You do lauhala now.

K: No, I don't know where to get the lauhala, and I don't know what happened to Kukumother's pounder and her, you know, the rest of her things. Even like Kukufather's pounding poi stuff, I don't know who get it.

M: Daddy used to pound poi.

K: I pound poi, I used pound poi with Kukufather. They used to get ulu. And that's way up and you had go way down, by the bag, I used to help Kukufather carry that.



M: Now when you were at home all your brothers and sisters were gone already.

K: Yeah, only Kalani I remember. The rest because Daddy folks all finish school. They years way ahead of me. They were living. By the time I was going school, Kealoha was in Mountain View, policeman. Kaamoku and your father was in Olaa.

M: And where was Auntie Ke'ali'i?

K: Ke'ali'i was in Pahoa. She got married in Pahoa and they moved to Olaa.

M: So only you and Kalani were home.

K: Home, and then when Uncle got hurt, he came back to Puna.

M: Uncle Kealoha.

K: Kealoha, I don't know what happen. Kukumother folks had nice picture of Kukufather, you know. When in the army uniform, when we were living in Kaimu. I don't know what happened to the pictures. It's a big, the old fashion oval. Nice, and they had a picture of Kealoha too, in his uniform. Real handsome. I don't know what happen to all the pictures. I don't remember seeing when we moved up. to Mokuhuli, where we stayed until they moved to Hilo. I don't know what happened to that pictures.

M: What do you remember of Kukufather?

K: Kukufather used to work for the County. Then he worked for USED for a while, but I know the County was the last place he worked until he retired. Because he used to get pension from the County of Hawaii.

M: Robert Lee tells all kinds of stories about him. He was telling them that he was the one that tell them where to go for water when they wanted to bring water to Kalapana. What else he told me. Oh yes, he was telling me about when Kukufather went fishing, he could tell you how many fish he was going to catch, all that kind stuff.

K: I don't know, Kukufather was well liked here in Kalapana by everybody. In fact, he helped build this church. He did a lot with Father Evarist, Kukufather. And John Hauanio too used to help. That's when he was . . . actually they were Mormons, then he became a Catholic, but now he run his own church, I hear.

M: John?

K: John Hauanio, but he used to help Kukufather build this.

M: Was the Mormon Church there? (Pointing to the plot past Kalapana Store and Drive in.)

K: Yeah, because the Catholic Church was that side. (Motioning past.) Before they moved here. From Kapaahu, they moved down here, you know. The Mormon Church was this side, and the Catholic Church . . . in fact I was baptised over there.

M: Across from . . .

K: Fidelia. Fidelia folks, somewhere on this side, that's where the church was. Before they moved here and build. You see we used to go church over there. So I know plenty of the Protestant songs. You know when we go to Protestant in Haili, I can sing the songs, because I remember over there.

M: So when you were growing up, how many churches were over here?

K: All I know had 3 churches, Catholic, Mormon, and Protestant church.

M: When did they build this one?

K: I don't know when they build this one. I know when I was six years old, I was baptised that church. So they built this church, I was not going school that time. Because I remember Father Evarist used to come pick up Kukufather, we were living up. He would come here and help.

M: So you folks were already up there?

K: Up.

M: When did you folks move up there, do you remember?

K: I don't remember when we moved up there.

M: How come you folks moved up there? Far from the ocean?

K: Because Uncle Kaamoku bought that place. And you need somebody to stay there. So that's why they moved, and that place is not ours that we were living in Kaimu. That belong to Kanaka'ole.

M: Now you cannot go up there. They bulldozed the road.

K: Yeah, they covered all the road. So now when I want to go to the grave, I have to go by that factory and walk in there to go to there. Before I used to go in the road and go to the grave.

M: Clarence has property up there and he cannot get to it.

K: Ae, they not supposed to cover that road. That road, well actually that road was making only to there.

M: Who made the road to the house?

K: I don't know. I know the one going to the house, my husband was cutting all the guavas or something so at least can go to the house. How that road was made, I don't know. Maybe Kukufather, just roughly. We used to come and park outside and then walk. And then gradually Kukufather and Daddy made so that with the junk car we go all the way in. We used to walk. I know. I used to play ball and I used to come in the dark and go in by that road. But I rather go on the long way, you know used to come down inbetween the guavas going up, before that road was made. I used to come late from playing games in Hilo and walk up. I used to walk straight up, and even in the dark I could find my way, you know the trail going all the way home. Afterwards we used to cut short, when had that road. But still in the dark, hard for see. And I never used to be scared going in through there, going home.

M: This place changed, hasn't it?

K: This wasn't made.

M: No, Kalapana.

K: Oh yeah, each time it's coming even there. I see by the Park, by the road. They gotta get the road for going in the back. Pretty soon the beach be right up by the Park. Oh, I passed over then and thought, "Gee." Used to have the canoe landing.

M: Right over here.

K: No, up. Over there they used to leave the canoe, and they used to come out here. And at Kaimu, we used to have canoe too. They used to go out in the front. And our days we used to like come down there, better than here.

M: Why?

K: Because the people are more friendly down. Everybody go down, small kids and all, and just help with the canoe come up, they all get fish. But not over here. People are not that . . .

M: Who had canoes?

K: Ah, I think, Hauanio, I don't know who else. Oh, Kini Aki, I think. That was Waj'au and the kind. From home we can see when the canoe is out, we come down, and when we were living right in Kaimu, used to get canoe, we used to come. And all us young kids, everybody go help pull, they give you at least 1, and then the people buy the rest.

M: Oh, they buy the fish?

K: Yeah, they sell. I don't know, but I remember Kukumother used to buy the fish. Fresh, just come home and eat. That's when I used to eat raw fish, now I don't.

M: You don't eat raw fish?

K: I cannot.

M: Nowadays, they fish for akule over there.

K: No it's only the opelu. Once in a while we used to have hukulau. We used to go half of the beach. You know, they go with the net, then we go on the other half, and they cross. Yeah, gotta make half, half, because no more long net going all the way and be hard to pull in if got fish. So used to have more kala, and the only fish that is real good, and the people used to get angry with Wai'au, the old man Wai'au, because he always like take the enenui.

M: Wai'au?

K: I don't know his first name, but his children were Simon Wai'au, Anthony Wai'au, Oliver Wai'au, and he had plenty daughters.

M: Did you and Kukufather folks fish?

K: Kukufather has throw net and bamboo fishing most.

M: Where he used to throw net?

K: I remember us we used to come down on the other side from Black Sand Beach, on the other end, we used to go up and fish.

M: With the pole or the net?

K: Pole. And he made just crab, crab, he used for bait.

M: So where he used to throw net?

K: He used to throw net, but not as often as pole. Then later on when I got married we used to go up Kapaahu and fish. Or down here. I remember going with him, I used to like go torching at night, when dark. For get crab and opihi and all that. Used to be good. And his way was never tell you going fishing.

M: Even now Clarence is like that.

K: My father always said where we going, "Holoholo." He never tell we going fishing, going holoholo. He said never tell you going fishing. Just like you bad luck, you not going catch nothing.

M: You folks ever catch turtles?

K: Once in a while, they used to catch in the net.

M: And they used to eat it?

K: Taste good. It taste good. I like the way he fixed it. I wouldn't want to cook it because the meat it keep, even dead, it shakes, you know.

M: But how did he cook it?

K: Just plain.

M: On the fire, how did they used to cook back then?

K: He cooked it like stew.

M: But how did they used to cook back then? What did you folks cook on?

K: On the open fire, open fire until late, then we got the kerosene stove. Was everything on open fire.

M: So you put it in a pot?

K: In a pot. You know you get the iron across and you put the pot on it. Everything we cook out there, cook rice, cook stew. And cook the ulu, the taro, everything out there.

M: What did you folks used to eat back then.

K: Practically more poi and fish.

M: What about vegetables?

K: Only whatever Kukufather done, like onions, but he used to raise more like sweet potato and taro. Dry land, Hawaiian taro to make poi. He used to plant up the mountain, in Pahoia, and never at home. Not a good place. He used to just plant sweet potato, so we always have sweet potato.

M: The taro he planted where?

K: Up the mountain, up there. I don't know whose place, way up the mountain we used to go on the donkey. I went with him one time, nice and cool up there in the mountain. And then in Pahoia, he used to plant, between Pahoia and Kalapana. In fact plenty people used to rent from the plantation and plant the taro.

M: Did you folks have a donkey?

K: Yeah, we had the donkey, and he had a mule.

M: Did you folks ever go to like Apua Point?

K: No. I don't ever remember going that. The only one that used to go down there was that Pe'a, Gariel Pe'a, he used to go down with his animals and come back with the opihi and sell it to Honolulu. That's where he make all his money. He never work out for anybody, Gabriel Pe'a.

M: So you folks used to get opihi here, though?

K: Yeah. And then after I got married we used to pick up Kukufather and Kukumother used to go up Kapaahu, where the Queens Bath. We used park our car and walk down. That's what you call opihi, and fish. We used to go early in the morning, fish, we get the opihi, we poke the opihi, and clean the fish and we used to go home, everything all clean. And we used to have lunch down there, you know down the beach. My husband used to love going down there, and my kids used to enjoy going down the beach. I miss all that you know, when they tell no more the beach, and when we come back we would swim little while in Queen's Bath. Used to be clean. Afterwards was messy over there. Before we used to go, used to be nice and clean over there.

M: When we stayed with Anna we used to take our bath there and the ladies used to wash there clothes there, but it was never as dirty as it became.

K: Yeah, same like down by Black Sand Beach, before the tidal wave. You know, just before you enter used to have one big, the cleanest pond.

M: Really, not the one on the other side of the road.

K: It's on the other side of the road, but the same one you see hardly is on this. Further in had a big place.

M: Past that one?

K: Just past that one, not too far. Big about a, let's say, from that end like this. And we used to, when we run out of water up there, we used to come down and wash clothes in there. And put them on the guava, you know the guava trees is so tight together, we used to put them over. Yeah the tidal wave when cover everything.

M: Which tidal wave was this?

K: Ah?

M: '46?

K: I think so. Used to have the bathroom outside. They made a bathroom. You know outhouse. And we used to go swim. So when we used to go to school, we go home. The kids tell, "We go swim." We go take our clothes and we go swim with our slip and pant. And the boys used to go with

the bebedees and nobody staring at each other. We would go in that ocean, swim and get good fun in the black sand, then we do jump in the water because brackish water, clean. Put our clothes and go home. I used to get dirty licking from Kukumother. Because she'd tell me to come home early for help her carry my nephew for go down the beach. So I go home after I swim, I go half way, I catch her on the road, coming up. She get the stick, she whack me. Oh, I used to get dirty licking. Kukumother was real mean, you know. She used to hit me.

M: When did the school get out?

K: About 2:00.

M: When did it start?

K: 8:00, I think.

M: Did there used to be one pond over here?

K: No, the pond used to be. . Over there used to be the store and below that had a pond. People used to, Kalapana people used to wash there and had a little . . Or on the other side had just like one island.

M: Mom was saying that Edmund and Willie folks used to go swimming after school.

K: Right down there used to have a big pond. On the side of the road, used to be pond right to almost the other side pond.

M: Not by the park?

K: No, the park is different. And on this side of the road when you going down like that, had pond in there, used to go right to where the sand is, used to be all pond there. Some we go swim, and sometimes we used to go across and swim Harry K. Brown. Used have pond on this side of the road and this side, but then we used to like to swim on the upper side. In fact had little bit left, when you go down, on the left, the water is cleaner than down here. Because not muddy. So my kids, when we used to come, they used to go on the tree and jump down. It's clean over there. They should have cleaned on that side. This side we used to go and certain place muddy, so we make sure we go on the deep place where you no step in the mud. But we used to enjoy. We used to go swim too, over there by the park. Swim there, go in the ocean, and come back there and change clothes.

M: You had lots more places to swim that time!

K: So we had good fun. Our days we didn't need toys. We used to get that, I don't know what you call that, that vine on the sand. We used to take all the leaves off and used that as car rope, and we used to get the single eye and

double eye, double rope. So we never need to buy rope, we used to use that when we come, and used that as rope.

M: Have purple flower, the morning glory vine?

K: Yeah that, we used to call it another name. So we used to use that as rope.

M: What kind of stuff did your parents have to buy?

K: The only kind thing they buy is like sugar, or cracker, once in a while he buy that, cracker, flour, butter, that's about the main staple. The rest is all you eat.

M: What did you folks used to drink?

K: Water. No Juice, laugh. That and tea, ko'oko'olau tea. Kukufather he like his coffee and he like his pancake. He used to make the nice thick, big one. In fact, when he went to work.

M: He had to buy the coffee?

K: Yeah, but he prefer the tea, you know ko'oko'olau tea is free. So he usually. . he's not a big eater, Kukumother is the one, she need her poi, breakfast, lunch, supper. She like her poi, but Kukufather, morning he just had coffee or tea with pancake.

M: What did you folks used to burn for firewood?

K: We used to get that dry ohia or guava trees. You know sometimes he clean up all the, you know and dried, we picked all that up.

M: Everyone used to cook like that?

K: No, some people had stove that they cook, but most people had that open fire for that big cooking. So when he got the kerosene, he used to buy the kerosene and when we come down we take in, because he take by the 5 gallon. You know take un in so he don't have to come every time out, and used to have the drum out. When we used to come with the car, we would take it in. I used to like that when we had the stove, not the cooking, getting ohia and guava stick for cook.