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Interview with James Ahia (JA) and Frances Ahia (FA) in December 7, 1990. Interviewer is Charles Langlas (CL).

CL: You know, maybe first I should ask you what, what kind of sicknesses do you remember that you and your family had when you were living down Kaimu.

JA: The only one we know when you get cough and all that, then they tell you go get `uhaloa, get the bark and chew it, and that's all. And then if you get diahria, tell for you use young guava shoots and chew it, and just suck the juice and throw out . . but the handful of the guava . . then you chew that and throw away the rest. Just suck the juice.

Or for cough medicine, get the leko `ohia, the one they use for making lei and all that, the young shoots, get the leaf, the handful, you chew that and throw away the waste. Just suck the juice. So, for cough medicine.

CL: And `uhaloa also for cough?

JA: Cough . . medicine.

CL: Ah, how did you choose which one?

JA: That `uhaloa?

CL: Yeah, rather to have the `uhaloa or the leko `ohia?

JA: Well, see what's available that time.

FA: But then for Kaimu, `uhaloa is more available.

JA: More available than leko `ohia.

CL: Yeah, you had to go further up for that.

JA: Farther up the mountain so down there was leko . . I mean, `uhaloa.

FA: `Uhaloa and (unclear #020) . . what you take for . . you know, I mean, you take guava shoot. One question, is guava a native? `A`ole?

CL: `A`ole.

JA: `A`ole.

FA: Take the . . pehea e akamai ai ka po`e Hawai`i i na (unclear #023)

CL: Paha lakou i na mea a pau.

FA: Laulau `oe i ka leko kuawa, and then that's for to stop, but

when they get `eha opu, then there's another la`au, kaliko. Kaliko?

JA: Mea ho'onoha.

FA: Yeah, for ho'onoha. You know the one?

CL: `Ae.

FA: Laxative.

JA: Laxative, yeah.

CL: He aha kela?

FA: Kaliko is a plant.

CL: Oh, `o ia ka inoa?

JA: Yeah, kaliko.

FA: Kaliko.

JA: Kupa `oe.

CL: Oh . .

FA: Pluck the leaves. Make a tea, and that . .

CL: Is that the same as castor bean?

FA: Castor bean is a tall tree.

JA: No, kokoke.

FA: This is a low . .

JA: Nahelehele.

FA: Nahelehele, weed?

JA: No, loa`a ia `oe ke `ano i ka, kaimu no ka mahi`ai, ah, our house, plenty.

FA: They do taro patch . . kaliko. Kaliko to make you go and the guava shoot to make you stop.

CL: Yeah [laughter] . . and the `uhaloa, where does it grow?

FA: All around . . on the pahoehoe.

JA: Pahoehoe.

CL: What does it look like? I wonder if I've seen it.

FA: Oh, should have a lot around Louise's ah, area.

JA: Oh, yeah, plenty.

FA: Ninau `oe ia ia.

CL: `Ae.

FA: Nahelehele.

JA: Nahelehele.

CL: He la`au hihi?

JA: `A`ole.

CL: `A`ole . . vine?

FA: What was that?

CL: Is it a vine?

FA: Low bush.

JA: Low bush . . all over . . Paradise Park, plenty.

FA: You can get the bigger root, and then nui ka ili, yeah.

JA: Ili . . bark.

FA: And can chew it and swallow. Can make a tea, you know, pound the bark and make a tea.

CL: Only use the bark?

JA: Yeah, the bark. Ku`iku`i a hemo ka `ili. (inaudible #054) .
. ho'onoha.

FA: His grandpa had ah, a book of medicine. When the grampa died, then the uncle printed the book.

CL: When your grandfather picked medicine, did he, did he do it in a special way.

JA: He usually tell us to go pick.

CL: He didn't tell you . . pick with a certain hand or anything like that.

JA: No, just pick. Certain time gotta go in the morning, early in the morning to pick, and then to prepare, but always we prayer.

CL: Oh, before you pick?

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JA: Yeah . . no, when you prepare.

CL: Before he prepares it.

JA: Us, only kamali`i . . we just go pick, yeah, and like this, so many pua, and so many mea . . lau.

FA: What was that?

JA: The kowale.

FA: Kowale.

CL: Umm, that was the one that you had to pick early in the morning?

JA: Yeah, pick early in the morning.

FA: What I understand about that lau was that you had to pick the single flower that's facing the sun.

JA: Sun, sun rise.

CL: Yeah, I heard that too. Yeah. That was the only one that you had a rule about . .

JA: Yeah, to go pick in there.

CL: But he sent you to for that or he picked that himself?

JA: Oh, he just sent me and my cousin . . my brother Bill sometime, the three of us.

FA: What about koko`olau? Did you folks use that for la`au?

JA: We never did use.

FA: But mama did.

JA: For tea only, that's all.

FA: Well, she used it. I've never seen her, but she said she used to use that as a liquid to mix the poi with, and she conserved water because of her . . something (unclear #081)

JA: (Unclear #082) finish this `awa ? you jump into that, oh my, you! Yeah, just pick all that, and then the rest my grandfather do, that's for broken arms, and then because I've seen that with cousin . . he fall out of the mango tree, then Kapiolani School.

CL: Yeah.

JA: Oh, that, rubbing with that, and then we gotta hold him, and then grandfather just one whack, pound all together.

CL: Did he do that many days?

JA: Oh, I think one week time and then . . then when Kini's dad, then put him on the sling, my cousin sleep with that.

CL: After, after stroking for many days than you put it in a sling?

JA: Yeah, yeah, no right after that he put it in a sling.

CL: Oh, okay. So, everyday then you would take it out of the sling and stroke it.

JA: Stroke it . . we used to go pick it every day, every morning we go. That's what . . five days, after that.

CL: Five days, no ke ku'aluna.

JA: Ku'alia.

FA: Even the kahi `ana.

JA: Kahi `ana . . five, one way.

CL: Oh, when you stroked it each day, five times?

JA: Five times.

FA: And then for five days.

JA: (Unclear #098) you squeeze the juice, not like this . . same time he's praying, so when he do that, we all gotta keep quiet, no make noise.

CL: Oh, yeah.

JA: Then the whole family all, all malie.

CL: Were you all supposed to be there?

JA: No, don't have to, because by then, they left already . . everybody work and all that so . . we just leave everything, my grandfather do that. Soon you get all the medicine prepared, ah, we take off, eh. We go the first time, he say, oh, my cousin . . most time I used to hold him.

CL: Did he struggle?

JA: Oh, yeah. Noho malie, noho malie, ho'omanawanui, ho'omanawanui.

FA: Did they huki the limb?

JA: Yeah, (unclear #112) set (unclear).

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CL: So your grandfather, would he hold . . pull it at the same time he stroke?

JA: Yeah, he stroke it and somebody hold. Another thing too was that for the hand and for then the head, one, I have a paper some place that I wrote down . . some many leaf of `awa, and all that. That's why they call 'um `ea, for the head. They look at the child, they tell, "Oh, this child need `ea."

So all my boys, all, and girl, all went through that.

CL: Where you put the stuff on the manawa?

JA: Yeah, manawa.

FA: Yeah, manawa.

JA: (Unclear #122) So many leaves, dry, ripe `awa leaf, so many green, and then wana, and manini.

FA: Pound it all.

JA: Pound all together, but get the amount, so many leaves. Pound 'um all together, and then . .

FA: You squeeze it, that juice on the po`o.

JA: But how was that?

FA: She rubbed it . . squeezed it on the po`o, on the manawa.

JA: On the manawa, only just go around, around.

FA: Let them stay that way for . .

JA: For five days . . three days?

FA: She had it the rain.

JA: Yeah.

FA: I can't remember how many days?

JA: Three or five days.

FA: There`s ah . . ah, the word `ea is one that is very visible, that's a thrush in the mouth.

JA: Another one that one.

FA: And they used the kukui.

JA: Well, that's different that. Let us talk about the head first.

FA: And then there's another `ea that my mother-in-law calls

JA: By the eye.

FA: That my mother-in-law calls the `ea huna, the hidden `ea, and that's the one she uses that mixture on the po`o. They just look at the child . . the way . .

JA: The child . . the eye, the eye ball.

FA: The way . . the eye, too dark and shiny or whatever, how they can sense that the child has this `ea huna and she decides that they need this. So with our experience, we go to Kaimu with our children, because it's things you cannot wash their heads in five days.

JA: Five days, yeah.

FA: And every day she puts, puts this mixture on their po`o.

JA: Not every day, every other day.

FA: But anyway, it stank.

JA: Gotta look for that.

FA: Maybe that's why I have all pilikua, my children, all pilikua.

JA: And then another one too is from the kukui, that ah, young kukui nut, pull down and then get the sap when you broke the stem. Put that all in the spoon, then then rub in the mouth.

FA: That's been recommended by a pediatrician too, Dr. Adler.

CL: Oh, yeah.

JA: Dr. Adler.

FA: She . . mothers take their kids in (unclear #158) and truly (unclear #160) and he sends them up to use kukui. He had, there was articles in the paper too, because he used to have weekly articles or monthly. Today . .

JA: They use for shingle.

FA: Ah, they use it for shingles, but we heard that through recommendations, but we . . not like the `ea for the mouth, you know, doctor prescribing that.

CL: You know that `ea in the mouth, is it kind of a sore?

FA: Yeah.

JA: The tongue get white, you know.

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FA: Little sore, and then the mouth get all white.

CL: Yeah, yeah.

FA: I guess too much milk and stuff like, and the child chews excessively, and the loss of appetite. But I've heard of ah, people using kukui for shingles.

CL: But that's recently.

FA: Yeah, recent.

JA: Another thing that we used for the baby is this sweet potato.

FA: Now that was for `ea too.

JA: For `ea too.

FA: Mama would roast ah, a piece of sweet potato.

JA: Roast on the charcoal.

FA: . . on the charcoal. Then she'd get a handful of kukui blossoms and pound it together, and I have to give this, a portion to the child everyday 'til it's all gone. And each day, the potato gets fermented.

JA: Fermented.

FA: You swallowed, you swallowed it down.

JA: Did we feel all ours, no?

FA: Yeah, was grandma's orders, every day. This fellow here was in Honolulu, and he came home, and I could just tell his mother's old cures. We got kukui and filled up a teaspoon of sap, "Open your mouth."

He was so willingly open his mouth, but never again, he didn't want. [laughter]

JA: For the shingles, the same thing, no. You get the young kukui, and then what, you rub on with.

FA: That's the least and cheapest, the old way of . . .

JA: The mouth, yeah.

FA: What did they use the papa`a . . .

JA: Oh, the bug?

FA: Hmm.

JA: I don't know how they . .

FA: The 'ohia they used.

JA: No, the mountain apple bark.

FA: Mountain apple. They chopped the bark and they used it for medicine, but I don't know.

JA: I think for . . what was that . . I didn't see how they make. I didn't see how they make that, but I know Brother Bill, I think they use.

FA: You hear about it.

JA: Yeah, you hear about it. I don't know how they prepare that either. Only the bark, eh, unless they make 'um into tea . . the bark.

CL: Yeah, yeah.

JA: The shingle, yeah, I hear, from the kukui . . the sap. Put 'um in the spoon, then rub on.

CL: Anything else you can remember when you were a kid?

JA: I know for sore, when you get cut like that, we just put, just chew guava shoots and then just put 'um on top.

FA: Hao weed or jou weed.

CL: What?

FA: It's the plant, they call it Ha'o weed . . the purple flower and they pound it with salt.

JA: Salt and then you put that on.

FA: I think you cut all the brush in the back?

JA: Yeah, used to.

FA: Ha'o o weed or jou weed.

CL: Oh, jou weed.

JA: Somebody . . oh, yeah.

CL: For the guava. How about laukahi?

JA: Laukahi, yeah, they used that too, no. Well, laukahi, they used to use that for boil. You have to use either match or outdoor. Never use ah, electric stove, maybe kerosene stove I think be alright, but with match, you fire.

CL: Before you put it on?

JA: Yeah, put it on . . . that's for boils.

CL: Yeah.

JA: That's well, suck it out.

CL: Does it work good?

JA: It works.

CL: And what does it do . . . make the boil come to a head?

JA: Come out.

CL: Make it come out?

JA: Yeah, come out . . . suck the whole . . .

CL: Makes it come to a head.

JA: Then come out . . . suck it.

CL: Then you would ah, leave it on with a bandage, like a poultice, leave it on, you would change it every day?

JA: Laukahi, you gotta put it on every day no?

FA: I don't remember.

JA: No, laukahi, you used to put 'um for the kids, eh? Laukahi . . . for the boils?

FA: Oh, laukahi, oh, 'ae, I was thinking of ko`ali.

JA: No ko`ali.

FA: Gramma, tutu used laukahi, and used to have those kerosene lamps, so she always wilted the leaf with the lamp.

JA: Kerosene lamp.

FA: And then used it, so I used that on my children. And my last son had a boil on the side of his nipple there, and they did it. But instead of getting better, it got infected. And this red trick from the infect . . . you know infected coming into his nipple, so I took him to the doctor. Boy, he was so mad that I take the child in for a cold and something serious like that I wanted to treat myself. And I thought about it and thought about it . . . what went wrong at time, you know. Then I realized that we have electricity so I wilted it on an electric stove and I think . . . over the electric burner . . . I feel that the heat from the burner was . . . dehydrated the leaves.

CL: Yeah.

FA: So that when you put it over the light, the lamp, it just wilted but there was a lot of juice in there, and if you put a dehydrated leaf on, it's not going to do anything. So that was my conclusion.

CL: Yeah, yeah.

FA: That's what went wrong. So the doctor had to lance his ah, . . . So that was the last time I used it, but other than that, there's no reason why I should use . . . nobody else had a boil.

JA: And then another medicine too, that what? When you get late (unclear #281) you use steam bath.

CL: Yeah.

JA: You put maile. Ho`opulo`ulo`u.

FA: Ho`opulo`ulo`u.

JA: Ho`opulo`ulo`u.

CL: For?

JA: For all kind.

FA: Oh, when you're down . . . like ah, something like a flu or bad cold, and Hawaiians were ah, well, my family . . . I think James' too, they believed you need to laxative. First you gotta clean your system, you know.

CL: Before that . . . ?

JA: Yeah, ho'opulo`ulo`u.

FA: No, no, just to make you feel better, general cleansing, laxative, and then ho'opulo`ulo`u. Those days were easy. We had this wash house, that's where you `au`au, and you boil your water out in the square can, and you put ah, either eucalyptus branches or ah,

JA: Maile.

FA: That lemon grass.

JA: Wapili.

FA: Wapili or else, maile hohono . . . not maile pilau now, maile hohono, put it in and let it kind of brew little bit in the hot water and then carry the can into . . . or you can pour it into the bucket into the wash house, and you have a little stool, and you sit on the stool . . .

JA: Blanket.

FA: Cover yourself with a . . . tutu used to cover us with a blanket, and get all that steam bath.

JA: Oh, boy that thing.

CL: So they put the blanket over you and the bucket both?

FA: Yeah, yeah.

JA: Yeah, cover the whole thing.

FA: She was there all the time to watch that we didn't get burnt or anything. And then when we're yelling and screaming, "Enough is enough," then she used to give us a bath with that. And it always made you feel better. Because your laxative cleaned your system, sponge bath got all of the pores clean out, steam bath rather. The two seem to go together all the time when you down.

JA: Yeah, all the time when you're down. Yeah, now all doctor.

FA: You wanna hear a story about laxative, but maybe go off the record.

CL: Oh, okay. [tape turned off and then restarted.]
Did you ever go to the doctor . . . when you were down in Kaimu?

JA: I didn't know what was doctor.

CL: Yeah. What about . . . did they ever give medicine at the school?

JA: They had a dispensary there. Oh, yeah, vaccination, that's all.

CL: Vaccination.

FA: What did you folks do after the vaccination?

JA: Oh, swim.

CL: You know what they vaccinated you for?

JA: No, those days, must, oh, line up. [laughter]

FA: Come home, they gonna swim in Waiakolea so that, you know, it will wash out. [laughter]

JA: That's right. I never get nothing, no scar, nothing.

CL: Yeah.

JA: We go swim.

CL: Did they ever give like castor oil at the school?

JA: They have, they have castor oil.

CL: Did they have iodine?

JA: Oh, yeah, they have iodine for cuts and all.

FA: Castor oil or cod liver oil?

JA: I think cod liver oil.

CL: Cod liver oil? Because castor oil is for constipation.

JA: Yeah, yeah for constipation.

CL: Cod liver oil is . . . you probably didn't need cod liver oil, you were eating all that fish.

JA: We eat all that fish and then guava shoots.

CL: Do you ever remember ah, anybody in your family having a very serious illness? Where this kind of la'au didn't work?

JA: No, not that I know of.

FA: What did your kukukane die of?

JA: What?

FA: What did he die from?

JA: That I don't know. The heart stopped. You know, I don't know from what, see. All we know was medicine . . . "Take this, take that." I don't know what he died from . . . old age or what.

CL: Nobody talked about taking him to the doctor at that time?

JA: No.

FA: Gramma went to the doctor.

JA: Yeah, my gramma went to the doctor.

CL: You know why they took your gramma in to the doctor but not your grandfather.

JA: Well, my grandmother was something, she suffered, eh, but my, . . . she suffered pain and all that. My father same thing, but my grandfather, no.

CL: He didn't have pain?

JA: No never had pain.

CL: Oh, that's why they didn't take him. Ah, one time you told me that you remember in your family doing ho'oponopono some times.

JA: Oh, yeah, that . . all the time . . grandfather, grandmother, my father, all them.

CL: Was that . . did you just do that every week, or was it because of something that happened?

JA: Oh, something happened, then, mostly every week they have that. I think everything okay. I remember my brother, ah, Bill, when he was sick, he had typhoid and ah, he was in the hospital in Keaau and then I used to go down. And that ho'oponopono through the dream, eh, sometime I go there ask what he dreamt. He started talk and all that, and so I come back and tell my father and my mother and then my grandmother. So night time they open the bible and then . . most time only them, and then they pray.

FA: Maybe it's a different type of ho'oponopono as compared to the old Hawaiian.

JA: Hawaiian.

CL: Yeah, yeah.

FA: Sit with everybody.

CL: How different?

FA: They open the bible and . .

JA: Open the bible and rely on the dream and the bible, and most time, some time I think, "Chee, how they can, no?" They open the bible, and then I tell them about the dream my brother had and all that. They get the bible and pray. Just open the bible, the verse in there.

CL: And they read the verse?

JA: And according to the treat . . and from there, they open the next book and all that.

CL: So they open . . they keep opening.

JA: Until they find what the cause and all that.

CL: What kind of cause were they looking for?

JA: Well, sometimes it's between the family or . . mostly family.

CL: Some kind of . .

JA: Jealousy and all that kind.

CL: Or maybe somebody did something wrong.

JA: Something wrong, yeah. They wouldn't tell us but.

CL: Oh, they didn't tell you?

JA: What they know.

CL: But you would be sitting there?

JA: Most time I move away.

CL: Oh, only the adults.

JA: Yeah, only adults.

CL: Okay. Sometimes you just figured out or overheard.

JA: Overheard sometime, but . . . but the only thing, like us small, well, hope he's cured or healed from his sickness so we can play together. So, that's all what we care for . . . that he get healed, yeah.

CL: Were these ho`oponopono sessions all because somebody was sick.

JA: Yeah, this, well, you prayed for the sick person, eh.

CL: So, you didn't have . . . did you only have them when somebody was sick or did you have them at other times too?

JA: Only when sick we have them.

CL: So that time when your brother had typhoid, it was because he had the typhoid?

JA: Yeah, he was.

CL: What was the belief in that at that . . . what was the belief behind that?

JA: I don't know.

CL: People didn't say . . . they just did things.

JA: Yeah, they did things. Another one too, like my mother, when she was young and ah, a least somebody else, but my father was telling that . . . my mother too. When she was young, the only medicine that she could cure her sickness was ah, the taro, yellow taro, the `ulu taro. And they pound that, and then, I don't know how the mixture is, but father used to tell about it. Don't know how they mix that, but it gotta be the yellow taro, the `ulu taro, and that's what she take.

End of side 1 of tape.

Beginning of side 2 of tape.

CL: So you kids, did you ever, well your brother had that sickness . . were you ever sick and they had ho`oponopono because you were sick?

JA: I don't remember.

CL: Did you ever have to get involved in it because you might have done something wrong, you kids?

JA: No, never did that? Only sickness. I know some family was . . I think my grandfather was, my cousin, Daihong, I think was, was in car accident and all that, they ho`oponopono that.

CL: Between?

JA: Between my cousin and . . my grandfather was in Hilo and I hear, "Oh, he's going down ho`oponopono."

What the cause and all that.

CL: Yeah.

JA: But they knows he's, he's . . I think he was drunk that time when he drive.

CL: Your cousin?

JA: Yeah. But they ask for grace and the Lord help him.

CL: Oh, he died?

JA: No. All smash up the car and all that. Because the olden Hawaiians, they always believed that, because of a reason that's why it's happen.

CL: Yeah, yeah.

JA: All the Hawaiians.

CL: You have an accident.

JA: Yeah, it's a reason why you get sick or why you get accident . . so.

CL: Why he got drunk.

JA: Drunk and all that. Somebody miss lead and all that.

CL: Yeah.

JA: For anything, there's a reason why.

CL: Yeah.

JA: Yeah, (unclear #026) how, why my mother had to take that yellow taro to cure her sickness or what. Then I think most Hawaiians, I think when they had taro patch, they always had that yellow taro.

CL: So they could use it for medicine?

JA: Yeah, or for somebody else, if they want, they can get. I think my father used to go ask though . . . "Oh, you get mana 'ulu? Mine one is not ready." Somebody like, so they grow taro and give 'um.

CL: Did you ever know of anybody going to ah, did you ever know of any kahuna la`au lapa`au during your time in Kaimu?

JA: I don't know, I never hear this call anybody "kahuna."

CL: Yeah, 'cause you know like, you know about ah, George Awai?

JA; Yeah, yeah.

CL: He does this la`au, and I guess there were some.

JA: I don't know. I think before the Hawaiians tell "la`au ho`oponopono."

CL: But you didn't know of people going when they were real sick of searching for somebody to help them?

JA: Well, they get all kinds of ways they do. I know used to get one, Pahoia, our church member. You know they call her "kahuna, kahuna." Those days, you know, you never hear they call anyone "kahuna," my childhood days.

CL: Oh, yeah, yeah, this is recent?

JA: This is recent, kahuna.

CL: Yeah, yeah.

JA: Before not, only ho`oponopono.

CL: Yeah, there wasn't anybody that you knew of that people went to when they were sick?

JA: No, just ho`oponopono. Call the minister and let him know, so-and-so is sick. They come over, that's all.

CL: Did the ministers ever take care of ho`oponopono?

JA: No, not that I know of. Just pray all from the bible.

CL: Yeah.

FA: Who's that lady [loud background noise #058] from Pahoa?

JA: Yeah, I know.

FA: She was a kahuna?

JA: Yeah, that's what they say.

FA: What was her . . I don't know her name.

CL: Nuhi, Nuhi.

JA: Nuhi, Nuhi, yeah, Nuhi. [laughter]

CL: Some people went to her I know.

JA: Yeah, I don't know why.

CL: I think Emma Kauhi said her mother used to go to her. She talked about her.

FA: I know there was a lady that the Ola`a people went to. She lived in Glenwood . . Pu`uheana, `ohana to Kawena Pukui. If you read some mo`olelo about Kawena Pukui, she talks about going to Glenwood.

JA: Pukui.

CL: Yeah, that might be . . Mrs. Kauhi said she remember somebody . . there was somebody up this side . . she was younger yet, but that there . .

JA: Pu'uheana Johnson.

FA: `A`ole maopopo ka inoa.

JA: I know she married to Johnson.

FA: Johnson. `A`ole no.

CL: Oh, yeah, Johnson, Johnson the name I know.

JA: Yeah, Johnson. The husband used to work Mountain View Stable Board (unclear #075), when just moved up . . Puni '60, he was there.

FA: I don't know of any who did any ho`oponopono, Annie Hall, Mrs. Hall, Arthur Hall at Keaau.

CL: Yeah.

FA: Lived across the school.

CL: I didn't hear that.

FA: I don't know . . I know her type of hula (unclear #080), kapu.

JA: Yeah, kapu.

FA: I don't know if she did any ho`oponopono.

CL: That's what, when Mrs. Kauhi talks about this Mrs. Nuhi, she said she did ho`oponopono, that's what she calls it.

FA: I remember one day we went to see ah,

JA: One of the members.

FA: This one person which was a very strong church member and I guess, when ah, things were going bad with her, she wanted James and I to go see Mrs. Nuhi on her behalf. I said, "No, we don't . . we don't deal in that kind of stuff."

JA: And we don't know who she is.

FA: We didn't want to get involved.

JA: Involved. That's why they say, "Once you get involved, ahh, look out!"

CL: Oh.

JA: My grandfather, my father them, never go that kind, that kind to kahuna, eh?

CL: Yeah.

JA: You go ho`oponopono, only you and God.

CL: What about . . did you ever hear about . . you know, Kini's foster mother, hanai . .

JA: Uh huh.

CL: Ululani.

JA: Ululani, yeah.

CL: He talks about her being kahuna or doing some kind of fixing, kahuna fixing. People would come to her, when they were sick or needed help.

JA: Yeah, I think.

CL: You never heard that? He said the same about John Makua.

JA: John Makua or Sam Makua?

CL: John.

JA: John Makua.

CL: He called him his uncle John Makua, he said, helped his mother.

JA: John Makua. I know Sam Makua. Sam Makua.

CL: You only remember Sam?

JA: Yeah, I remember Sam. I don't know John Makua. I know the last . . . John Makua down Keaukaha, something like that, but not in Puna here.

CL: He said he lived in back of their house somewhere.

JA: Whose house?

CL: In back of ah, Kini Aki's house.

JA: Yeah, that's ah, Sam Makua.

CL: Maybe he got the name wrong.

JA: Yeah, I think get wrong. Who gave that mea?

CL: Kini.

JA: Oh, Kini. Sam lived back of them, yeah. Unless Kini, I don't know, whether their father or what, but I know Sam Makua, yeah, he's ho`oponopono, he's not kahuna, eh?

CL: He didn't say that. He said that he helped people.

JA: Oh, yeah, Sam Makua, he helped.

CL: He said he was a strong churchman.

JA: Yeah, yeah. Oh, yeah, when . . .

FA: He used to do ho`oponopono through the bible.

JA: Through the bible you know. Oh, when come Sunday, he preach out, tell he went there and ho`oponopono. Don't believe in God, they come church, oh, they stay in there. Next Sunday or two, no, not in church. [laughter]

CL: They only come after they come . . . after they help.

JA: Yeah, after he help them.

CL: But people would go to him?

JA: Yeah, go to him . . oh, Japanese and Filipinos, plenty, Puerto Ricans, all kind nationalities, stay go. And he preach, oh, how he fix so-and-so.

FA: Not too often, the outsiders, he didn't preach about them, but he, he was getting at the members, like they drink too much and fight, and get all kinds problems.

JA: Fight and get problems, then the wife she run over the kids, come see him, tell him. He go . .

FA: More like a social worker. [laughter]

JA: Social worker, yeah, Sam that.

CL: Okay, okay. But you don't think that your family went to him?

JA: No.

CL: Not that you recall?

JA: Not that I recall.

CL: Yeah. Ahum, did you ever hear of ah, or witness anybody, or hear anybody talk about akualele?

JA: I heard about that.

FA: Never seen?

JA: No, I never seen. I know my grandfather through his dream, then morning time, he say, "Ah, so-and-so died."

"Why?"

He said, "God let me know."

Sure enough, sure enough, after that, you know, people coming over, saying, "So-and-so died."

CL: But did that have anything to do with the akualele?

JA: I don't know. My grandfather say, "God let me know that so-and-so died."

CL: Yeah, yeah. You never heard people say they say, they say the akualele or that they . .

JA: I heard about that, I heard about . .

FA: That's the fireball.

JA: Fireball.

FA: Usually fishermen see that, eh?

JA: I heard about that. I haven't seen that. I know one time I go with my fisherman, who that, Sachi Uwegashi. "Jim, you no see the fireball there?"

I tell, "Where, where?"

"There."

"No, I don't see," but he see. I never see all that. Some, oh, they go fishing all that, they tell, "Eh, funny kind this place." I don't know.

CL: Maybe that's what you think you're going to see.

JA: Maybe it's just their imagination, I don't know, they actually see or what.

FA: I think it's . . . the vibes you feel wherever you are, eh?

CL: Yeah. Ah, did you ever hear that somebody died and then people were talking about how the akualele ah, hit their house? You never heard any story like that?

JA: No, I never heard that. I think I heard some of that, something just drop on the roof, eh? Batook! Funny only he can hear, and then the rest no can hear. I hear about that.

FA: My grampa, he used to go cowboy and then certain area of `Ainahou, like that, he and his buddy, my grampa could hear Hawaiian music, ah, the old noseflute, where the other friend don't hear. Then the friend would be talking to him, he won't answer. And after quite a while, grampa won't answer. "How come you didn't talk to me. Talked to you."

He say, "Well, there had beautiful music, ah flute."

People, several people . . .

JA: Tell about the smell, the maile one.

FA: Oh, my brother-in-law them, coming from Ka`u and ah, the makani paio around there in the evening, early evening and so they smell maile, oh just like the maile . . .

JA: This is on the lava that pass the other side, Ka'u side.

FA: You know real strong fragrance, so they don't say anything until they pass the area, and then the wife ask him, "What was that?"

He tells her, "Oh, I think they marching to sea." They all adorned, you know, they wearing their maile lei, they marching down to the ocean.

I don't know, we've never experienced that.

JA: We've never experienced that.

FA: Ah, people say if you carry pork in the car at night . .

JA: In the car. We carry from Kalapana come back at 10:00, 10:00 in the night, bringing home the leftover kalua pig, nothing. You hear all kinds, even the truck drivers, some they carry liquor, eh, maybe stopped for that. They say they pass this certain place, the lights go out on the truck. Look around, hah. Some throw, throw the whole bottle outside, and then the car come back, and then start, the car start, the truck.

CL: Yeah.

JA: You hear all kinds. Some hear, sometime when you go by the trees, they think they call you on the side. When you see the donkey on the road, keep on going, ah, then disappear. You see all kinds. Something I'm thankful, I never see all that.

CL: Did you ever know of anybody ah, in your days when you were living in Kaimu, did you ever know of anybody who took presents up to Pele? Did you ever hear of that?

JA: I don't know remember. I think there was, I think. I heard about it.

FA: He had no car. [laughter]

JA: I heard about it. I had no car.

CL: Yeah, you heard that some people did.

JA: Yeah, some people. But they used to take 'um up Halemaumau, but I hear that time was my mother them used to tell, people go there, but that time never had the crater like this, eh?

CL: Yeah, yeah.

JA: Like one imu was.

CL: In your mother's time?

JA: Yeah, she . .

CL: She told about it.

JA: Yeah, she used to go. People go up there, they take something, pu'olo, they take pu'olo, eh?

CL: Yeah, yeah.

JA: But not like now, the big crater, eh?

CL: Yeah.

JA: Just level.

CL: But nobody that you knew in Kaimu was doing that.

JA: No, no.

CL: Nobody on the Wai`au side?

JA: That go up there and take ah, something? But I know hear a lot of ghost story and all that, the way they tell . . this and that, this and that.

CL: What about when ah, eruption would happen up at Halemaumau, would you . . did anybody, did people go up to see it?

JA: Oh, yeah, Halemaumau, yeah, plenty, I used to go up.

CL: Yeah.

JA: Like what '33, '30, my father get the first car, and I had my license . . 1933, ohh, right after that, go up volcano, go up there light and the minute dark, come back.

CL: Before that, before you had cars, you didn't go?

JA: Well, I didn't go.

CL: Too hard?

JA: Too hard. Was hard to go around.

CL: Did you ever hear stories about anybody dying from `ana`ana?

JA: No, never. I didn't. What, die in their sleep or what, no?

CL: Maybe, I don't know. [laughter]

FA: The only thing you experience is the Filipino mystery death.

JA: Oh, yeah, yeah, Filipino mystery death, yeah, plenty.

CL: What's that?

JA: I don't know, but . .

FA: They die in their sleep.

JA: Die in their sleep, eh?

CL: Oh, yeah.

JA: Because my father camp police and all that, eh? Gee, boy, then he had somebody to go around, check all the houses, knock the guy out, because they report, they say, "Oh, so-and-so never work today."

So, so my father get that, he tell, "Oh, camp so-and-so, you go check."

He said, he go pound, pound, "No wake up. But he's not at work, door lock."

So my father said, "Broke the door."

Broke the door, ah, he's in the bed, mystery death.

CL: Other words, looks healthy and everything?

JA: Yeah, worked the other day, and in the evening, and they all socialize together, and sleep . . next day . .

CL: Filipinos only?

JA: Well, this was, yeah, mostly all Filipinos, plenty of them had . . my father, being camp police, he can bust the door and go in, then he get some more others they call "camp boss."

CL: Yeah.

JA: Two, three, I think.

FA: Around here, we never heard of anybody dying of 'ana'ana.

CL: Yeah.

FA: Maybe in the generation . .

CL: The generation before, eh?

JA: Before, I think, yeah, yeah.

CL: Yeah.

JA: Surprise us about ho`oponopono, the one you went up, that Hughes, Cindy's parents?

FA: We, ah, had a house guest, this girl from Washington. Her dad is a judge, and he presided in Indian court, so when we were in Washington, they invited us over to dinner and he questioned, he was interested, he must have heard about Hawaiian ho`oponopono, and at that time I was kupuna in the school. I said, "Well, now we learn of the modified ho`oponopono and we try to practice it in the school."

Then he wanted more information, so I went, I got some information and gave it to him. I didn't hear any more.

JA: From books.

FA: And I was surprised he being a judge, you know.

CL: Yeah.

FA: I guess he was, he wanted to compare with the Indian ah, problems. [loud buzzer]

JA: Yeah, I was surprised to hear a haole interested in that.

CL: Yeah, yeah. Did you know of anybody to use la'au kahea?

JA: Yeah, I heard about that. Had this Hawaiian guy, used to live down Kapoho, used to be like my father, camp police. When my father fall down from the horse, and twist his leg and then underneath is ah, was, yeah, right through. Dad went to the doctor, and the doctor say, "Oh, better operate, the bone inside."

And then ah, when the fellow worker came from Kapoho, "All finish operate already," my father say.

"Oh," he said, "to bad if not I could fix your feet." And he does la'au kahea, too. And I heard lot of people that he did . . . cure, without operation.

CL: Yeah.

JA: But my father was operated on. My father didn't believe that.

CL: Didn't believe. You know what his name was?

JA: Yeah, Clark, haole name was.

CL: Clark?

JA: Yeah, Clark, Kapoho. I think lot of people went to him. Yeah, down here, Eddie Kepali'i went. From telephone company, fell, then he got hurt. He cured. No operation. But don't know how serious his one was.

CL: Yeah, yeah.

JA: He never go to the doctor, eh? But they say he can. I think that was the last one, la'au kahea.

CL: So just by ah, do you know what he did?

JA: I don't know what he did. Just couple of days before the Pearl Harbor, just couple of days, was in December, December 7, ah, Pearl Harbor, my father had . . .

CL: Had that fall.

JA: Fall, yeah. He used to ride on the horse, and then was about 10:00, I think, in the morning, and then asphalt, was all concrete roads, eh, the asphalt was melting, so the horse . . . fall. Then he struggle, get on top, and went home. Took him doc . . . hospital. The doctor say, "Bill, gotta have an operation."

CL: You were saying your brother Bill had typhoid, right?

JA: Yeah.

CL: Ah, did anybody else in the family get it? Or only him?

JA: Only him I think was . . . so far.

CL: Do you remember what year that was?

JA: Yeah, that was 1929--'30.

CL: Yeah, yeah, so you were living up here?

JA: Yeah, I was living Mountain View.

CL: Yeah, because Mrs. Kauhi was telling about how people had typhoid a lot in Kapa`ahu and also . . .

JA: That same year?

CL: Yeah, that same year . . . also in Ka`u.

JA: Oh, I didn't know that.

CL: Was there a lot of people with it? Do you remember hearing?

JA: I don't know, maybe.

CL: Ah, she said one, one person she knew died from it, ah, Akuna, Charlie Akuna's son.

JA: Hmm, could be, yeah.

CL: And then a lot of people, she thought, had died in Punalu`u from it.

JA: I know my brother was really sick.

CL: Yeah, but nobody, you didn't hear of anybody dying?

JA: No, unless Filipino, Japanese, all die, they die. That was with Dr. Irving.

CL: Yeah.

JA: All the time he come there, then he start a singing, "Hum hum," Dr. Irving.

CL: Well, anything else you folks can think of . . . about healing?

JA: All say, "Go church. Go church. Ask the Lord. Don't work on Sundays. Honor one day for the Lord."

CL: If you work on Sunday, you might get sick?

JA: Well. 'Cause that's why down Kalapana and Kaimu, I know was so strict that nobody on the shore, nobody go fishing, all that. Then after that, when open up parks and everything, boy, all kinds. Nobody go church, go straight to the beach, and all that. My father used to say, "Well, maybe this lava is to punish everybody."

CL: Yeah.

FA: I still feel that's there's two types of ho`oponopono. I think the Christian type where they believe ah, in trying to find the source of the problems, eh, when you go through the scriptures and prayer, and then the other type where I guess, they worship the aumakua and ah, whatever kind of god. The one we know like Sam Makua used to do, is more spiritual, yeah. Because I used to hate the word "ho`oponopono." until ah, when I was a kupuna, I tried to look at it the modified way, that you're trying to settle problems. Then we do classroom ho`oponopono where the children come in with problems that they have on the playground or stuff like that, you try to straighten that out. To me, that I can understand, but if you think of the old way where they have ah, kahunas and all that, I get the creeps.

JA: But I don't know. Like today, you have the lawyers, more like kahunas. They come in, they ho`oponopono.

CL: Yeah, different kind.

JA: Different kind, yeah. You know the guy is guilty, and yet, go to the lawyer, your sentence been cut down. Then you going call him, "Oh, he's a kahuna . . . that lawyer. When save me from going jail." [laughter] Yeah, something I think of that . . . got plenty kahunas around now, all these lawyers.

FA: Martha Lum Ho was saying, she may have a lot of information about ho`oponopono. I don't know now that she's gone.

JA: Yeah, (unclear #481) [loud truck in background]

FA: Even if it was true they went to, they wouldn't tell you.

CL: Mrs. Ching used to talk about how they used to do . . . she didn't call it ho`oponopono, but she said they used to . . . every Sunday or . . .