Interview #2: 12/5/00
John Makuakane (JM) and Kalei Lum-Ho (KL)

KL: Okay, so this is our second interview, and we're going to start of with your lifestyle during your childhood, so why don't we start, how your family made a living, basically what kind of cash work they did.

Cash Work

Gathering ʻOpihi
003
JM: My father was a cowboy working for the Shipman Ranch and that's the first job I know that he did. Then after that he was an entrepreneur, he went into his own business, cutting the green lauhala, gathering dry lauhala, and also ti leaf. That was basically all, and I think when I was in high school, we used to go down to the Volcanoes National Park to gather ʻopihi, coming both from the Kalapana side and also coming in from the Kaʻū side. We took about four horses and left it in Kaʻū at a friend's house and whenever we wanted to gather ʻopihi, we would just drive to Kaʻū at Punaluʻu, and get the animal and we'd come back towards the Volcano area...and sometimes we spent three to five days gathering ʻopihi. They would poke the ʻopihi, and we had, uh, a cracker can, we call that tin can, salt ʻopihi, and on the last day, we would just gather all our ʻopihi and just bring it home fresh like that.

KL: Where did you guys stay when you were up there, did you stay, camp, camp style?

JM: No, we were just out, out in the open. Again, it very seldom rain in the Volcano area, and as you know in the Kaʻū area, it don't rain very much. So, really, like cowboy style, sleeping on your saddles. You had a horse blanket and another cover on the top, and you use the saddles as a pillow. So, we gather ʻopihi in the morning for several hours, maybe two, three hours. Of course at that time, you know, I stated earlier, ʻopihi was in abundance, no, no one else used too gather ʻopihi for commercial use. We were one of the few families that did that. So, ʻopihi was, my goodness, it was hard not to walk on it, there was so much of it, and we grew up, not taking anything smaller than the fifty cents, it was always a good size one, yeah. There was so much, and the bigger the ʻopihi the easier to clean, the smaller the ʻopihi, the longer it takes you to clean, so nobody wanted to pick the smaller ones. And, in a week's time, we probably

would gather around twenty-five gallons of ʻopihi, and several hundred pounds of the fresh kind on the last day. And I think my father sold it for, it was 15 dollars a gallon at that time, for a gallon ʻopihi. And I don't remember, the, what we got for the fresh ʻopihi, but coming out the last day, it would be easier for us; we didn't have to clean it, just scale it and get the weight, and that's what you get paid, yeah.

Gathering Ti Leaf
048
2

And the ti leaf...we used to gather leaves first, and Flowers of Hawaiʻi (I think it was in Keaʻau) there was a big nursery there. And if I remember correctly it was owned by a guy named Doc Hale, and they paid 5 cents a leaf. Then later, they wanted to buy the stalk for planting. And I'm not sure what we got paid for that one.

KL: Did they use that for flower arrangements?

JM: Yeah, yeah. And of course, the leaf had to be, what we call top grade, yeah, with no spots on it. It's nice and green.

Harvesting Lauhala
058
KL: How about the lauhala?

JM: The lauhala, get two kinds. The green one, we had to cut that, and we would put it in a stack of ten and in a bundle of twenty, just about. And it was bought from a Japanese man from Kona. Sometimes in a week, we get twenty to fifty thousand leaves every week. And my dad had about five to seven people, uh, cutting the lauhala for him.

Harvesting Green Lauhala
067
And the dry ones, as you can see an abundance of lauhala trees, but it was more, I think, Kehena, which is about four miles, yeah, four or five miles from here. That's where we gather more of the dry leaves. And that I'm not sure what he got paid for.

KL: You guys had to clean 'em too?

JM: No, no. Uh, actually, just cut the, front part of the, uh, dry leaf, and then bundle it again...uh...a hundred in each bundle I think it was.

077
The ʻawa that we talked about earlier was not with my dad, it was with my uncle that we used to get ʻawa. My dad was more, uh, a cowboy, and then lauhala, both green and dry, ti leaf, and when it kind of slowed down after the war, then he started making ʻopihi for a living. And that's why, you know, like I mentioned earlier, uh, we did a lot of the work, but we don't get paid. And, we never saw money. We didn't think much about it.

Life Chronology

087
KL: You wanna go back to your life chronology then, move on?

JM: Which one?

Name Change
090
3

KL: For, uh, your name change. We're going backwards now.

JM: Oh, okay. When I was born, according to my mother, it was actually, the name was Peter Kumukahi Makuakane. But I guess, when I was going school, rather than call me Peter, they called me Pedro, which, it, it means the same thing. So in my high school diploma, everything that I had, it was Pedro, rather than Peter. So everybody knew me as Pedro. But those days, all, all the children, I don't know if any one of us was born in the hospital. The husbands were really good in midwifery. They were the ones that delivered the baby, like my dad, almost all of us. And maybe they had some women around them. I'm not sure, but all I know is that my father was the one that delivered the baby. And because no one had car here, so to turn the report in for the birth of a child or a death, sometimes it would be a month later, two months, depending on the person who had the car, when they would go to Hilo. My uncle, was going to Hilo one day, and my mom I guess, asked him to take that information to the Board of Health. She gave him the name Pedro Kumukahi Makuakane. And I went all the way through high school with that name. Then, after I graduated from high school and I wanted to go into the service, a birth certificate was required. So I went to the Board of Health to get me one. When it came, I was

so, I had to go to the Board of Health said there is no one by the name of Pedro Kumukahi Makuakane, born 1931 in November. And I was going, I think it was either November 24 or 26 of 1931, but there is a John P.C. Makuakane, born November 16, 1931 so you must be the guy. So that's when I found the name change. And then from 1949 until today, I go by my legal name. Yeah, it's recorded as John. And when I used to, in fact it still happens now, when I come down to Puna, those that I knew when I was growing up call me Pedro, yeah. And when I became the minister of the church at ʻOpihikao, one of my classmates, uh, was inquiring who is the minister of the church, and one of the nieces told him, "Oh, John Makuakane." He said, "Who's that?" She said, "Oh, you know him. He's your classmate." "No, we didn't have anybody John Makuakane." When he saw me, eh, he was really surprised. Uh, I guess when you're young, sometimes you're kolohe, and you grow up, especially when you're going into the ministry, people look and say, "You, a minister?" And, I was one of those, like my father, very very quiet. My father, for as long as I knew him was a man of a few words, uh, when you talked to him he would just tell you, "Yeah, no" and he'd hardly say anything else. And I was that way, even until I graduated from high school. Amongst my friends, I may be a little bit more vocal, but otherwise very quiet, so he was very amazed that I became a minister, a person that don't talk. And certainly, a minister don't stop talking! [KL: laughter] That's how I got my name changed. Oh, yeah, I gather, the reason for the change was, my uncle, who took the, uh, the report to Hilo, his name was John, so what he did, was took the Pedro out, and put the John in there. That's what, he laugh, but when he found out. He just laugh, he didn't admit to doing that, but he just laugh. But I would assume, because his name was John, he just changed it.

KL: Was your mom mad?

JM: Not really. I don't know if, uh, I don't know if she really knew that my name was changed, because right after high school, I graduated in June, in September, I left for the service, so I didn't say much about the name, yeah.

KL: She still called you Pedro?

JM: Oh yeah, oh yeah. Well, most called me Kumukahi, by my Hawaiian name. Um, my sister, a lot of the people here called me more by that name, Kumukahi, then. It's my friends that call me Pedro, but the family, parents, called me Kumukahi.

KL: You mentioned before that your family used to move around a lot. You want to tell me why your family moved throughout your childhood and to what places?

JM: Oh yeah, I forgot to mention that. That was another area when my father did work for a living. He worked at the, as a stevedore. And I guess that was one of the reasons that we moved to Hilo. I would assume that he did go look for work after the Shipman Ranch closed down. And again, I would assume that he, he got the job as a stevedore, so we moved to Hilo. I think around 1940, just around the time of the war. And I think we, we stayed in Hilo for several years. And I'm not sure why we moved back, but, uh, he decided that's not the kind of work he wanted...so then we moved back here to ʻOpihikao.

KL: Do you remember what year you moved back?

JM: I would say around '43, '44...more '43 than '44 because we were there about 1940, '41, and we were there for two or three years at the most, so around 1943 or '44 then we came back to ʻOpihikao.

KL: And how long after that did your grandmother hānai you?

JM: Oh, it was before that.

KL: It was before?

JM: Yeah. I didn't stay with her too long, maybe a year, and we were living on Kinoʻole Street, right close to Waiākea Uka School. That's when I recall going to Kindergarten, uh, my first school was Waiākea Uka. Then we moved down to Keaukaha, on Silva Street. And my grandma got sick so, she had to bring me back to my parents down here at ʻOpihikao.

KL: And then you guys stayed in ʻOpihikao from then on?

JM: Yeah.

KL: What was the name of your grandmother again?

JM: Aunty Makua.

School
215

KL: Okay. You want to tell me what different schools you went to? I know you mentioned the Waiākea one and then after that you went to ʻOpihikao, right?

JM: Yeah, um, I went to ʻOpihikao, Waiākea Uka, and then Pāhoa. Graduated in ʻ49.

KL: 1949, from Pāhoa?

JM: Yeah.

KL: And then after that you went to the service you said?

JM: Yeah. I went in September 1949 and I was discharged in December of 1952.

Work
224

KL: What other kinds of work did you do, other than the service?

JM: Uh, I was a tour driver for about three years...uh, I worked for the atomic energy commission down at, uh, _____ [cannot understand on tape], and private, uh firm for about seven years as a welder. I worked for different construction companies, S.K. Oda, truck driver, bulldozer operator, laborer. And finally, I think it was in 1964 I think it was that I started working for the county. And state and the county, see I retired in 1994.

Ministry
245

KL: When did you become a minister?

JM: I think it was 1987. Uh, because the church is small, it does not really need a full time pastor, yeah. Because it's a small membership church, the church cannot afford to pay a pastor. So I had a full time job working with the county,

and part-time I did for the church...all my spare time went to the church, weekends, holidays, after work. And again I can say because it's a small congregation, I just do it because I want to. I'm not expecting to be compensated for my work. But I had to go back to school again. You know, in denomination, it is required that you at least need to do some seminary studies, with the courses that they have...if you were to go to college and go to seminary after that. 'Cause a fully ordained pastor, is required seven years, four years college and three years seminary. Uh, we did not do that, but I did go a total of five years, two years at first, to be what, uh, to be qualified to be a licensed minister. Then they put us full time as the pastor of the church for one year, then I went back again for then study for another two years. So I would say a total of five years. And I think I started when I was about 55

years old. I thought I was crazy going back to school again. And I realized, uh, education don't have an age limit. It is what you desire that you want, that you need to pursue something to help you in that area. And I always thought that I was the leader of the church all of my life. And like an associate pastor for about twenty years, that's uh, the president of the church, deacon of church, that would qualify me. But after I went to the school, I realized that, golly how ignorant I was, how much I really needed that, that education, uh, to make me a competent, pastor or leader of the church. And because of that, I changed a lot, yeah, my thoughts about education. Well, I've always felt that education is always important, something I wanted. I couldn't get it because coming from a poor family. And, I don't know, we did not have the kind of counselors that you have today, to help you when you're in high school, prepare you, so I thought the best thing was...see the service offered different kinds of vocational kind of training, yeah, so I took construction engineering. And I thought it was real neat, that. I enjoyed it. And that helped me when I started working for the County of Hawai'i to get me a, to finally get me to the position, the highest position I could hold without a degree. 'Cause it was a certificate kind of, uh, education, not a degree. It was, uh, field engineering. So when I started working for the county, it was what I learned in school, everything, road construction. And when I was in the service, what we did was build airports, runways too. I did that two years in Europe and that's when the United States was coming out with bigger planes, and the airport wasn't large enough to hold the planes so we went there and extended, rebuilt four airports in England. Then I came back and started to do construction work, so, when I got into the County was already something I studied for, and it was really helpful for me. And I think, one of the, the reason I got where I did, at least I had a high school education. And during our time, high school was almost like a bachelor's degree, we tried, yeah. There's not very

people who were going to college. So high school is really looked up as, wow, some education you get. 'Cause just prior to that, I mean, like our parents went to fifth grade, fourth grade, seventh grade at the most. And I think in my family, I was the first to get a high school diploma, and I was number five in the family, yeah. Then certainly, thereafter me, almost the rest of my brothers and sisters completed high school too.

Siblings
350

KL: I'm going to go backwards a little bit, uh, would you mind naming your siblings, in the, in the birth order?

JM: You want me to go to just the ones that lived, or all of them?

KL: You can do all of them, just go through.

JM: Uh, I think I remember the first one was called Mary, the second was Harriet, the third was Samuel, I think the fourth was George, I was number five, my sister Mary was number six, my sister Frances was number seven, my sister Becky was number eight, number nine was my sister Leilani, and I have a brother Donald...I missed somebody in between. I knew we had twelve but I don't think I named the twelve.
7

Marriage
383
KL: You want to talk about when you got married, and your wife, a little bit about your wife?

JM: Well, I knew my wife through church. We were, we refer to that today as the CE, or the Christian Endeavor. It's where something geared up for youth, although they had it for the older people of the church. But, it was a very strong movement for the youth at that time. In fact, that was the only youth program that I know. And, all of the children that went to church belong to the Christian Endeavor. And we had conventions all over the place, on this island, on Oʻahu, all different islands, and that's how I first knew my wife, then. We were just friends, but I knew her from about the middle '40s, an d I was one of the officers for the Christian Endeavor. And, I suppose they look up to me at that time, one with the, in my age group at that time, the ones that, you know, would continue on in school, I thought was pretty akamai, so they usually sent me as the delegate

for the youth of this church. So that's the reason why I got to go to a lot of the conventions. And my wife also was going to Haili Church, although she was born in Pahala, in Kaʻū, but raised in Keaukaha.

KL: What is her maiden name?

JM: Akamu.

KL: And then what year did you guys get married?

JM: 1953. In a few more years we'll be celebrating our fiftieth anniversary.

KL: Wow. Okay...

Side Two

Children
444

JM: We have three children. The first one is Helene, a girl, the second is Kenneth, and my baby of course, Jonimae. And that name came about because my name is John and her name is Violet Mae, so we just call her [KL: combination]...and generally people don't, people don't know that, you know that J-O-N-I, they say "Joni" {pronounced with a long o}, but then my name is John so we call her Joni {pronounced like Johnny} instead of Joni {with long o}. And people are always going around calling her Joni {long o} and she say my name is not Joni {long o}, my name is Joni {Johnny}.

Parents
455

KL: Do you remember when your parents passed away?
8

JM: My mom, 1950. I really don't know her birth date that's why, so I, I thought she was 41, but they say she was 44, so I'm not sure whether it was 41 or 44 when she died.

KL: Do you know your dad's?

JM: No I don't, gee, I can't...try turn it off for a little while.

[Pause]

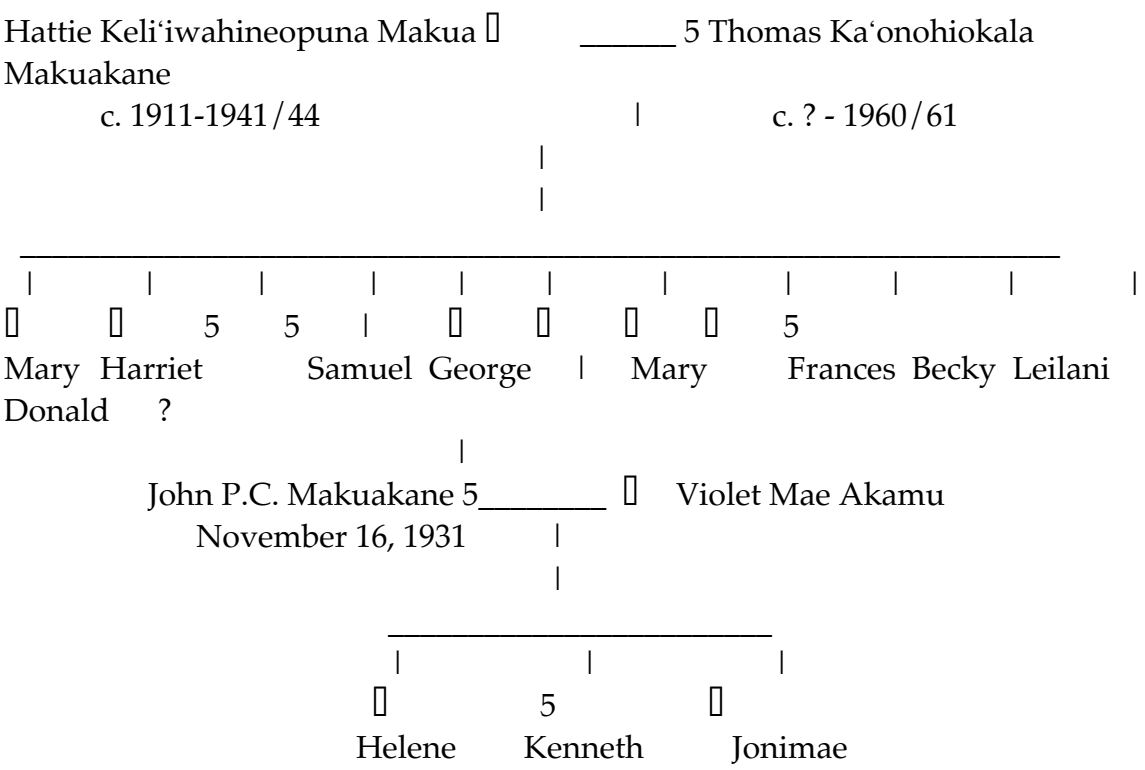
KL: So, between ‘60 and ‘61 you said.

JM: Yeah.

KL: Okay, and they were both still in ‘Opihikao.

JM: Yes, yeah.

Family Tree



Family Life During Childhood

Layout of House
467

KL: Okay, why don't we move to your family life during your childhood. Do you remember the basic layout of your house? Where the kitchen was? Outside, inside?

JM: Well, this area here, it was just about this big {approximately 21 square feet}. It wasn't very large, and very open, and like I told you, the sides was all with the coconut leaf. It had the framing on and the window, but just the sides, rather than lumber, it's coconut leaf. And, uh, the roof was, uh, galvanized roof. And, it was several feet off the ground. And when you come off that, right on the ground, that's the kitchen [Both: Laughter]. Uh, ʻiliʻili like that out there [JM: points to area outside his porch] yeah. They'd put all the ʻiliʻili on the ground. And of course cooking was done all with wood, yeah.

KL: Was it in the open? Was it covered{the cooking area} or just open?

JM: No, just open. You know, with two iron bars across, yeah. And they put the pot here yeah, two bars like that, yeah, and put the pot on top.

KL: Over the fire?

JM: Yeah.

Drawing by K. Lum-Ho

JM: You put it close enough like that, so that the pot fit on top, yeah. And that's how. So it's kinda long so you can put maybe three, four pots on it.

'Cause it's a long piece iron, yeah, maybe that long, and about that wide, to the smallest pot size. So if you want to put in one, you put the fire, wherever you want to cook [unintelligible].

KL: So like three feet long, maybe about a foot wide?

JM: Yeah, yeah about that.

KL: So you guys only slept in the house, or...
10

JM: Well, yeah, we only slept in there. And I grew up the same in that regardless whether or not, the bedroom, well that's what we call the bedroom, that's the place we use to go sleep, that's not to play, not to do anything else. Once you get up, you go out. You stay out. You play, work, do whatever. And after you take a bath, you had supper, then you can go up there. But otherwise, you don't go to bedrooms. And, the other house that we have close to the church is, layout is the same thing. No bedrooms. It's just a big open thing, it's like this.

KL: Like a big living room?

JM: Yeah. Just one big room, and we never had bed, all mattresses, that each child had their own mattress, and its rolled up and put on one side of the wall. At night you just roll it down, then you go to sleep. When you get up in the morning, you fold your blanket, roll up your mattress, put it there, put your pillow down, right there on top, yeah. So you see the mattresses all lined up on one side of the wall.

KL: Did you guys have a storage area? Where did you guys store all your, like your kitchen stuff?
JM: Oh, that's downstairs. We had two story, yeah.

KL: Oh, okay.

JM: That house. Yeah, I don't remember I was so small. I don't know how they did that.

KL: Just put 'em on the side maybe.

JM: Maybe they did. But, uh, that house, next to the church, it was two story. It was pretty big. We had one room only outside. That was for my uncle. I'm

not sure how he was related to, to my mom I think it was. And, he was old, so my mom was taking care of him. Downstairs, again, one big bedroom for my mom and my dad. The rest is all open. The kitchen, we have, outside another building. That's where we do all our cooking. Table was huge to accommodate all of us.

KL: What was the most of you guys living in the house at one time?

JM: Eight.

KL: And I know you mentioned before, water sources, everybody had small tanks you said?

JM: Yeah, yeah. We did have. Well some had, uh, but we did, we special made our galvanized tin. I would say approximately 200 gallons, yeah. Er, and we had three. And then again, I mentioned earlier, there was a huge, maybe seven, eight thousand gallon tank that belonged to the church but in our property.

11

KL: But there was never water running out or anything, yeah?

JM: No.

Family Ties
540

KL: Do you know anything about your relation to other families in ʻOpihikao?

JM: You know, that, that's another sad thing about us. Again, as I mentioned earlier in our first interview, it was that children are to be seen and not heard. So we never did get to know the relatives, whether we were out of respect or really by blood, relationship, yeah. They would tell, "This is Uncle" or "This is Aunty" and just left it at that. So as far as if there's any real family tie, I really don't know. But I would assume that they were related in some way. I know the one right living there was the Hanohano was related, the Konanui, Elia, and the Kahaloa, Kahana, Ekekia...there weren't too many families living down there.

KL: Most of the families were related though, the ʻOpihikao ones?

JM: Yeah, yeah. One way or another they were related.

Sharing in the Community
563

KL: Do you know which of these families or any of the people living in the neighborhood you folks shared with? Like, pretty much everybody shared what you had?

JM: Oh yeah. Oh yeah. I know that every holiday, Christmas, or New Years, every house had a lūʻau. Everybody kālua pig. So I go your house, spend a couple hours maybe. Then we go to the next guy's house and just do that and go to everybody's house.

KL: Rotate.

JM: And...doing work and sharing, I think it was really a, a community kind of thing, you know like, when the ladies go and do their laundry, and so that they don't use too much of the water which we use for drinking mostly and cooking, they go down this place Pohoiki Wai and all the ladies gather together, yeah. And when there's any special functions in the church, everybody, everybody gather. And it's not because that's a Protestant Church or Catholic don't come or the Mormons don't come. It didn't matter, you know. It's a community ʻohana, and I think everybody came and pitch in, help do the work, yeah, prepare for the special occasion.

KL: Do you remember who your neighbors were in the immediate area?

12

JM: Yeah, I...there was a Mihoe, Hoʻomoiwa, Elia, Kahaloa, Konanui. That was the only ones.

KL: That was when you were living by the church?

JM: Yeah. Uh, the other place we lived, here, of course there was nobody as close to the church. When we were living down in Kamaʻili, no neighbors, just us. That's about three, four miles from here, I mentioned earlier when I was going to school, that we had to walk and we go to school. We were the only family there.

Family Land
588

KL: Do you know where your family's land came from and how they got it?

JM: Not really. All I hear was that this came from the aliʻi from the Great Māhele. I know this, this property, I, where we're at now, is, come from my grandma. And...oh my golly, see her time was way back when...

KL: You don't know who made the land claim, though, for the grant, the kuleana?

JM: No, I didn't even bother to look at it. Um, I did but, I don't recall the name. This is one that was not a Makuakane, came out of my grandmother's side.

KL: What side is that?

JM: My grandmother's side. Not from the man's side from the lady's side. Most, most of our land, I never really never looked back as to where it originally came from, but, we did some of the tracking for the property of the church and as far as I know, it was already Makuakane so, where then from...unless my family came from aliʻi line. Otherwise it would have to come only during the Great Māhele, yeah, the division of land.

KL: Do you know how it was passed on, from what you remember?

JM: Well it was just, how you call it, inheritance. Just passed on from parents to children and down the line. I know my mom's and my dad's deed, has that they only hold life interest in all of their property and when they died, it automatically goes to all of the children. And that's how we came to our property here in ʻOpihikao. And a lot of my, uh, father's brothers they didn't have children so it goes back to those who have children and that's why we ended up with a larger portion, yeah.

KL: I know you had mentioned before that your family had given some land to some of the people that came in. Do you remember who, who was given land?

JM: Well, uh, not really given, they were allowed to live on the land, yeah. One I

know who was down here, Mihara, a Japanese farmer, was just down the road here, maybe a hundred yards from here that they moved here, in the early 40s. And they just used the place. Many up the road I don't know their names, they were before my time, yeah. If you look at the grant, originally it was all grant under Makuakane land. Pieces have been cut off, yeah. When my grandfather allowed them to stay there, they eventually claimed the land. And Hawaiians, as far as my family, never ever did want to fight for the land. It was never an incident. So if they claimed you, fine, that's yours. And even with my father, the same thing. I saw some property that belong to us and when I went to talk to him about it he said, "Nope. What my father did, that's his business. If it's not legally mine, I don't want to have anything to do with it."

KL: They're still there then? The Miharas?

JM: No. They moved to Hilo. They moved over the other side, I guess not enough dirt this side to farm well, yeah, a lot of rocks, but that side {mauka} had more dirt so they moved, maybe about half a mile from here. And they lived there for awhile and I guess when the parents died, then the children grew up and they all moved out.

KL: You don't recall any other people who were staying on the lands though?

JM: No. Well, this property almost all our family lived on this one time or the other. My mother's cousin, Solomon Makua, uh, the man who gave me his name, John Hanohano, and that's the only one I can remember. This used to a place that all used to come here and use for farming, one of the few places that had plenty dirt for planting. Of course, I ran around with the bulldozer so you can't see it. It was too big for me to hand clean so I used the bulldozer and when you do that, there goes all the topsoil, yeah. And, of course, nobody came in here for about forty years, so it over grew. When I was, there was nothing like this all over here. No trees like that. A few guava trees, nothing like this. No big forest like this. It was easy to maintain. I planted a lot of taro in here.

KL: So most of this area was low bushes, then, yeah?

JM: Yeah, yeah, low kind, low bushes. Not anything like this. I really don't know where all this monkeypods came from. And we never did ever come back in here, uh, to look at the land, so when this land came under me only, and I retired, my wife said, "Do you want to build a house on your property? Then we

came in here and realized, "Wow! Trees." Geez it's so big, so we were forced to bring in equipment, yeah. We hand cleaned the front here. We were trying to, oh my golly, months and months of hand work and burning and...but all these big trees there was no way we could move it so when we decided to build here, we find, I find, brought in equipment to clear the place.

14

Canoe Landing & Fishing Techniques

ʻŌpelu Fishing
699

KL: I know we had talked a little about fishing before, do you know anything about the canoe landing?

JM: Oh yeah. Yeah. We used that a lot. When we were growing up, and the folks wanted to go out fishing, they generally asked the, you know the kids, because it's either five or six man canoe that we had, yeah. And they used the kids for paddling [Both: Laughter]. And when it's ʻōpelu season, before the lava came down in the Kapoho area, I can't recall the name of the place already, used to have this small red ʻōpae, small, small red kind ʻōpae. And that was the charm that we used for netting ʻōpelu. And if they decide that they would, tomorrow morning, late in the evening, we would go out and we generally get the ʻōpae nighttime. Because during the day, the ʻōpae stay all in the cracks. Nighttime they come out, they stay all on the limu and we go with our net, scoop.

KL: Where did you get them from?

JM: From Kapoho. It's covered by the lava now. Uh, there's a name, I can't remember the name of that place. Many different ponds, shallow ponds that were just full of that tiny, tiny red ʻōpae. And that's what we used to, to go get ʻōpelu. We'd gather at night, put in lauhala basket, put limu, and then throw the ʻōpae inside. That was one of the best, well we call it palu, that I know of because they live, and when they get to the area where they're going to drop the net, and we call it koʻa, it's the house, where the ʻōpelu stay, then they, they would throw some out, to bring the ʻōpelu. When the ʻōpelu come near, around, they drop the net, and get the palu bag with the ʻōpae inside, and they drop it in the center of the net. Then when they open, the fish see the ʻōpae, and they come into the net. But because the ʻōpae is live, they swim down, so the fish chase them down and we'd just pull the net up. And the fish go right through the net,

and that acts as palu for the other fish. So we unload the net, the first catch, the ʻōpelu all around, drop the net, put in another bag of palu...[KL: Catch more?] and uh, I fish different style. I went ʻōpelu in Kona, their net is different from ours because where the fish or the koʻa, it's shallower here than Kona. In Kona it's deep. So they have the cone type of net in Kona where they open the bottom. We don't, we have to turn the net in out, inside out here in Puna. Of course the koʻa is shallow so we have what they call "poi bowl" or "calabash" kind where the net is not as deep as the Kona type net.

KL: Would you mind drawing it for me, the two types?

Drawings by J.M. Makuakane

JM: [referring to the Kona style] And on the bottom here, they have a lead, a piece of lead, and this opens up, get puka yeah, and just tie here when they drop it down and when it come up, they just untie it and the fish all come out. Whereas, in the Puna type, we had to turn the net inside out. And again, the reason is because it's shallow, yeah. In Kona, the water is deep. I prefer this. It's much, much better.

KL: The Kona one?

JM: Yeah. 'Cause you just pull the net, and then the bottom, there's usually

the fish are all down there, yeah, you just pull the net and you just throw that in the canoe, just open the bottom, all open and come out. Then you just drop the net back. This way [Puna] you gotta pull 'em all inside the canoe.

Hāpai Waʻa
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KL: More work, yeah. And I know, that, um, I've heard about hāpai waʻa too, did you guys...

JM: ...Oh yeah, oh yeah. The Hawaiians believe, the more you give, the more you get. We grew up that way. And, I saw the difference with those who give and those who don't, or those we call manini, manini guys, yeah. Had this man named Jack Kahana. That man would always come in, overflowing his canoe with ʻōpelu, especially ʻōpelu season. They generally go more ʻōpelu, it's easier than, not too much other kind of fishing. And him, when he come in, as long as you touch the canoe, he don't count the fish, he just grab it throw it to you like that. And that man, always, always come in with loads and loads of fish. And I've seen, I don't want to mention name in this one, the family going get hurt if it should get out, where he would just count what he give you. And you can count the fish that he catch. So I've seen, you know, the difference. In the true Hawaiian style we believed that the more you give the more you get. And I've seen it work. I've seen a person who'd give and get plenty back. I've seen a person who manini, he get less.

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KL: Do you know when the canoe landing, kind of, fell apart? You can hardly see it nowadays, yeah?

JM: It's almost the same. That's really how it was.

KL: Oh yeah?

JM: Yeah. That's the way it always was.

KL: Just the ʻiliʻili is kind of washed out.

JM: Yeah, yeah. And with the high seas kind of change, because they don't use it too much. But, all we did was we get hau, and we use it as rollers. That's how we put the canoe in and out.

KL: You just roll 'em down the logs?

JM: Yeah. That's why, that's why a lot of guys go for hāpai waʻa. So when you see the canoe come in, they had the hau logs all lined up, except maybe the last two. They stand and hold. As soon as the canoe comes, then they put underneath the canoe then the canoe going on top. And everybody just push with the five or six persons in the canoe and other outside it, take the canoe right up to the top yeah. And, let's see, Manoa, Kahana, Konanui, Kahaloa, us, maybe five, six canoes at that time, that park, yeah everyday.

KL: How many people usually came out to hāpai waʻa?

JM: Oh, the whole village almost.

KL: Everybody?

JM: Well, really, you know, there's uh, I don't think anybody work outside of doing your own thing, yeah. So, for ʻōpelu, it's usually early in the morning, so when we come back maybe nine, ten o'clock, all the people know. Even if they come, they weren't there to pull it in, they're there to take it out. And, whoever's there, the family, um, the people that live around there, yeah.

Other Fishing Techniques
873
KL: Do you know of any other fishing methods?

JM: You mean how?

KL: Yeah. Like what other ones you guys used?

JM: Uh, the bottom fishing, we never had leads, so, from the beach we get that long
17

stone, but it's long. And we get from the root of the lauhala tree...

Tape #2
JM: I wish I knew we were going into that, I would gather and show you how it's made. One day, I'll show you [KL: Okay.]. We take that and we strip that, and we dry it, and it comes like strings. That's what we used too.

KL: I made that before. [JM: Oh, you did?] They call it ʻule hala. [JM: Yeah, yeah, yeah.] Oh, okay, okay.

JM: So we take that, and we make it like a net around, you know, if this would be the stone that we'd get, and we weave this thing and finding the center, then we tie the, the ʻaha, the cord that we use to drop down. Generally this type of fishing is deep.

KL: Mhmm. For like aku?

JM: Uh, more for like, ʻulaʻula, weke ʻula, uh, pakapaka, more the deep sea kind. The good kind fish. The only problem with this here, is that you have to bring up the stone through everything, it don't break off. So heavy, because they not easy to find and too much work.

KL: To make the rope around the stone?

JM: Yeah. So they generally bring it up too. And, we usually drop about ten hooks. And, when I was growing up, and, I would go out with my uncle, who was almost totally blind. And whenever he'd go fishing, he would ask me to go with him, and he would ask, ask me, "I want you to go to a certain place." And if we wanted ʻulaʻula, pakapaka, um, wekeʻula, oh, God, I forget the other one. It was down there, that's called Kamaʻili, which is about three miles down the road, or Kehena. And he'd tell me, "Go to this here graveyard." And from the graveyard you look Kalapana, you look Kapoho, and he'd show me how to line up the canoe, in line. And that's how they find where the different kind of fish are at. And because he cannot see, and maybe he didn't want to show anybody else, I don't know, but he always ask me to go with him, fish for him. And, tell, "Are you in line with this point and that point and that out there?" he'd say, "tell me

whether or not." So okay, drop his line. Ten hook, ten fish. Nice, nice kind. Guarantee [KL: Every time?]. Every time. Ten hook, ten fish. And then when it slows down, he tell me, "Boy, you look again." I look, "Oh, we way off!" Paddle back to the spot, then drop again. Ten hook, ten fish. [unintelligible] I don't know if we do it any different that time or, and now, uh, which we didn't do too

much. More it was that uh, ʻulaʻula and ʻōpelu. We never, not that I can remember, go for ahi or aku. Never recall doing that. More ʻōpelu. They did more ʻōpelu fishing. But we did a lot of nighttime fishing. Uhu, ihu, ___, and ʻulaʻula, pakapaka during the day.

KL: Do you guys know, did you guys do throw net style?

JM: Oh. Well, I mentioned at the last interview about how we do it. Again, so much fish those days, that, you just say what you want to eat. Whatever you want to eat you can get it, it's no problem. You just take the net, you go to certain place, ʻāholehole, certain place awoawo?, certain place manini, certain place maiko, you like uhu, certain place. Cause uhu deep, but there are places where the uhu always come inside. So when we wanted a particular fish, my dad, he'd throw net, yeah, but he never go in the water, he had problem with his knees. So I had to go with him all the time, so that's the reason I know a lot about the different areas where, um, you get the different kinds of fish. But it's then, not today. Today everybody knows everything. Cause back then, we were the only fishermen here. Or maybe, probably one or two more, maybe three of us would do that, and we never commercial. We just fish for home use, so it was always there. You wanted manini, you go a certain place, you throw the net, pick up the bag, or the net, put it in the car, and go home. We, we never, open at the beach. We get the net, and just put it in the truck, go home, adn just check it at home. Enough fish for, oh my golly, eat for days, and we have to either salt or dry it. Uh, we never did too much pole fishing either. There was only canoe or throw net. We did some night diving. Shallow water kind. Oh, oh, that's fun, but too easy ʻcause the fish sleeping, yeah. No more chance the fish. And, turtle was not kapu at that time. We used to catch a lot of turtle, that was at Pohoiki.

ʻAʻama
955

ʻAʻama crab, oh my goodness. They were like rubbish down at the beach. You could even catch them during the day. That's a neat way we used to do it. We called it lulu.

KL: Lulu?

JM: Yeah, lulu ʻaʻama. I don't know why they call it lulu. Lulu is, is it to scatter? But we, we get a long pole, and we usually do it at a cliff about maybe ten feet high, yeah, the bottom. And we take a, a string, oh, maybe about a ten, fifteen feet pole. We tie our string to it, get our ʻopihi, poke the ʻopihi, and tie

the ʻopihi to the string. And we jsut drop it in the from of the crab. And the crab grabs hold of it, and we'd just pull it up. And that's how we used to catch crab during the day.

KL: Big kine back then, too.
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JM: Oh, we choose, yeah. We choose what we want. And, the crab was tame those days, you know. They don't run. And also, you high yeah. Let's say you on top here and the crab is down on the ground. You just drop your bait. They don't see you. You hide behind and just drop the bait right in the front of it. And they crawl up to it, put their legs around. There's a technique, yeah, you, when you try to pull the crab grabs hold of
the rock. So you just tap the bamboo and surely they let go. When you, you pull 'em up, when they see you, they let go and you just catch 'em. Real, real neat, though. We used to catch a lot that way.

KL: You guys ever used the style with the midrib? The one you hook the eye?

JM: Oh yeah, oh yeah we do that to, yeah. What did they call that? Ahele? I forget the name [KL: Oh, I don't know]. The one you had to put the thread across and you hook 'em in the eye [KL: Yeah, that's the one]. Oh yeah, we do that too. But, we'd rather do the other method because we had choice. Usually when you do the catching the eye, you too close to them.

KL: They run away, yeah?

JM: Yeah. So you like the big kine, you go lulu.

Farming
988

KL: Going back to farming, I know you already talked about the way they planted the kalo, do you know anything about the ʻuala? Did you guys used plant that too?

JM: Well, down here we do. Down here we have all ʻuala, yeah. We use mountain, yeah, all ours, all the ʻuala, on a big hill, each one. My cousin said, from his grandfather, which is also my grandfather, told him how and he said the best way to do is they get, uh, what he said...heʻepali, or...and you bury it inside the puka.

KL: I think I heard that method before.

JM: And you know, you use the fish, or something. Well makes sense cause that turns to fertilizer after awhile. Because the ʻuala, depend on the variety that you use, yeah, three months, four months. So by then, you know, turn to fertilizer anyway. I mean, we see it differently from the way they see it the reason why they did that, yeah. And that's the reason, like I said, this was the only place, dirt all over in front here. And that's why the family use this place for farming, and use that whole front area, outside of that stone part, all on the side get full of dirt [referring to his current residence]. And that's where we plant ʻuala. And the kalo, more back here. This is the only place get lepo. But most times, we'd go further up. It's, uh, more ʻaʻā kind, yeah. They got some, get few, get some dirt, but not that much. Then you take all the rubbish and throw em down. Easy way of planting taro. Then we planted taro at a place called Mālama, oh, about five, six miles away up on the mountain. More towards Kapoho side. And we planted about five
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acres, taro, commercial. Oh, that's what I forgot to tell you, that was another...another thing that my father did, yeah, for a living. We moved up there, Mālama. I was going to high school already. That was hard work, uh, no machine. The trees were big but all guava. And, uh, clear all that by hand. But the taro, huge, huge taro. I...I think it's because it had never been used, yeah, the ground before. Never been planted before. It
was so fertile that the taro was so huge. Taro grow, it cover you, you get lost, in the patch. Too big. The leaf, they like ʻape kind leaf, real, real huge. The hāhā, big, real big.

KL: What else did you guys plant? Did you guys plant anything else?

JM: No, no more taro.

KL: Just kalo?

JM: Yeah.

ʻAwa
030

KL: And you said your uncle did ʻawa?

JM: The ʻawa was there already, yeah.

KL: It was wild?

JM: The ʻawa, yeah, maybe was about fifty, or more years old. They were huge. Some like this table and bigger, the roots already. Several hundred pounds for on tree, yeah.

KL: Nobody really harvested for commercial back then, yeah?

JM: No, no. I think that we were the first that I know of to do that, and that was in the 40s, when I, uh, was working with my uncle. He was the first that I know of that did ʻawa.

KL: Was he selling ʻem for, to make relaxation kind?

JM: I, I, from what I understand, he sent it to Germany, was in tranquilizers? Uh, I, it was for...

KL: ...medicinal, for mainland kind?

JM: Yeah, yeah. I think it was sent, Germany I think it was.

KL: But it wasn't as popular as it is now though?

JM: No, and certainly not the kind of price that they pay today. Oh my goodness. But back then, you really didn't need much to live on, yeah. Even if you made a few dollars a day, that was a lot. It really was a lot, so...but we did, we did gather ʻawa. We cut it in cubes, maybe, two inch square, and dried it, yeah. Then we bag it and took it to, I don't know who the dealer was that we took it to. And then they, they shipped it out.

KL: How did you guys dig it up?

JM: Cane knife, axe.

KL: Was hard?

JM: Well, it was so huge, yeah, you had to axe it, cut it in pieces.

KL: And then dig it up?

JM: Well, most of em is not in the ground. They off the ground already. When ʻawa grow, I mean the ones we harvested, it don't go into the ground, it come out of the ground [KL: Oh]. So the whole root like, like the one that they buy, or what they call it root, now, I don't know if it's root, but, this is a big, huge mass.

KL: Above ground?

JM: Above ground. So it wasn't hard to harvest. We just take a section, just axe it, cut the bottom, take it out, piece by piece, yeah. Then we cut it. I know my, my uncle was a farmer. We, oh, a couple of miles up the road when I, I lived with him. He had a good size farm, uh, or a, a small family farm. He had many, many acres.

KL: Commercial farming?

JM: Yeah. A lot of banana, bell pepper, more cucumbers, uh, what else...not too much...was more bell pepper, cucumber, basically, planted all the time, and banana, commercial banana.

KL: Do you know if there's anybody still farming up there?

JM: No, no. He was the only one. Outside the Japanese that used to live here, he was the only one doing commercial farming. He did real well with it. We did not have the kind of bugs that have today that the farmers need to deal with, yeah. A few fruit flies for the cucumber, but other than that, you know, disease free. And there was no cost because, they didn't need, no need fertilizer. The ground was all virgin...never been used for growing anything before except the forest, so I don't recall needing to fertilize anything that we planted then.

Sugar
095

KL: Do you know about the cane, when they started growing cane?

JM: Oh, cane was growing, I don't really know when it first started, but when

I, when I was growing up, the cane was already here. I can't even recall...it must have been in the 40s when it ended here in ʻOpihikao. But, I, I don't know of any, too many Hawaiian
families that were...some said that they did like, uh, uh, like Louis Elia, said they did some work planting, I guess it was, but I don't I don't know of too many Hawaiians who worked in the cane field, so they imported a lot of Filipinos. And the Filipino camp used to be right below that big hill coming down. We used to call that area Iwasaki Camp. That's where all the Filipinos live, yeah. Then right up here, the area we call Kaualeau, was more the Japanese and some Hawaiians, and I notice that you have a question about the two stores. Well, we actually had three. Makio, Okuda, and Iwasaki. [KL: They were all...] in line with the, right along the railroad track. Right alongside the railroad track, yeah. Very akamai, convenient, because, uh, you know, if they haul anything, it's close by, yeah, go and just take it to the store. The store was like, from here even closer than your car if this is the railroad track yeah [approximately 30-40 feet]. So unloading, right on the porch of the store.

KL: Did all the stores close?

JM: Oh yeah, it all closed long, long time ago. I think this one, I think Makio Store was the last to close. And I...I'm not sure if it was sometimes in the 50s because when I left it was still open, yeah. But, other than that, now it's all closed.

KL: Do you know how long the, the people were staying in the camps till? The workers?

JM: Until...when was it, the 1955 lava flow?

KL: That's when they started leaving? Yeah.

JM: Yeah. ʻCause the lave came towards their camp.

KL: And most of them never came back?

JM: Oh, no, no. None of ʻem came back. Nobody lives there anymore.

KL: Um, you want to talk a little bit about the railroad? I'm not exactly sure where the railroad came through, but does it follow the road now?

JM: No.

KL: It was on a different track?

JM: Different track, yeah. It runs this way, from here to Kapoho. Almost like the beach road, but it is three miles, I think, up.

KL: Up...like the paved road?

JM: Yeah. But the paved road goes this way, yeah, up towards the mountain. The
track goes the opposite way to Kapoho. It ran straight through Kapoho, then to Hilo, and there's a track that goes to Pāhoa.

KL: Like, by Railroad Avenue, yeah, that one?

JM: Yeah, yeah. Railroad Avenue, it goes to Waiākea. That's where they stationed the...well the cane goes to Olaʻa, that's the sugar cane. The one that I'm talking about is the one that we ride, what we call a motor car. Like our, now we use bus, but in those days we use only that. That was the only method of, uh, transportation, yeah, other than if you have your own car. Buses weren't around, buses were just for transporting kids to school. But if you wanted to go to town, if you didn't have a car, then that was the transportation that you choose.

KL: Do you know when that closed in here? When they stopped using the railroad around this area?

JM: No. I, I really don't remember when they closed.

KL: Was it be--was it after you left?

JM: I think before I left. I was still going to high school when they closed that. Even the railroad car, yeah. The plantation of course was closed, and I guess they stopped at about the same time. 'Cause then there would be no maintenance for the tracks, yeah. And I guess, then more people could afford buying cars, yeah.

KL: No use for it, yeah?

JM: Yeah. But before, you know, there were no other transportation so, people going
to Hilo and back, a lot of passengers on that. Real, real neat way of traveling, it's long, but, really nice. I enjoyed going on that.
24

KL: How often did people in ʻOpihikao go to Hilo?

JM: Not very often. Um, once a week, boy that was a lot. That was a lot, once a week. My dad and my uncle, my uncle because he was a farmer, so he did go to Hilo quite often, and my father because he had the lauhala business, he had to deliver, yeah. But other than that, other people didn't need to go. We had our own store, yeah, here. And...

KL: So only if you needed something that wasn't available at the stores here you have to go.

JM: Yeah. And generally, our needs were not like the needs that we, we want or need today, it was totally different, we were satisfied with what we had yeah. And, there was no need for anything else here. The only amusement we have, recreation would be, if the
high school had a ball game. Other than that, there were, nothing else.
KL: Was surfing popular down here?

JM: No, no.

KL: Nobody surfed?

JM: Nobody surfed. No surfing did not come about till 60s, 70s.

KL: Even Pohoiki side?

JM: Even Pohoiki. Nobody surfed when I was growing up.

Hawaiian Religion

222
KL: Going back to, kind of more traditional stuff, did you folks know very

much about like, ʻaumakua? Was it discussed back then?

JM: Well most of the family here by then was cut off already, yeah. Um, we knew of, of people who kept, yeah. And we knew of persons who claim that he can catch that kind of stuff, like fireball I think they call it, yeah. Yeah, and I knew of a man that says he can catch those things.

KL: Were there very many families still practicing Hawaiian religion?

JM: No. Not when I was growing up, not here. Was all Christians already, yeah. Hawaiians had a hard time because they, somewhat still believed certain things about the Hawaiian practice. And, more, especially like, you don't whistle at night, you don't
sweep out the door at night. That kind of stuff. I don't know why. Never, ever did get to
know why. They said, "Well what if your family passing and you sweep the dust in their face?"
25

KL: [laughter] I got scoldings for that too.

JM: And whistling, I don't know why the whistling. But yeah, all of them were very religious in the sense of becoming Christians, but there's certain things that they still mālama, yeah, they still believed in.

KL: Do you know of any other superstitions that were kind of, people looked out for at that time?

JM: No. Well, except for funerals, yeah.

KL: The oli?

JM: Well after you come back, you sprinkle the whole house. Somebody come sprinkle on you, uh, salt water. Sprinkle the house. If you went to the funeral, if you're a part of the family of the funeral, you go home you sprinkle the house and there persons in the house.

KL: Was Pele of any concern back at that time, too?

JM: Not that I can recall, not really. They don't lift it up as much as they do, they do today, especially in the hālaus, yeah. No. Uh, although like our first

interview, I talked about my mother's family, it was all, uh, what they call night baby, yeah, by dreams. Uh, they...didn't do any of those things that they do today. Like I said they were ʻoki from that, they were cut away from that.

Laʻau Lapaʻau
290

KL: Was converted already, yeah? I know you mentioned too before one of your aunts did, uh, laʻau lapaʻau?

JM: Yeah.

KL: You wanna kind of give me some ideas about things, practices she did?

JM: Well, gee. When much younger, she had what we would consider the bad kind, right they do more injury to you.

KL: Not healing kind?

JM: Not healing kind. Uh, yeah, if she had anything against you, oh boy. Uh, it was, I don't know what you call it, power or whatever, but it happened to me many times. And yet I was her pet. She liked me over all my family. I was the one she liked the most. And yet, I was the one that got sick from her the most.

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KL: I remember you had said she had healed some bones you broke one time?

JM: Oh yeah, oh yeah. Then when she got older, then she, she started to do healing and turned to the good. Uh, I, I fell. I was working on Maui, and I, I fell. The plank that I was working on broke. I fell and broke my ribs. And when I was in Maui, I didn't want to stay at the hospital there. So I asked for release that I wanted to come out of the hospital and when I got home, after being home for a little while, I decided I wanted to go visit my aunt. And when I walked into the house, she noticed I was limping...

Part 2
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...and uh, the X-ray showed I had fractured and broken ribs. So she asked me what

happened so I told her what happened, I fell and so she asked my niece to bring any board
and, before we didn't have these plastic rice spoon, yeah. Uh, all wooden kind or bamboo. So she asked her to bring one. And she just said, "The wrong was because the plank broke so I need a wood to heal you." So when my niece brought the stick, she prayed and she put it on the side, yeah. She made me lie down and she put it on my side. And then I got up, and we talked and I decided it was time to go home. So walking to the car, my wife told me, "Don't act." I, I didn't think about it then. "No act." I told her, "Oh, what you mean?" "Oh, now because you came your aunty house you go walk straight." There was no more pain. But it was starting to itch. So the next day I went to the doctor. X-ray again, no more one broken bone. And, I'm not sure if my brother-in-law or another person in the family they broke their leg, too. She did the same thing. You know, instant. Not a long period of time for medicine. Instant heal. And...let's go back to the bad side of her. She was at my sister's house and she lost money. And she blamed my nephew for taking the money. That day my nephew couldn't walk, from that day on. My sister took him to the doctor, doctor said there's absolutely nothing wrong, I don't know why he's not walking, he should be walking. And he can't use the bathroom, they had to carry him. And, there is family of ours in Kaʻū, Kapapala Ranch, they were working in Kapapala Ranch, does this hoʻoponopono. So my sister, along with my aunt, went to see this uncle of ours. And before they got to the house, the man already told my aunt, "The problem is you." And he said, "You go home, in your jacket, in your closet, in a certain pocket, you'll find your money." She came home, she went in there, she found the money, my nephew stand up and walk. See, these are the kinds of stuff that happen when I, I actually saw it, to me, to my nephew, from the bad to the good. I don't know if she, I don't think intentionally she means to do that. But what comes out of her mouth is powerful, if it's, if she's cussing you our, you better watch out. You know, something bad is going to happen.

KL: She never taught any of the family members?

JM: Cannot she said. Uh, my wife has a cousin that used to do that kind of, uh,
healing with different herbs, and used to work with another Hawaiian person from Honolulu, and she heard of my aunt and came over and wanted to do an interview with her. She said she cannot, "You not chosen for me to tell you. And if I wanted to tell you,

I would not remember anything. See, I'm not trying to argue, I just cannot, that's all." That's why she concern you not the chosen, yeah.

KL: Was there anybody that was chosen?

JM: No. Not that I know of. In our family, no.

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KL: Along that lines, I think you had mentioned too before that you had a grandfather who knew lua [JM: yeah]. And he never taught that either?

JM: No.

KL: Do you know if he ever practiced it?

JM: I never seen him practice. I seen him use it.

KL: In fights?

JM: Yeah. But, uh, you know like now, they do, uh, aikido, judo, karate, and kung fu the latest, yeah, uh they practice, they constantly practicing. I never, never seen this man practice. But I recall, I was, I don't remember how old I was, but I was pretty young, and I too was one of his favorites, so I kind of hang out with him a lot. And I remember this house, I don't remember where it was now, but I just remember this house, where they were drinking, and this kind of big Hawaiian guy, my grandfather wasn't big, he was smaller than me, and trying to make trouble with my, my grandfather, and he too was very quiet, not a trouble maker, and he keep kind of talking to the guy, no, you know, he didn't want to get in any trouble. The guy kept on, kept on, and all I saw, my grandfather jsut stand up and just went motion. And there was a post underneath the house, several posts, two-story kind, yeah, several posts to hold the beams. And all he did was this big motion, the guy hand wrap around the pole. And he was just stuck there. And I never know that his tongue went hang out...and I know he kind of talking Hawaiian, I kinda understand a little bit, but then, he said "When I put you there, nobody can take you out. Only me I can take you out." And the guy stayed there for a long, long time. And, I, I don't think I was there when he, whatever they did after that, but all I did know was that I saw him tie up the guy without even touching the guy. So when I hear people say they're teaching lua, with my grandfather it was the same thing, cannot teach you. I really wanted to

learn. And I was close enough to him, I thought he would, but he says, "No, I cannot teach you. He said, "You hard-head, you. Cannot teach you." But again, those
who knew that kind of art, yeah, whether it's lapaʻau, or lua, or whatever practices that they had, you, you'd have to be chosen. And they would know if you are or not. Those
who know the different arts, yeah, or healing. Those things I didn't mind learning. Not the bad things my aunty did, but the good things, but cannot. I knew some of the things that she does for curing cancer, but, I don't know what she do with it, what she does to it

or whatever, to cure guys for cancer. It is too bad that the Hawaiians were that way, that you cannot just teach someone...and I, when you look at life today, I guess we can understand how they misuse those things. They use good things and make it bad. And a lot the Hawaiian healing, at that time they don't charge you. They cannot ask for pay. If you want, you can give them a love gift or something, but they don't charge you, yeah, for healing. And today, I would assume that would be a big business if they knew that, and that's the reason you had to be chosen because when you're chosen, they would know you in and out, and know you would do it because in your heart you want to help, not gain from it. I don't know if that's what she saw in me, but, whatever the reason, it's just, "You're not chosen. Cannot. Even if I want to. And if I try to tell you stuff, I not going remember." And they not really faking it. They just don't.

KL: Is there anybody in your family that you know that now might have some capabilities for healing?

JM: No.

KL: Your aunty was the last?

JM: My aunty was the only one I knew of from my family. The only thing, it's too bad, when you grow up, I guess a child will always be a child, regardless what generation, that we don't take the time to try to understand our kupunas. As a child, you don't want to hang out with old folks, yeah. They boring. But the knowledge that they have, my goodness, I, I just wish that I did take the time to sit and listen to them. The kind of medicines that they had before...we never went to doctors. For as long as I was growing up here in ʻOpihikao, we never went doctor. They knew the kinds of medicines for, for colds, earache, broken bones, cuts, never need to go to the doctor. But we don't take it seriously. Tell

you go get this [??] and that's it. And there was so many that grew up to about 18, 19 years old and never did need to go to the doctor, regardless of the sickness that you had, that's really something, really, really something if we knew even jsut that much. And of course, I guess, you know, like rainforest, like anything else, the population grows. We using more herbicide today than we ever did before, so we kill a lot of those plants. We bulldoze, and then all the junks come out, and all the good ones would die, die away. The more we clear, the more we destroy.

KL: [??] with people kind of raping the land. Selling medicine for money, too, yeah.

JM: Yeah, yeah. Well...it's good and it's bad. How we use it. So like, I don't know what happened to all the ʻawa. See, when we take off, we always leave something back. We don't take the whole tree. My goodness, get two to three hundred, there's nothing wrong with leaving one, one shoot back. But people don't think that way today. They
take every ounce they can. Even when they go to the beach. They take everything the can. I still go to the beach, I still do not take small ʻopihi. Even if that's the only thing I
got. I still don't take it. But behind me, if somebody else come, they take em all. Well that's them. I grew up in different time, and respect the ʻāina, and the resources, in a different way. But, does not mean when I need ʻopihi I not going get. I still get. A lot of

times I can go after many guys go. I can go and can still get more than enough to eat. But that's the way we grew up. Get what you need. You know, they say, sometimes, greed, but, we look at it differently, as a necessity sometimes, yeah, they need to take. Today, you need the money to survive. Money is very important. Today everything is money. You cannot live the way we were before. That was a totally different time. But we only think of it as respect the ʻāina, you know. You take but put back some too. You only take, take, take, then you got nothing in the end, yeah. Ocean the same way. You cannot rape that ocean and take everything out and expect to back next week and get some more. Even when we were diving. We find a nice uhu puka, we take so much, and we just go to the next one. Even if plenty fish still, we just take so much and go to the next one.

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