

TRANSLATION - Interview 10

K. This is interview #2 with me and Tūtū Leetlong. Oh, that time I came we talked about weaving yeah? (Yes, weaving things) Yes, you spoke about the "moena pālau." What is that moena pālau?

T. Pālau moena, that's the mat. At that time, the eating mat was a different mat, eating table mat. That mat was used only during the time of eating. You spread out the table mat for eating because [you] sit down and surround it when you eat. And this mat, is an eating mat for partying, during times of parties, spread out the mat. When the party is finished, rolled it up and put, only put it, put it on top, put it only (the moena pālau?) The moena pālau that is a mat. (oh!) That's the mat. The sleeping mat is also different. That's the small meshed mat, that small mesh is called the mat. The lauhala is boiled, the lauhala maka is dried when it's finished drying, it's stripped, and woven. That's the makalici mat. That's the sleeping mat (there's a lot of various mats?) Yes, for sleeping, for eating, there's a difference in mats. The pālau, that's the mat. In those days it was called pālau moena, yeah. The moena nu'a that's a different mat.

K. And get different weavings of hats too? (Yes, yes) Do you know the names of these....

T. I'm not really sure because I don't weave hats (You don't. What's the difference between these....) Weaving box, hatbox. With the sharp piercing instrument you weave the hat.

That's the hats of these days and another hat is the basket weaving, the basket hat. That's the hat you make the flat plaited braid and sew, basket hat. Hatbox and basket hat

K. This is a question from the class. When a house was built, there were some rooms, bedrooms yeah, in the house? (A place to sleep, yes, there was a place to sleep in the house but I heard, the children wanted to sleep in the living room, [they] didn't want to sleep in the room. Really? Was that the way?)

T. The houses in those days? (yes) The old houses, those were the pili grass thatched houses. The grass hut had one big room. (Then when houses were built, there were some other rooms.) Yes, that was the board houses (yes, yes the board houses) The board houses, the board houses came in after the grass houses, and there were rooms. The rooms of the children were separated, the parent's room were separated thus also the eating room, the eating room was different. The eating house room, eh.

K. And the children slept in the rooms? (their room) Really? In the Anthropology class, the students conversed, and I think Kale said that the children wanted (to sleep together with the parents?) to sleep in the living room. They didn't want to go to their rooms. Yeah, they probably weren't used to it.

T. They're probably used to the living room. It's cool and refreshing there, and they fall and go to sleep, correct. (Really?) That's probably it also, yeah. Some families sleep in the rooms, but us, our family had rooms for the children.

K. Yes, and you slept with your grandmother. In your youth, did the people make quilts? No?

T. Yes, no.... the people made quilts, but I didn't. I have an aunty, her job was making quilt blankets, also my younger sister, my sister-in-law. She's smart in making quilt blankets. As for me, I only learned to print and overcast, not quilt. I didn't learn to quilt blankets. (Can anyone do this?) The people wanting the desire, yeah, they want to get the knowledge, they do it. (What kinds of designs are there? Some designs are the Hawaiian flag, the breadfruit, the leaf of the breadfruit, yeah, in those days. (Until today, yeah?!?) Until today, you see there's a lot of measurement on the breadfruit.... yeah, the Hawaiian flag. I saw a Hawaiian flag blanket quilted by.... and a lot too now days. The people quilt a lot of various leaves. They are smart in cutting the leaves, the various flowers, also the dehydrated foods. (But you didn't learn this?) I didn't learn to quilt, I only "wili'd," overcast.

K. Ch.... in class the students talked about this too because, dunno but, what's the difference between "lawe hānai" and "hānai"? Is there a difference between that?

T. "Lawe hānai" and "hānai" to me is the same. The time, you know, in the olden days, the parents that didn't have any children eh, the father and mother. They really want to adopt someone, adopt a child, so, in the family. At the time when someone in the family is pregnant, these parents request that they want the baby. It is them 2 that will

adopt it when it is born (yes) they want to raise it. If maybe it's a boy or a girl and they want to adopt (from baby time?) from baby time, the time it was requested at birth. You give this baby and it becomes [theirs] (is that the "lawe hānai"?) This baby is taken to be adopted or raised until [he/she] is big. (And this "hānai," what that, only feed?) What?!? Well, I mean, excuse... that's the adopted children, in those days they were taken [by someone else] to be raised.

K. So, there isn't any difference!

T. There is no difference in "hānai," raising or adopting children and raising or adopting babies.

K. Oh, okay because we thought there was a difference, but there isn't any.

T. No, no difference, they're the same. There were a lot of parents without any children, they took a baby from within the family, at the time the mother was to give birth and these adoptive parents took [the baby] and raised it up. Only in the family. Only in the family is my.... (or if it was a good friend?) If it was a friend, then okay [he could]. It was up to the parents who were giving birth to the baby. If they agreed, the baby was adopted when it was born and that was "holokahi," there weren't any bad feelings. (Your brother, Kini Pe'a....) He was raised by, he was adopted. When my mother gave birth he was taken to be adopted by his adoptive parents (a Chinese man) half Chinese yes, Kini Aki. (Was he a good friend or a relative?) Yes, a relative, a relative!

- K. Kini Aki is only half Chinese? (Yeah, Kini Aki, yes) And he married a
- T. He married... his wife is from Kalapana, Ululani Peleikolani. She was his wife, but they didn't have children and they adopted my brother when he was born and they raised him until he was big and sent him to school, graduated from school and his parents also died. The mother was the one that died first, Ululani and then the father, he died, ~~those a~~
- K. Kini Pe'a was the only one adopted by
- T. by Ululani and Kini Aki, yes, my brother. (Only him, did they have another...) They raised a different... also a girl yeah, from relatives. Yes, another girl, and when she had the Moloka'i disease, leprosy, she was taken to Moloka'i and it was on Moloka'i she lived, that second adoptee. And she died on Moloka'i at Kalaupapa, yeah, Kasiulani was the girl yes.
- K. How were the sicknesses in the olden days? How did the people get these sicknesses. Some people think that the Hawaiian people were poisoned when the foreigners came.
- T. Ah, that was probably how it was. The foreigners brought some diseases yeah, cholera probably and various others eh, we didn't know.
- K. I heard this from my friend. He said, his grandmother probably she believed that when the foreigners came they were the one who cooked for the Hawaiian people. She believed that when they cooked, they put poison in. Is that probably it?
- T. That's probably it too, people with bad thoughts, yeah not good thoughts and when eating too. The Hawaiians were used to

eating their kinds of food. When it was eating time, these foods were cooked differently and then they got sick, their stomachs began feeling funny and then they got inappropriately sick.

K. Do you have some thoughts on kahunas? (Who is the kahuna?) I don't know. (There are a lot of kahunas, a curing expert, a sorcerer who practices black magic) Did they have that kind in the olden days?
not sure — *horohipi is also admira*

T. In the olden days, yes. Yes, in the olden days there were kahunas, good kahunas and bad kahunas. Some kahunas weren't good and that was a problem. They might cause entanglement to a good looking woman, good looking girl and cause problems if they have this [power], a misfortune to this girl. You know, in those days this kind of sorcerer who practices black magic would cause entanglement. That was what was said in those days.

K. We talked in class about this because Kale wants to know about this and I said, "but how about... if she doesn't want to talk about this then what?" And he said try, if you want talk about this, but this isn't an appropriate thing heh.

T. Yes. Half is good and the other half isn't good to some people, that's just like what I said, sorcerer who practices black magic. A good kahuna brings goodness to people, some people, no. There's that jealous affections, causing entanglement and... that's where the problem will occur, misfortunes.

K. A friend told me, in the olden days, there weren't any bad kahunas. There were only good kahunas. That's probably not it yeah?!?

T. No! There were also bad kahunas. A good kahuna [gave] medicine to the problemed people, diseases they give the medicine, pray too, and live, the sickness is cured.

K. This kahuna that practices black magic, if you want to give someone, to cause trouble to someone and if that someone looks at another good kahuna, is that kahuna better than the other one (yes, showing that good kahuna can that kahuna cause trouble? (this kahuna to the other) Can that backfire?)

T. Yes, it probably can because he's between the two, who is the one, not them two. That black magic isn't good. The black magic kahunas aren't good, those are bad kahuna. As for the good kahunas, [they] bring goodness to diseases and pray and the disease is also cured, [that's] good. And in those days, there were good and not-so-good kahunas. (until today?) Probably until today. (really?) But today, there's a lot of doctors that the people are going to if you see or sense an illness, [they] go to the doctors. And from the medicine, the right medicine for the illness.

K. Did you guys do ho'oponopono or correcting rituals?

T. Ho'oponopono between the family, yes. (If there was a problem) If there was a problem and the family lived together. If there was a sickness within the family, the family become silent people and forgive. The important thing is forgiving each other, yeah. Ho'oponopono goes on between the family that lives together, sometimes [they] fight, they use the treatment with each other. [They] don't talk to each other, that's

not good! So, they ho'oponopono. The important thing is forgiveness you know, forgiving, forgiving another and then the family is good, live well, live together. In families, there are family problems in living eh, and that's a good thing [ho'oponopono].

K. The thing that starts this ho'oponopono is that if there's a problem or also an illness?

T. Also a sickness, yes. Sometimes, a reason could be that there's revenge and then [you] get sick. When you have the source and the sickness is finished (and you guys also prayed?) pray, yes pray in ho'oponopono, with prayer yeah, [you] only pray in ho'oponopono yes and forgive. Forgive each other until all well. The treatment of the family stays lovely.

K. What were some types of illnesses in the olden days?

T. The illnesses in the olden days, the famous one that was sent or brought was the Chinese sickness, the leprosy disease. When some people had some things maybe on the hand, the hand deformed and it was thought that you had leprosy. That's why various people were sent to Kalaupapa, that place.... (at Kalapana, had that....) Yes, some families of Kalapana had. A lot of children were brought to Molokai and they also died at Molokai. Unfortunate! They lived there, had this disease (if they had this disease, they returned to....) Yes, they were brought, taken, it was the Board of Health in those days. When they heard that someone had the disease, they would go close to see. [They] were sent, yes. That's the leprosy disease, the separation disease, or that was called

ma'i ho'oka'awale - leprosy because the relatives of this were separated from the one with the disease. But in those days, there probably weren't any medicine at that place, after that the kingdom was taken care of and they had hospitals for diseases, with medicine. [They] stayed there, and died, and the people who died were buried there. Yeah, leprosy, according to some, the Chinese sickness.

K. At that time, were there some diseases with the heart?

T. No, heart diseases weren't heard of at that time. (because the people did bodybuilding exercises...) Yes and they were also with the things from the ocean, also farming the sweet potato, taro, banana. There weren't other foods as a way of life to eat. Fishing at the beach, also taking care of animals, pigs, cows, chickens.

K. At that time, there weren't any problems with eating fish, yeah (no problem!) Now there is. The fish has (a disease) yes, but at that time, there weren't.

T. at that time, didn't have. As a way of life, our family were fishermen, went down to the beach to fish. The fish were dried, salt was sprinkled on, it was dried until it was dried good and then [you] could return to the mountains with your food. There weren't any problems, there weren't any diseases. The only infectious disease was probably the stomach and then [you] drink the smashed up medicine, but this kind of disease is very much like leprosy, that's the head-separating disease. Yes, there were a lot of families in Kalapana that had this [?]

The families' children were taken for that disease. Aloha... that's how I held a clean baby; went down to Kalaupapa with the mother of her baby. We went and slept down there. There's a house place for the people to stay, for the families. This mother went, saw her children, and we all were alike to see that place. That was the first time I went to Molokai, saw down below at that place. But, at that time there was a hospital; a place for the family, the doctor, the medical doctors, ^{and} the medicine to stay, but if the disease is really strong, you don't stay with her. You see there's no finger or toe, and the features are also kinda strange looking, a lot of affection.

K. So, these sickness came with the foreign people? (Correct! These foreigners brought the diseases.) Yes..... In the old times, were there contests between the people or some resistance some arguments? They didn't fight? (maybe not) because it was only family?

T. Only family, in the family, I remember, but us, when we were living at our place, there were going to church song contests, yeah. One district challenges another district, Sunday School. We went to Sunday School and there were song contests, and there were also awards, first place, second place.... The class is going to pass into the possession of there are judges. It is they who decide first place, second place, third place. The song contest is taken care of on our temple at Kalapana. We went to 'Opikita'o, the various districts - 'Opihikao, Kapoho, Pu'ula, the close districts

and they feel discomfort and they hold a contest alike. That was a big thing to the families, yes, to the family inhabitants.

K. That time I came, I didn't ask you about your husband, but today, I have some questions about your father-in-law. Yes, was he a farmer?

T. Farmer, trader, he was a full Chinese from China. He also married the mother of my husband, from Kaimū and had 2 children, but only my husband was called the first, and his younger brother had an illness when he was young and he died. So, only one, only my husband was their child these Chinese [couple]. (the mother of your husband, half-half, a Hawaiian, Wai'au [the family name]). A full Hawaiian and at that time, they had a store in Hilo, a Chinese store and my father-in-law worked there in the store. Relatives, Li Chung, Kwong C. Wo, Kwong C. Wo Store. Those Chinese were cousins at that time. There were a lot of Chinese stores, small stores. He worked there, after that he returned to the place of my mother-in-law and farmed also traded, brought mangoes, made coconuts and brought it to the market in Hilo. That was his work.

K. Did he plant sweet potatoes?

T. He planted... farmed lemons, mostly lemons. My grandmother she was the one who planted sweet potatoes, the grandmother of my husband, Wai'au, my husband is from the Wai'au family, the grandparents of my husband.

K. Do you know the names of the kinds of sweet potatoes?

T. There are a lot of greens of the sweet potato, yes. (Are there a lot of various sweet potatoes?) various sweet potatoes, but the one, the great sweet potato. that was planted in those days was the "kauahehe," yeah "kauahehe" that was the famous and nice and firm ones when you eat it.

It is a "pū," the various leaves, the greens of the sweet potato, there are some leaves... also the variety of the sweet potato, a new leaf from that, that's the purple sweet potato. It is called "kalika" to us, "uala kalika."

K. That sweet potato with white inside... there is heh? and yellow? That one, the yellow one, is that the famous one?

T. Yellow, yeah, that's the white "kauahehe" and the red "kauahehe" yes, the famous sweet potatoes for eating. (Did he plant taro?) Yes, maybe he didn't plant taro, my father-in-law. He worked only on his planting lemons, and when the lemons started to fruit, he took it to the market - coconuts, mangoes, at the time the mango started to fruit, he took the mangoes to the market to sell.

K. Did your father plant taro?

T. Yes, my father planted taro, planted sweet potatoes, plant cane... food. There are a lot of kinds of "hulis". There are a lot of various kinds of taro, but the "kū'oho"... the "lehua," that's the... There are a lot of names of taro's "huli." There are probably various varieties of taro the "kū'oho" variety, the "ulu" variety, there are a lot of "hulis" of the taro, a lot of "hulis." The name of the taro patch are different, too, at the water place, the patch,

different, but our land, it was dry taro, dry land dirt.

K. This weekend, there's some friends at Waipi'o to help Kia, that man, with his patches.

T. Oh, they went down with Kia to work. (yes) Help Kia with his patches (yes). The water probably flowed, no? some of the patches at Waipi'o.

K. Yes, and so they had to help Kia. Kealici wants, you know him, Kealici? (Yeah Kealici!) This summer Kealici wants to go to Waipi'o for... (go to Waipi'o with Kia?) Yes, for the entire summer, for 3 months he wants to.

T. Oh good... for 3 months he wants to stay down Waipi'o with Kia.... that's good.

K. Yeah, he's a helper. And Kealici wants to learn anyway (Yeah, he wants to get the knowledge working and plant the taro patches, yes, boiling it and pounding it) Yes that's a big job (that's a big job, but...) a necessity. The cane too, there various kinds.

T. Various kinds of cane. A cane that is also used for medicine is the "kō kea" and the "kō honua'ula". The "kō kea" is the one that is used....

[pau side A]

K. the black cane too? Is it a curing medicine?

T. It's a medicine, the "kō uala" too. Those are the important canes, that is used for medicine, the "kō kea."

K. The "kō kea." I went to Kaula's Lākūkahēkahe and for the auction, they had some curing medicines. They had the black 'awa (that's the "awa poni", that is called the purp

'awa, it's black) yes and they had that black cane, there were 'ōlena.

T. The 'ōlena too? Is that a cane? (no) Yes, there's 'ōlena, "awapuhi" - ginger, the 'ōlena is like the ginger.

K. Yeah, there were a lot. I wanted that 'awa plant. I bid \$20, but another person (gotten it?) yes, another person, \$25. I told them take it, he can ... yes, I didn't want to pay \$25 for one (for that 'awa?) Yes, I told my friend, Nā'ilima was the one. I told him, "that's alright because I can go to Puna. There's the good 'awa over there, so that's alright." Yes, my husband wants to plant only, he doesn't want to eat or drink it, just plant. He has anthuriums, heliconias, that flower - gardenias. He wants to grow these ... (kiele is gardenia, pua kiele in Hawaiian) Yeah, sweet smelling that flower. Last night, there was a plant sale, I bought a pakalana plant.

T. Pakalana, yes that spreads, the pakalana. You are going to make it so that the pakalana spreads up the wire. At the time it flowers, the pakalana is like the koali, it intertwine. Did you see? (yes) Crawl yeah. You see the "kie'e." The pakalana is a sweet smelling flower, yes and also the pika but the pikake, it's probably at a warm place, it grows good when it rains, I think it's not good at a cold place.

K. That's it for this part.

T. Medicines for the children, such as the important medicine, the first one is the pōpolo. The pōpolo, that's a medicine for babies when the babies are born and you also gather the leaves of the pōpolo, about a handful and you pound this. Pound this pōpolo until it is mashed fine and strain it too inside a piece of rag and put it on the baby, on the soft-spot of the baby, on top the head. You put this pōpolo on top of the soft-spot of the baby for about 5 times and leave it. And it stays for 5 days, it's probably not better if you wash that pōpolo on top of the head of the baby, on top the soft-spot, leave it with him on top of that head wrapped for 5 days. Leave it for 5 days and then can wash this pōpolo from on top of the head of the baby. That's a good medicine. We used this when we were babies, our mother used to put the pōpolo on. Another good of the pōpolo, if her baby has a cough, you bind the leaves of the pōpolo in ti leaves. You bind it in ti leaves and wilt it over a fire. Wilt it over a fire until it's cooked. You see it's cooked, make it soft and squeeze the water out of this pōpolo. Squeeze the water out and strain it, and give a drink also to the baby, give a little drink for the cough, for the coughing disease of babies the pōpolo. And how about also the... what's next? The kukui, that's for babies, the kukui, the kukui nut. You pound the kukui nut until it becomes plentiful, as for the water of the kukui nut, that's what you give to the babies to drink. In the baby has the coated tongue disease in the mouth or a cut, and if it's sore in the mouth, feed it the kukui

Do it for a "kualima," 5 times, 5 days. Then, rest until you can see how the baby is, she is probably going to eat the food you know, after making the medicine. If she eats a lot, then she's well, good. All the medicine schools are good for infectious diseases. That is called a "ea" for the kukui. What's next? ('ilima flower) As for the 'ilima flower, that's a good flower that acts as a purgative for babies. When the 'ilima flowers, you mix the flower of the 'ilima and the mother chews it, you chew this thing. It's good for the stomach of the baby. First you feed [the baby] the 'ilima, after that you give it a drink of milk. The babies of that time drinks breast milk. You feed it the 'ilima and after that feed it breast milk and the baby swallows the 'ilima flower. That medicine is good for cleaning the inside of the stomach of a baby. The mail hohono, that's for cuts. If the leg has a cut, you pound up the leaves of the maile, the maile hohono. You pound it, wrap it up, and squeeze the juice on to of the place of the cut, the sore, the cut leg and you put it on too. You put that maile on, pounded it, put it on and wrap it up with a piece of rag on the place of the cut so that it doesn't fall off, so that it doesn't come off and leave it there, you have to see if the place of the cut is healing and you continue to put on some fresh maile. Pound it again and put it on again until it is healed, that's the maile hohono for cuts. (How about the 'ulu?) The 'ulu, I know the 'ulu is for fractures.

You "heheici" (hehi paha) this 'ulu, the branch of it, cut the skin off and peel off the skin on the outside, the meat of the skin inside remains. That's what you wrap on the outside of the place of fracture, the fractured bone. When you do this to the 'ulu, you also wrap it in a rag and enclose the fracture [with] the 'ulu. That also goes for the noni. You pound the noni with a little salt, with some salt. May a little hill [of salt] inside and pound it and wrap it up and put it on [the fracture]. (How about the koali?) the koali is an illness. That's what you do for fractures, the koali. You pound it until it's soft and you put it on. All the medicine you do for 5 days, 5 times and then rest and observe the fracture or cut. All the medicine is done 5 times and then rest. And if you want to do it again, you see it might be good can continue when you get the.... (uhaloa?) The uhaloa is for sores, for sore throat. The root of the uhaloa, the root below, that's what you pound, from the tree. You wash it until it's clean and pound this skin of the uhaloa, and also squeeze the water out and drink it for the throat. The uhaloa is good for sore throat. (If the head is sore?) the ti leaf is good. If the head is sore, the regular ti leaf... you chew the mid rib fine and put this ti leaf on your head and can tea too. Maybe a handkerchief can hold the ti leaf firm so it doesn't fall off. That's good for a headache. If your head is sore, then

you put the ti leaf. (the guava shoots?) Yes, the guava shoots, that's a medicine for sore stomach. If the stomach is sore you go... beat the shoots and chew it also and swallow the water/juice for sore stomach. If the stomach is sore, the guava shoot is good. (Can you make tea with that?) Iteh? Tea with that, yes.

K. After the 5 days, is there a closing? Tūtū (Cauhi) told a story about she had to take medicine, this 5 times and then after, the closing, she had to eat maybe a chicken

T. Eat a chicken, the closing, an egg, yes that's good, right. The closing, that's the closing. Eat an egg if you see that the sickness is over, yeah, the closing, yes.