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KALAPANA ORAL HISTORY PROJECT
Interview Virginia Kawehi Enos 3/5/88
by Mary Miho Finley

M: I wanted to talk some more about growing up in the Kalapana area.

K: I liked it. I had no complaint about growing up in Kalapana. You know, swimming, going to the beach, going to school and with all the friends there. It's real nice, compared to the kids are having now. You have to buy toys, whereas we make our own and we enjoy ... better. It's sad now to think most of the place is covered with lava....

M: I was wondering what your memories were of the first house, the Kaimu house, how big the house was, how many rooms, can you describe

clarity now
K: That was more a whole building. It didn't have the floor there. It belonged to my great grandparents. That place we stayed before we moved to Mokuhuli belonged to Kanaka'ole. It's cousin. She married Kanaka'ole, but she was actually -- I think it's -- Lakana Kaho'owaiwai was her maiden name before she married Ioane Kanaka'ole.

M: That's the one in Keaukaha now?

K: Yeah, have some down there. That's Kema and all the rest are Luka. They're all sons of that Auntie of ours.

M: Was the house one room or?

K: It's just a long room and just partition in between, the back was the kitchen and there's no outhouse. You have to go in the bushes. They had all outhouse out. But when we moved to Mokuhulu my father built a outhouse in the back. But down there, I remember, you have to use the bushes. With all that, I'm glad that I didn't have my menses while I was there because what you gonna do in the bushes. After we moved up, just before I left to go to Kamehameha School, I had my menses. So being after I come back we have the outhouse, so wasn't bad. When I think of that I tell my kids, we didn't even have toilet paper. At least, the outhouse we kept all of the books then and used that. But down there was nothing. We have to use leaves. That's what you call good, old-fashioned. I haven't told anybody what we used to do down there. Well, just myself and my sister before she died. She was 15 when she died.

M: Keali'i. How much older was she than you?

K: Well, she was about ten years.

M: So you were just young then when she died?

K: Yeah.

M: Can you remember what the funeral was like?

K: Well, those days I don't think so my sister was brought to the undertaker. I just remember my father putting her in a box made for her and cover her up. After people came to pay respect

M: at the house? Was that the Kaimu house?

K: So I remember we used to have a mango tree and everytime it would bloom, my brother who was 6 years older than I, one side of the tree was his and one side is mine. And we used to climb up and get those nice mangoes. My mother used to scold us and say, "Eat what falls down so you always have mangoes." But we always climb up to find the nice, not the ones that fall that my mother used to scold us. Get mango and coconut. We always had coconut, down there was loaded with coconut. We had hard time, but still I enjoy the time down there growing up. When I tell my kids what we used to do. My parents didn't have icebox, just have a safe where we put our food. Everything had to be salted, like my father would get pork and we salt it and put away and use when we need it or my father would make jerked meat. Fish, my father would fish or we used to get opihi. We used to follow. My father used to buy salt salmon and we would cut it into about one inch (square piece) and we would eat that. Now that would fill us up....We used to take just a little (a shred off the one inch piece) and about two scoop of poi and we'd get filled up with that. And then if we had nothing at all, we'd get the coconut. We'd peel the coconut, cut it in half and use the spoon to scrape. And eat it with salt, chili pepper or inamona -- we'd put our hand -- and eat poi and that would used to fill us up.

M: Was that like spoon coconut?

K: No, the hard one, not the spoon. The spoon was only when we wanna eat the nice soft one, but for a meal we use the

M: mature one. The spoon one wouldn't fill you up too much.

K: I used to enjoy that. Being brought up that way when you -- I guess that you realize when you have better food now. I don't know they say if you waste food, some day you gonna cry for it. But my children always tell me that's before time, Ma, not now.

When I have my menses, basically there's no such thing as Kotex. You used just cloth and you have to wash and every time that used to get me all that stuff that I have to wash. So when I left to go to Kam School, my mother packed all this gauze, like they make diaper, so I can.... And I used to be real embarassed at that school. Being the only one and I had to wash it and hang it up till finally I got to know the girls who have kotex in the school. That's when I start using. So when I tell the kids, yeah, I had to make cloth and use that and you wash it yet after. But still I live for those days. It's real good.

M: Then you appreciate more conveniences.

K: So after I came back from Kam School, then I start using kotex. But then with the belt after I got used to just put the panty-girdle and use that. So I grew up out of these diapers. You know when I think about it that's the only thing I didn't like was washing that. And especially you don't have washing machine, so you have to put in the tub and scrub. Ugh.

M: So the other girls didn't do that?

K: I don't know maybe some of them used kotex, but for myself we were that poor and I didn't know there were such thing as kotex. You know some of them would tell they didn't like it (menses), but I didn't ask what they used. That's the only thing I didn't like, but the taking the bath in the back in tub I didn't mind that....Either that or don't take a bath.

M: When you lived in the Kaimu house did you bathe in that pond that you talked about.

Mawae?
K: Oh, we had one, not the one I told you that we go to wash our clothes. There's a below where we were living people over there and their property close to the beach had a pond there. So we used to go there and take a swim and on the other side nobody go there to swim. We just get the brackish water that you need. You know when we run out of water we'd go there to get the water to wash the dishes or stuff like that. Then the other pond we'd use to take a bath. Or else my father would make -- you know, the barrel-- have the water go in the barrel and we'd use that to take a bath. But it's not the tub that we have now. In that tub everybody wash. I used to like when everybody finish I would jump inside in the big tub. And it was fun.

M: So the whole family sat outside, if you needed to use the barrel, everybody was outside?

K: Well, usually my father or my mother would take a bath first and then we'd go last.

M: You mean the kids. How about the Mokuhuli house, where did you bathe?

K: Oh, the Mokuhuli house my father had made a place to take a bath after. But before then we used to go behind the tank, in the tub and wash until he made the ... in the back. Then my husband, made water with the big barrel, that's after. (Before) they used to take a bath in the back and in the front porch. Bring the water, warm up the water, put there and everybody take a bath there one by one. He made the bath after my husband made the three barrel with the water running inside. Then we have water to wash dishes in. You don't have to go out to the tank and bring it in. My husband did quite a bit to make them easier, their life down there. After we got married and have our kids to go down.

M: so before then they didn't have water in the house?

K: No, no water, had to go downstairs in the

M: so the Mokuhuli house was high?

K: The house was high.

M: so could you hang clothes underneath?

K: No. Because the front is high and my father made just like a cookhouse outside, but the back is low. so used to hang clothes on the porch or outside.

M: How many rooms did that house have?

K: Had two bedrooms and the parlor.

M: And the porch.

K: The porch is not that big. The kitchen is bigger.

M: So you had a kitchen in that house?

K: Yeah.

M: Your father built that house? Where exactly was your house in Mokuhuli?

K: Ah, because now they have that papaya there. I'd say about half a mile in from that side road.

M: Were there a lot of people up there?

K: No. Our home. And further up used to have our cousin, Akima Ah Hee's sister used to have a property about two miles away from us.

M: There weren't too many people in Mokuhulu? Just Akima's sister.

K: Yeah, she just comes once in a while. she doesn't stay there. So the nearest would be, further up would be the Kapahua's used to live and then the Keli'ihomalus used to live further above and then the Kealoha's live further up and ...can't think of the name, the children still live there, the father and mother died.

M: Near the Kealoha's that area. James Ahi'a and his wife took us to show us where Mokuhuli was and then we went all the way up to Waiholoku'i where they have Black Sands Subdivision now. They had some relatives that had lived up there.

K: Oh, it's a new subdivision opened up there, Black Sands Subdivision....The Pe'a's used to live there, the Ahi'a's lived on the corner. The Pe'a's and the Waiau's.

M: This is in Kaimu?

K: Yeah. The Waiau's used to be the parkkeeper there. Kaimu Black Sand Beach for a long time. They kept that place real neat. You know, all those coconut trees, kept them real good. And then they have another Keliihoomalu, Henry Keliihoomalu used to live right there in Kaimu, but he's dead. *Harry*

M: There were quite a few Keliihoomalus?

K: Yeah, Henry is one and Harry, can't think of his name. But Louise would know the father-in-law. They all live in Mokuhuli except for Harry. Where Louise is living further down the cousin lived there. That's the one Erdmund --I don't know if he go by Kaawaloa or because he used to go by another name. He's married to Henry's daughter Agnes Keliihoomalu.

M: Is that related to Sam Kaawaloa?

K: that's cousin. Willie and Edmund are brothers.

M: On your way to school were there any other kids who walked to school?

K: Well, like the Keliihoomalu: Agnes, Elizabeth and Margaret, that's Henry's daughters. Margaret used to be my classmate. And they had a brother John. The younger ones they were....Then the other Keliihoomalu that live up there, Louise's father-in-law, had Lillian, the sister used to go school with us. and the Kapahua's,...one, two Julia, had about 5 Kapahua's go school with us. John Makua and Cecilia Makua. So we had quite a bit up that end. Used to go to school Kalapana.

M: How long would it take you to go to school from there?

K: About half an hour.

M: Oh, not bad.

K: Half an hour or maybe one hour make more sure.

M: did you wear shoes?

K: No. We used to wear shoes just once in a while, Just before I went to Kam School, We used to go more barefoot.

M: How many people do you think were living from Mokuhuli to Kapa'ahu, say when you were in fifth or sixth grade?

K: Oh, we have quite a bit. Because in Kalapana itself have the Kama family, used to have the Hauanio family, and the Ka'aukai family, and the Keheiki family

M: And those were all big families?

K: Yeah. and the Peleiholani family, the Kahilihiwa family, the Kaina's. and up Kapa'ahu had plenty Konanui's,...about four Konanui family, plus the Kaipo family and Waipa's, my cousin folks used to live up there and had plenty children....Quite a bit...compared to now.

M: That's what I was wondering it seems like there were more then than now?

K: Yeah, cause plenty moved away or died.

M: After school did you ever go mango picking?

K: the only time we used to go was on a Sunday. We'd go with a bunch to pick mountain apple or mangos. The whole bunch of us kids, but not during school time....We used to go up in the forest...to get that mountain apple, used to have thw white and the red and we used to go get the black ones. Mangos, too, we used to go up. People used to own the place, but we used to go, a bunch, a get all kind of mangos. That was fun.

M: Sunday after church?

K: Yeah.

M: Where was this forest? In Mokuhuli?

K: No, no down Kalapana. You have to go up towards the mountain. Oh, in Kaimu has, too, the mountain apple, but it's owned by the Waiau family. But we used to go with the kids so we can go and pick mountain apple. It's not too far. Or mangos, sometimes we'd go to the Pe'a's. Beautiful mango trees. Just go under and pick. We'd ask and we'd pick mango. But when my mother is making mat with (Mrs. Pe'a), it's right there, so we can get up in the morning and pick. But places like that we'd ask to go and pick. And like my cousin Akima up Kapa'ahu, he had. And my uncle that Waipa used to live up Kapa'ahu so when we want to eat mango we'd go with my father, you know, my husband with the car and we'd go pick mangos.

M: So who planted those trees, were they old trees?

K: I think that was planted by my uncle folks or their parents or something. As far as I remember the trees were already grown. So they must have been planted by the great grandparents or something.

M: Can you remember if in the summertime there were any special things that the kids did?

K: No just go down to the beach.

M: You didn't have anything like the summer fun program or?

K: No, the only fun we had was the priest who took us out to

M: Oh, Father Evarist?

K: Yeah. But outside of that we don't have summer fun or

M: How about travelling, did some kids go visiting other relatives?

K: Well, some of them would go to Honolulu to visit, but I just went once to see if I could find a job. But I didn't, I applied, but no education, so I came back.

M: That was after you were out of St. Joe? Yeah, so some people went to Honolulu in the summertime?

K: Yeah. Yeah, they went to Honolulu and they work there. And they got married, like Mildred Pavao's sisters they worked there and they got married, they stayed there.

M: Oh, all her older sisters?

K: Yeah, Agnes and Josephine and Annie.

M: Did they have Hawaiian names, too?

K: Kealoha was Agnes and Kehukai is Josephine

M: So is that was what their friends called them?

K: Kehukai. But Agnes, ~~but~~ some called her Kealoha, but we used to call her Agnes, then later on we called her "Black-out" because that's what everyone used to call her, sort of a nickname.

M: For basketball playing?

K: I don't know. That's when she used to be a bouncer. So I don't know how they plenty ones who knew her by Blackout. So we know her by Agnes and Kealoha is her Hawaiian name. and Lei is Mildred.

M: But in School would you be called by your haole name?

K: Yeah. But, then like me most of the people of Kalapana would know me by Kawehi....

M: Would summertime be when they have the hukilaus?

K: I really can't tell if it's summer time or what. I know that they have the hukilau. My memory is not that good.

(Section not on tape) Waiau owned the net so he would plan the hukilau with the people of Kaimu. It wasn't like the times when they would look out from Mokuhuli and see the canoe out and go down to the beach. It was planned beforehand.)

M: Did they tell you kids to come and scare the fish into the net?

K: They would cross the net and they would wave and we would go slapping the water in the , just like to make noise and swim towards where they are with the net. and then we'd come back.

M: So you would be on the beach already?

K: Yeah.

M: About how many kids would do that?

K: About 50 or more from down that part. Whoever is home. Some moved away, but the rest would all enjoy doing that cause we know we going get fish.

M: what kind of fish was it being caught?

K: We usually have more kala. and we have other fishes too in there.

M: Oh, all different kinds in there.

K: but kala is the most that you get. that's the kind with that point.

M: So how did you fix the kala.

K: By boiling or frying.

M: You don't pulehu on the beach ever?

K: some do. It all depend if they feel like cooking down there. But usually after they divide, everybody go home and

M: eat at home. that kala kind of has a leathery skin and it doesn't have scales

K: Yeah, you have to push with the pliers to get the skin off. Before you can. Some used to dry that fish.

M: with the skin on?

K: No.

M: peel it first?

K: Yeah....you have to use the pliers and

M: pull it from the tail end?

K: I don't know. You have to know just where to do it. My father them they do it so easily.

M: Maybe when it's fresh, you have to do it right away?

K: I don't know. that's the fish they always catch lots of that....What was that other fish they used to like to make poke, it's the grey fish

M: Nenui?

K: Enenui. They eat the limu so it has that smell of limu. They like to make poke out of that....I can't remember the names. Like my father we'd go fishing and we'd catch the fish and he'd tell me the names. Then I know, afterwards I'd forget. So when they ask my what kind of fish was that I say I don't know. What kind of fish is that?" I'd say, "I don't know." I know moi and kala and enenui. I know in Hawaiian. That red fish and popa'a.

M: Did the kids do line fishing from the shore sometimes?

K: I used to go with my father at Kaimu all along the shore.

M: Not in close where the tree are, but out at the point?

K: No. The black sand on this side, you go up towards.

M: Kapoho side.

K: that's when we're in Kaimu and I was single then. After I got married then we used to go to Kapa'ahu to fish. My father says have more fishes and he said to get opihi. So that's why we used to go up Kapa'ahu. We used to go where Queen's Bath, go over there and go down to the beach side.

M: did you ever go to Kupapa'u Point, now where all the lava is?

K: No.

M: How about all the way down at Kamoamoa, did people go fishing there, too?

K: well, the only one goes down there is, like I told you, Gabriel Pe'a used to go down there Kamoamoa to get opihi and all fish, maybe. But I know he used to go down there for couple of days and get opihi that he sent to Honolulu. So few people go down because need like horses or soemthing to go down,eh.

M: so he would stay several days then.

K: so our fishing is always down in Kaimu and up in Kapa'ahu and had a car then used to go with my father at the end.

M: could you drive out to Queen's Bath then, was there a road?

K: The road was that you could go right to Queen's bath, right to and we'd walk.

M: Long ago there was no road to Queen's Bath, where did the road end?

K: I don't know. As far as I remember had a road to Queen's Bath, we used to go up and had to walk in.

M: Can you remember the Great Depression, say in the 30's, about the time you were going to Kam School. Did any people lose jobs, or?

details
living at Pahu?
K: My father used to work for U.S.E.D. Then the county, No then he worked for the plantation, then the County

M: that was on the road Crew?

K: Yeah....

M: What was U.S.E.D.?

K: Franklin Roosevelt made that, job for the people that just like you work for the army....Had the song about U.S.E.D.

M: so that must have been about the time of the 30"s.

K: I think so. He made all that job so plenty people work. I think so that's when they made some kind of road up Volcano-what. They worked for the government. That's why it's called U.S. Engineer something. Well, he worked part time there and then he worked for the county until he died.

M: Was that for taking care of the roads in Puna?

K: Yeah, cutting grass and fixing the side of the road.

M: Were there others from the area who were working, too?

K: Yeah, the Keliihoomalus, they all work on the road. All the men folk that lived there, they work on the County (road crew).

M: How about working at Harry K. Brown, making the park?

K: well, that they had the parkkeeper used to do all that. After a while that Kaimu that they had, who was the park keeper then. A different park keeper used to keep the park at Harry K. Brown.

M: Different from the one at Kaimu, then, the one you were telling me, the?

K: The Waiau, kept the park real nice.

M: They didn't have tourists then coming down?

K: Once in a while. I remember we would be swimming. They would come and take pictures.

M: so not too often. Is that because the road was not too good?

K: Guess so. And there's nothing much to see down there...but the beach was beautiful then. The sand is not like the way it is now. With all the trees, like you see in the postcard. And no rock like the way it is now....We used to enjoy walking across on the sand. Used to be nice and hot. When hot, we'd run down close where it's wet.

M: Do you remember any goat drives?

K: Uhuh. My father used to go up Volcano, they used to go up Kapa'ahu and go way up to bring the goats down and then they would pack and sell it people. They used to work for somebody where they go up and get all the goats down.

M: They would collect them by the ocean?

K: By the road somehow they come through.

M: And then people would come and buy them?

K: Usually they have somebody that buys it all and then they in turn sell it out. They just go to drive it in for that certain person. I remember my father going and then coming home.

M: what did they do with, did they jerk the meat, or salt it?

K: well, whatever they give my father he would make jerk meat and real good taste.

(she didn't know anything about some people eating just the tongue or dropping the rest of the carcass in the ocean)

M: Did your family buy a lot of food or did most of your food, you caught fish and grow taro?

K: Most food that we buy is like rice, cracker, flour.

M: About how often, would you go to Hilo or Pahoa to buy it?

K: Hilo or Pahoa. But more Pahoa is closer. My father would buy.

M: so would he go to town regularly?

K: No.

M: So those were more like special foods, you didn't have them all the time, crackers and rice?

K: The basic foods the Hawaiians buy is like salt fish and salmon, codfish, sardines and salmon.

M: That's the canned. Would you ever buy meat from Pe'a's?

K: I don't remember buying any meat from Pe'a's.

M: Was Kini's father alive when you were little, do you remember. He supposedly got sick when he got older and couldn't work?

K: Kini Pe'a was raised by Kini Aki.

not Kini, James Aki
M: Yeah, but he talked about going to his real father's family to buy meat.

K: Well, then he must know.

M: Well, that must have been before your time.

K: No, no. I remember I went school with him. He was one grade above me at Kamehameha School. The year I went there. So I know he was raised by Kini Aki, but his real father, what was his name

M: Peter?

K: I'm trying to think of his Hawaiian name. He was well-liked.

M: so who was it who had the car, was it Gabriel who had the car?

K: Umhm.

M: so he was the one who picked people up and took them to Hilo.

F? (aleikini)
K: Kalama. I don't know if he had a longer name, but we know him as Kalama, his Hawaiian name.

M: So he was the one who

K: has the car that takes people and delivers vegetable that you have. He'd sell it.

M: ~~some~~ ^{who are} ~~it~~ some people in Mokuhuli ^{who} raise vegetables?

K: I don't know who else, but my father raise and give it to him to sell.

M: did Kini Aki do that, too?

K: Kini Aki was a carpenter, he build homes.

M: Do you remember there was a time when you began to eat any different foods? Any like some people who are younger than you talk about eating rice practically every day?

K: Rice, we could have rice, too.

M: Did you eat it every day?

K: No. Poi was more the everyday food. But we have rice when we feel like eating rice, we would cook and eat it.

M: So about how often would you eat rice, maybe once a week or?

K: Maybe twice. But poi is more often. 'Like breakfast my father used to make pancake. And my father used to make and it was nice, fat ones, big ones. That's what my father takes for lunch when he work. He cannot take rice or poi. He says, that's too heavy, make you sleepy. So my father has poi only in the evening meal. My mother has for breakfast, lunch and dinner.

M: So did your family make your own poi?

K: Yeah.

M: So who would pound it?

K: My father until I was old enough to pound, too. I learned how to pound poi. Was fun.

M: About how old were you then?

K: About 16.

M: Would you make enough for a day or the week?

K: for the whole week.

M: So what day would you prepare the poi?

K: All depends when the poi is just about finished, we would cook and

M: So whenever the taro was ready, your father would just bring it home.

clarify date
K: Afterwards he used to just buy the ready-made poi. But for quite some time he used to cook or buy the taro, cook and pound the poi. Afterwards people got lazy, they would send the poi

M: The taro to town, and would they have it pounded at the (poi) shop and would they buy it back?

K: Yeah. I mean you take it down and then you pay for how much the use of the machine to get your poi back. But pounding was fun, beside we have breadfruit, too. We used to go and get breadfruit.

M: And you made ulu poi, too?

K: umhm.

M: Which was easier?

K: the ulu.

M: The ulu. Because soft.

K: Because some taro are nice and hard. But the taro poi is better tasting.

M: Oh, so once a week, that's not bad. I thought you were pounding it every day.

K: No, because you pound enough. And to stretch it we used to cook the flour, add

M: to the poi.

K: To the poi to make it more bulk.

M: But how did it taste?

K: It doesn't taste bad because they put the hot water and make it real thick, just like cooked. And you take that and with the poi you put it together.

M: Mix it up.

K: So it come just like a poi, hard. And then whatever you need, you put in a crock and you take out and you mix. Each time you need poi, you take out some and mix it with water to eat.

M: so the poi was kinda thick then?

K: It's always hard, the poi that you put in the crock. It's not soft, that ready to eat. When you need, then you take so much out and mix it with water to that. For you to eat.

M: so that's how you kept it. It's kinda dry.

K: umhm.

M: so did your father go fishing every day?

K: No.

M: Cause he was working everyday?

*out as
come?*
K: When he didn't work, still he doesn't go fish everyday. Only when he. I guess my father look at the moon and when time to go. And when you go fishing, you cannot tell you going fishing. Never. Hawaiians. They always ask, "Where you going?" "Holoholo," they say. Never tell going fishing, he said. I don't know bad luck or something.

M: that like saying, "I'm going out".

K: And when it's nice and dark we go in the night torching. We

go with a lighted torch. You catch all the crab. Easy to catch crab in the night. Because with the torch light, they stay stunned. Then you grab all the black crab and and you have that -- I don't know what you call that. It's kind of like pipihi, but it's bigger and that come out only in the night. It's nice and big compared to the ones you see during the day....So I know when my father getting that ready to go out in the night. So we used to go from ...one side of the black sand beach to Kalapana at the corner and come back.

M: Come back towards Kaimu?

K: Yeah. We start from Kalapana and we go all the way back or we go on the other end of, go up.

M: So was low tide then so you could pick all those things.

K: Yeah. So my father used to watch. He know the moon when and when the tide when to go. They always today the moon is up there, you have to wait till the moon goes down during the day. Then it's low tide. That's how they know the tide and we used to live up. He know just when to go.

M: He didn't have a tide calendar?

K: Nope.

M: I was wondering about when girls were getting interested in boys. You said that your sister got married early. I was wondering what early was, what age?

K: She was 16.

M: Was that considered early to get married?

K: umnhm.

M: About how long would it take to go from Kalapana to Pahoa?

K: Just one hour....or longer. Now they make it short, but I think before it used to be longer than one hour.

M: so when your father would go to Pahoa, would the whole family go with him, going shopping?

K: No. He went by himself or him and my mother. Not often, you know. Later on, yeah, after I got married then we would go down and we'd bring them up to shop. that's when he used to buy salmon because my kid love salmon. Before was sardines, you know the oil sardines because there's nothing else my kids ~~you~~ used to love to eat that with poi. Once he got the salmon,

M: no more sardines.

K: No sardines, was salmon. Only when run out of salmon, then

they would have

M: the sardines.

K: My mother used to make pancake without baking powder -- my father makes his pancake with baking powder-- and used to be real good. (?) You know just plain water then after it's cooked, she'd put butter and sprinkle brown sugar and roll it.

M: that's how your mother made it. She didn't like baking powder. Did you have a special name for it? You just call it pancake?

K: That we call palaoa pas pas. Everybody had a different name for it. Get flour, you put flour and make it nice and thick. Then you boil the water and I like to put (?) salt and when that thing is hot, boiling, you take a spoon and grab that and dunk it in the water. My cousin she used to take a tip and used to roll it, drop in the water and it come long. And then it gets cook in the water. Then we'll eat it with sugar and cream. That's called palaoa pas pas.

M: sounds like a Filipino name.

K: Palaoa pas pas. But some people had another name for that. I forget what they used to call that. I know my cousin Lum Ho, they eat that, too. But they do it so once in a while when I wanna make, I do it, too, I make it thin, nice long

M: And you'd cook it in boiling water?

K: Yeah. so it wasn't fried then?

K: No boiled. But then it cook, it come hard. So I always like mine, I don't want it soggy, soft, so I like it hard I make sure not too much water, enough for you to roll or just grab with the spoon

M: and drop it in?

K: so you eat with sugar. Like the taro, my father used to get honey; we'd eat the taro with the honey. You know the hard part the taro you cannot make your poi, So we used to eat with honey or the breadfruit we eat with honey.

M: Yeah, the breadfruit has that little part in the middle that's hard to

K: That you always have to

M: You cut it out?

K: Because when you ~~eat~~^{cook} an ulu, you have to cut it in half and boil the whole thing. So when it's done you just scoop out that part and then peel off the skin and then pound it. So my father

used to plant sweet potato. We used to eat sweet potato, too. So we have potato, we have taro, we have breadfruit.

M: Did you ever fry the breadfruit?

K: No, only after I got married, then we find out to fry the breadfruit. But those days was not. No frying, just boil. That's why I think those days everything is boiled, the Hawaiians are more healthy than they are now.

M: Now it's all fried.

K: Fried and buttered. those days you hardly had butter.

M: Yeah, was special, huH?

K: Plus the medicine. Those days my mother always gave us medicine to take.

M: You mean like herbs?

K: Yeah.

M: What kind of medicines would she give you?

K: Well, they have all the different kind medicine. Some they have the popolo and the cane and those ihi they call that, that four-leaf, but it's not the four-leaf, it's the small, they call that ihi. Have all kind, even the mountain potato, that is medicine, too.

M: so mountain potato?

K: Yam, yam. And then we have the young shoots from the lehua, they mix that, too, with something else to take.

M: Would they fix it as a tea?

K: No, raw.

M: so you'd eat the leaves?

K: No she'd pound it and you eat it. And that mountain yam, aw, just like choke.

M: It was raw, she didn't cook it?

K: No, she would grate it and that is just like mucus and then you have to drink. Aw. My mother used to make all kinds of medicine for me to take. And some you just want to throw up and she say, "No, hold your nose." And then drink. I find that I'm much stronger than my kids. I can lift the things much more than they can....That's why I said it's from being raised that way, no fry and now....

M: what kind of conditions would she use these for? She just say you better take this.

K: No. Some is for cleaning. Some is for your health. That's why when I went Kam School, I look (it said) I had scarlet fever, I had all that kind and I don't remember. Then I had measles twice when I live in Kalapana I was old. I had two times measles. And there's no medicine. I fell down and hurt myself. I didn't go to the doctor.

M: Your mother knew what to do?

K: They put all that medicine on and I never went to the doctor. So after I got married, then I went to the doctor.

M:I was wondering about Miss Weatherbee, she spoke Hawaiian to the kids, was there any teacher before she came who spoke Hawaiian to the kids?

K: Well, they have some teacher that understand Hawaiian, but I think they didn't think about speaking to them in Hawaiian because they want them to learn English. But Miss Weatherbee said they're not dumb, they just don't understand because at home all they hear is just Hawaiian. So when they go through school, they don't know what the teacher is talking about in English. So she talked to them in Hawaiian, then they, more or less, she tell them oh, this is this, they pick up more. That's what my mother told me because I don't remember Miss Weatherbee.

M: So she was long after?

K: Long after, after I had my kids and all.

M: so quite a bit after....So how was it you went to St. Joseph School?

K: You see I stayed with one of my cousins, the Kahilihiwa her home was in Hilo. So that's why I stay with her and go home on the weekend, if they go to Kalapana. Because her mother was living right next to the Catholic Church, the Kahilihiwas. She's Julia....

M: How long did it take to go from Hilo to Kalapana those days?

K: About three hour, I think take that long. And nobody own cars down there, so you can't go everyday like they do now. You can't make it down and back.