

Interview w. Louise Kawelo Kaina Keliioomalū by Malia Marshall 2/15/1990

LK: ulana. Only lauhala grove over there. And that's where we go and pick up our lauhala. And we know that's a heiau over there too. But, you know the heiau, you don't take care it, all the stones fall down from earthquake and all that kine, yeah? But when the park took over, straighten up all this heiau, eh? They plant all this ___ and make it look good. And they fix up the other side, another area. They build up a grass shack. And all the stones, I don't know from where these. Over here they got all this kind of a stone and brought it over here. For showing, eh? And that particular morning when we went there. He told me, well, you take care over here. And then, I had the car. And, you know, hard, eh? But he told me to use the car like this. So I use the car, pick up all the leaves. You know, kukui leaves. The trees in that park was lauhala and kukui trees. So, I had my ___ on the car. The lights was on, then I can see how far. Rake up all the leaves, all one area. He come with the bag and pick em all up. So that's what I did. And I leave the car there. And I heard this music. I heard it. And I wasn't getting the goose pimple. I sit and I listen and I hear that. But the sound was going up.

MM: Not going down?

LK: My husband, he get the lantern now. But hard, eh? because this lauhala tree, and kukui tree. No can see beyond that. Anyway, I wen go back on the car and sit down. And I heard the sound of the music was going.

MM: Was that old music?

LK: Yeah.

MM: And you never see any lights?

LK: No more lights. Never had lights. So, I cannot hear no more. Then I went, go and toot the horn. I toot the horn, by and by he wen whistle. And then I told him, "You heard that?" Tell me "Yeah." Then he came to the pavilion, with the light. Then I went move the car over there. I say, "Wow, that's the huaka'i hele, no?" He told me, "Yeah." I told me, "Why? You was scared?" I said, "No." That's a funny, I never get scared. I say, "Not like the one the other side. The lauhala tree one." I wasn't scared, because I thought the tree was making noise, you see. But this one here, I wasn't scared. But, cause the sound was going up again. And he told me, "Well. I guess they wen go down the beach, and then, now they going home."

MM: Did you ever hear, I read in that Mrs. Pukui book that when you see that, if they come right next to you.

LK: You better sit down.

MM: And wehe all your lole too, yeah?

LK: No need. No need. You face yourself down. My grandma told me that. If you hear that thing coming, you get on the side. Yeah? You bow down on your knees, and close your eyes and you hold your breath. And if you taking a deep breath, you know, you hear that thing close to you, take a deep breath and don't breath. Hard, but, no? And then that thing, you can hear them talking my grandma said. If you get family in there, you can hear them talking. A, na'u ka make. Yeah. So the front man no need take care that. The last man gonna take care that. But if that's a family, they going let you go. You a family to the person from there. That's what my grandma said. But, I never go through that. But this one in the car, yeah. I heard once. And they tell me like this here. You know, I told to somebody, yeah? They tell me, oh, maybe it's your uncle. I say, "What?" Maybe your uncle them, they came down go cut the kine kukui. They use the kukui bark, for hili for the net, eh? And then, before, that's what my uncle do. He's a fisherman. He go out catch 'opelu with the canoe, eh? And when they come back he goes into that area and cut the kukui bark for make hili. You know what is that? Dye. Dye the net. And then they tell me, maybe that's what. I don't know. I cannot see, I only hear music going. But nice the music. You know.

MM: And chant?

LK: Yeah. But my grandmother, she can see, you know. Because, you know, some nights we go. All her grandchildren go. We get together, yeah? All the ones that's close around her. Okay. We go her house and sleep over there. Two over there, and three up there, and two hear—me and my brother below me, eh? We tell our parents, well we going our tutu house and sleep and listen mo'olelo. Listen the stories she going tell us.

MM: All in Hawaiian?

LK: Yeah. All Hawaiian. She don't know how to talk English.

MM: Not all all?

LK: She don't talk English, because she talk us Hawaiian. And it's up to us to catch em or no catch em, you know. And it's repeating. And she tell us sometimes, they have that Hawaiian newspaper, eh? She make us for read. And the Hawaiian Bible. Cause that's the only way we going learn.

MM: So all your kids learned Hawaiian?

LK: No, not my kids.

MM: I mean your brothers and sisters. Not any of your kids?

LK: No, not any of my kids. Cause at that time they went to school. And we talk Hawaiian, yeah, to them, yeah? at home. And when we moved to Honolulu, World War Two we moved to Honolulu, and they went to school there. And I used the Hawaiian. And they told me like this, say straight in my face. “No. You cannot talk Hawaiian.” “Why?” Oh, our kids they say we not speak Hawaiian, even at home we speak English. “Oh why?” “Because you are forbidden to say that kind language in school.” “Oh yeah? But you folks are not speaking a good English. Why don’t they teach you folks some good English then. Why are you folks using this kind pidgin English.” “I don’t know, but that’s what we were told, not to go home and speak another language.” I tell, “Eh, they no business you at home. I’m the boss here. I talk to you in Hawaiian. And you better learn.” And then, they ignore me. I say, well, by and by you folks find out. The Japanee, the Haole going teach you folks Hawaiian. Sure enough.

MM: Yeah.

LK: So. Hard, yeah? My kids don’t know. Now they learning.

MM: Good. Better late than never.

LK: And my daughter was taking Hawaiiiana. From Maui Community. She bring home this book, yeah? From the uni. It’s kinda hard, you know. E hele ana ‘oe i hea? You know. And I tell her, the first thing is asking. E hele ana ‘oe i hea? And you have to answer that, E hele ana au i ka kula. Something like that. But that is hard for the student. All these kupunas, young kupunas, and they don’t know their language. Only the words they know. They don’t know how to converse.

[part omitted]

LK: That huaka’i ‘ana, in the park, I going talk in Hawaiian. Tell me when ready.

Kēia ka mo’olelo o ka huaka’i ma ka Harry K. Brown Paka. Hola hapalua hola ‘ehā kakahiaka. Hele mākou e ho’omaema’e i ka paka. Ia’u ma ku’u...wahi e ‘ohi ana i ka ‘ōpala, and then, lohe wau i kēia himeni, kani ka pila. Ho’olohe wau, pi’i ana i uka, ma uka. Kū wau, ho’olohe, ho’olohe a me he mea e hele ana ma uka a hiki i ka pau ‘ana; then, hele wau i loko o ko’u ka’a and kani ka ‘olē o ka ka’a, a pane mai ku’u kane ia’u. Aku nei wau, “A, lohe ‘oe i kela mea?” Mea mai, “‘Ae. No ke aha? Maka’u ‘oe?” “‘A’ole” [‘aka’aka ‘o LK] And hele, hele ma... kalaiwa wau i ka ka’a a hiki i ka pavillion and hele mai ‘o ia a wala’au māua i kēia heiau. Ola kēia heiau, no ka mea, po’e hele mai. Mai uka a hiki i kahakai, and then, keia manawa ho’i ana, ho’i ana ma uka. He heiau kekahi ma uka. Kēlā heiau, pōina wau ka inoa o kēlā heiau.

MM: Loa’a a hiki i kēia manawa, kēlā heiau?

LK: ‘Ae. Kēia, no kēlā heiau, kēia ‘oki ‘ana kēia alanui, kēlā heiau, kēia po’e hana ma luna o ka alanui, ‘ike kēlā heiau, ka pōhaku. Nui ka pōhaku. Ka mikini, ki’i kēlā po’e pōkahu, and ka kalaiwa o kēlā mikini, eh? pō’ino, you know. Ma’i.

‘A’ole hiki. E hele mai ma ‘ane’i a ki’i ku’u kāne, ka inspectah. Hele mai, ‘olelo i ku’u kāne inā ‘o ia hiki ke hele ho’oponopono kēlā. Me kēia alanui, ka kalaiwa o kēlā mikini, pō’ino, eh? ‘eha mau manawa. Makemake ‘o ia iā ia e hele ma laila, pule. So, aku nei wau, “Kēlā heiau he heiau no ka ‘ohana, kekahi ‘ohana. So, ‘olelo wau iā ku’u kāne, “Hele ‘oe e ‘ike iā Herbert Ka’aukai. Hele ‘oe ‘ike iā ia. ‘O ia ka ‘ohana o kēlā...ka mea kama‘āina ma mua. Lohe mākau about kēlā heiau. Poina wau ka inoa o kēlā heiau. ‘A’ole pa’a ka inoa. Kēlā pōhaku, lākou ki’i mai mai kēlā wahi mai, you know, ma kēia alanui. Then, pō’ino kēlā kalaiwa o ka mikini. Then, hele mai lākou ma ne’i nei, ki’i i ku’u kāne, hele pule kēlā. Hele ku’u kāne ma laila, nānā ‘o ia kēlā ‘ano pōhaku. ‘A’ole kēlā ‘ano pōhaku no ka hana alanui. Kēlā ‘ano pōhaku, mea hana pā, eh? A i ‘ole mea hehi wāwae, eh? Stepping stone. Mea mai ‘o ia i kēlā inspectah, a, “Na wai i hele ki’i i kēia pōhaku? Kēia pōhaku kuleana aia ma ‘ō. “Oh... ka po’e hana, hele, ‘ike, ki’i i ka pōhaku.” ‘A’ole lākou kuleana kēlā. No laila, ‘olelo ku’u kāne, ‘olelo i kēia operator e ki’i pau loa kēia po’e pōhaku, and hō‘ākoako i ho’okahi wahi, and hana pā, waiho ma laila. No ka mea, ‘a’ole lākou maopopo i kēia mau mea. ‘A’ole ho’ohana i kēia mau... And kekahi po’e pōhaku kēlā, kiloi ‘ia ma kekahi ‘ao’ao o ka alanui, you know. Wala’au ku’u kāne, “Hele ‘oukou, ki’i pau loa kēlā po’e pōhaku, waiho ho’okahi wahi.” Mana’o wau, aia hele lākou e ki’i, mea, ‘a’ole po’e po’ino. You know, kēlā heiau, ‘ano kani, you know, i ka pō. I ka pō, kani.

MM: ‘A’ole i ka pō a pau. I ka pō a pau?

LK: ‘A’ole. Kēlā ‘ano pō no lākou eh? Nā pō Kāne kani. But, inā hele ‘oe ma kēlā ‘ano manawa, maki’a lohe ‘oe. [‘aka’aka] Ah, ‘a’ole wau lohe, but lohe wale nō au i ka hīmeni.

MM: Ma Harry K.

LK: Ma Harry K. and, he ‘āina mākou, loa’a ka ‘āina ma uka. Ma mua, ka manawa li’ili’i a mākou, pi’i i luna i kēlā wahi. ‘Ohi niu ma luna o ka ‘āina, ‘ohi manakō, ‘ohi pea, kumu ‘ulu. Ko’u kupuna ma mua, mahi’ai i kēlā wahi. Lākou kanu kēia po’e mea ma luna o ka ‘āina. But, hele aku ‘oe ma luna loa aku, then, ‘oe, hiki iā ‘oe ke ‘ike i kēia po’e hē ma laila. And, ‘a’ole mamao loa kēlā heiau. Mai kēlā wahi, ka alanui. Lō’ihi kēlā wahi. I think pa’a nō i loko o kekahi mo’olelo kēlā heiau. Kēia manawa pa’a i ka nahele, eh?

MM: A hiki iā ‘oe ke ha’i mai i kēia manawa kēlā manawa ‘ē a’e i loko o ka mala’ai, au i lohe ai i kēlā...

LK: Oh, kēlā lauhala? Well, ha’i wau kēia a pau, and then, wala’au iā ‘oe i kēlā huaka’i ma laila. Well, kēlā po’e pōhaku, waiho ‘ia ho’okahi wahi. Mai kēlā manawa mai, pau. ‘A’ole hana _____. And, ‘a’ole wau maopopo no kēia mua aku. Inā po’e hou, a nē hele lākou, lalau, hele ma ‘ō, ma ‘ō, a...

Well, kēlā huaka'i, i ke ao kēlā huaka'i hou, [ma] ka kumu lauhala. I think hapalua hola 'umi, kēlā manawa o ka lā. And ku'u māmā, noho i ka hale. 'Ōlelo wau, "'O 'oe noho me ka pēpē, noho i ka hale."

MM: Kāu pēpē?

LK: Ka'u hānai, ka'u keikamahine mua. Aku wau, "A noho 'oe i ka hale, a hele wau ma luna. 'A'ole lō'ihī loa, you know, kēlā wahi. A maopopo 'oe iā Mini Ka'awaloa?"

MM: Maopopo au i kona 'ohana, iā Pi'ilani.

LK: Ko lākou wahi e noho ai, ma kekahi 'ao'ao aku, you know, he wahi mahi'ai kēlā. Kēlā manawa, 'a'ole lākou noho ma laila. He wahi mahi'ai wale nō, and...he kāne Ka'awaloa, ka kupunakāne, yeah? 'O ia ka mea, ka haku o kēlā 'āina a lākou. Hele wau ma laila, and then, komo i loko o kēia wahi 'o ku'u brother-in-law, eh? 'ohana nō, you you know. 'O ku'u brother-in-law kēlā. Mea, like pū ma ka 'anakala, uncle... so, 'o ia, mahi'ai ka māla 'uala ma laila, eh? Then, ho'okahi kumu lauhala i waena [o] kēlā māla 'uala. So, hele wau ma laila no ka 'ohi lauhala. So, nānā wau ma luna, hoh, pala ka lauhala. Hoh. And ma lalo o ka kumu, eh, helele'i, hā'ule, eh, i lalo. So, le'ale'a, nānea. But, lohe wau i kēia 'ano. Māla'ela'e, eh? māla'ela'e. And kekahi 'ao'ao, he kanaka, Kini Aki kona inoa, and he māla ipu'ai, watermelon [kona]. And kokoke 'ohi kēlā māla. And, ka makani pupuhi mai, eh?, oh, 'olu'olu. And, 'ohi'ohi wau i ka lauhala. Pau ku'u 'ohi'ohi 'ana, pīnana wau ma luna o ka kumu, 'ohi'ohi. 'Ohi pau, naki'i, pau a kīloi i lalo. A kēia kani, kokoke, kokoke, hele maila kokoke ma ka kumu. 'A'ole wau ho'olohe, you know. Hana nō 'o ia i kāna hana, hana nō wau i ka'u hana, hana i ka lauhala. Ma hape, no'ono'o wau, 'ē, kēia kani, aia ma lalo o keia kumu lā'au. Oh. You know, ku'u no'ono'o, 'ē, you know, pōuli, blind the eye. Oh, lele wau i lalo. Lele wau i lalo, holo wau i waho, you know, i ka nāhelehele. I kēlā manawa he lanakana. 'A'ole wau maopopo pehea lā hiki wau i ka alanui. Mamao, you know, mai kēlā wahi a hiki ka alanui. Mana'o wau, hiki ma ka alanui, wau nānā ia'u, nāhae ka lole ['aka'aka]. Nāhae ka lole, ooh... And 'a'ole ka'a, you know, holoholo, eh? Hoh. Holo, holo, puka i ka hale. 'O māmā, wala'au mai, "Pehea? "Aku nei wau no keia mea kani... kani kani kani. Aku nei wau ka mo'olelo... ia'u. Then baimby, ma hape, mea mai me kēia, "A, laki 'oe." Aku nei wau, "He aha ko'u laki?" Mea mai, "Lō'ihī kēlā noho 'ana ma laila, kēlā mea kani, kani, kani, kani. Inā 'a'ale 'ohana, 'a'ale lō'ihī loa kēlā mea kani, no ka mea... Laki 'oe, 'ohana kēlā, a 'o ia ke kumu 'ole 'ia mai iā 'oe, ho'okanikani ma lalo o kēlā kumu." and I say, "Yeah, ho'okanikani ma lalo o kēiā kumu, and then, ho'opōuli ku'u no'ono'o and ka manawa holo wau, 'a'ole wau i 'ike pehea lā wau i puka ai i waho i ke alanui. A weluwelu ka lole. And mea mai nei, "Wow." Aku nei wau, "He aha kēlā?" Mea mai nei, "He huaka'i." Aku nei wau, "I ke ao?" Mea mai, "'Ae. Loa'a nō kēlā 'ano i ke ao." So, aku nei wau, "Hoh, ku'u lauhala, aia ma lalo o ka kumu. Nui 'ino ka lauhala." Mea mai, "Kali a ho'i mai kou kāne a hele 'oe. Hele 'olua, ki'i kēlā lauhala." ['aka'aka]

MM: Oh, waiho 'oe i kēlā lauhala.

LK: ‘Ae. then ho’i mai ku’u kāne, wala’au wau, a ‘aka’aka. Mea mai nei, “Oh, hele kāua, ki’i kēlā lauhala.” Hele a pīnana ‘o ia ma luna a pau, a ki’i kēlā. Mea mai nei, “Aia ma hea kēlā kumu kani?” Aku nei wau, hō’ike’ike wau iā ia kēlā kumu. Ah. Experience kēlā.

 ...mau pō mai, eh? A mākou, nā mo’opuna, hele mākou moe me ku’u kupunawahine, eh? And then, maika’i ka mahina, you know. Maika’i ka mahina, and then, ‘o ia, ka ‘ano moena makali’i, yeah? Hohola ‘o ia, no ka mea, ku’u kupunawahine, hana kapa, ulana moena, hana lauhala. Nā mea like ‘ole, iā ia hiki. And, mālama ‘o ia i kēlā ‘ano hulu hipa, you know, from Mrs. Shipman. ‘As a aikāne, yeah? Ka manawa ‘oki’oki i ka hulu hipa, uh? Up Pu’u ‘Ō’Ō Ranch, and ho’ouna mai ‘o ia kēlā ‘ano’eke hulu hipa, hana uluna. Mākou, noho ma waho a koekoe. Clean kēlā. Ho’oma’ema’e i kēlā hulu. Kaula’i i ka lā. Then, ma hope hōloi, eh? Then kaula’i hou, then hana i ka kapa.

MM: Oh, me ka hulu hipa? Oh, ho’okomo i loko o kēlā kapa.

LK: Yeah. Kēlā kapa ‘āpana. Then, ka mea ‘a’ole nō maika’i loa, but hiki ke hana uluna, eh? Yeah. ‘O ia hana uluna me keia no ka po’e mo’opuna, eh? Hele mai, eh?, a loa’a iā ‘oe ho’okahi uluna, iā ‘oe ho’okahi. A mākou, ua line up, moe ma ka lānai. Kōnane ka mahina. Oh, a ‘o ia wala’au mai iā mākou ka mo’olelo. Ma hope, a hā’ule kekahi i ka hiamoe, a hiamoe. A ka manawa hiamoe pau loa i ka hiamoe, a ka mahina, kokoke napa’o, eh? ‘o ka mahina. And mea mai ‘o ia iā mākou i ka kakahiaka, “Eia kā. He huaka’i hele i ka pō nei.” Aku nei mākou, “Mea na ‘oe ‘a’ole ho’āla mai iā mākou?” Mea mai ‘o ia ‘ike kēlā ‘ano mea, kēlā ‘ano ko pila hana ‘ia me ka ‘ohe. Hana nākeke, you know. Nui ‘ino kēlā ‘ano mea. Nā po’e kānaka, hele huaka’i me kēlā mea. Me ka ___ ma luna o ka po’o, you know. I ka ___ lākou. Po’e ‘ike, ‘ike, you know. Po’e ‘ike ‘ole, ho’olohe wale nō. Aku nei mākou, “Auē. Mākou ‘a’ole hiki ke ‘ike.” Mea mai, “‘A’ole hō’ike’ike ‘ia inā maka’u.” Aku nei mākou, “Ma kēia alanui?” “‘Ae, ma kēia alanui.” ‘Ōlelo mākou, “Ohhh. Ho’ohiamoe ‘ia mākou.” Ma hope, wala’au mai...

Side 2

LK: ...ka lā’au. Wala’au kāua kelā,,

MM: Nā lā’au au i maopopo ai.

LK: Loa’a iā ‘oe kēlā mau lā’au.

MM: ‘A’ole, no ka mea ‘a’ole maopopo mai ia’u inā kama’āina ‘oe i kēia lā’au. No laila, ua no’ono’o au ha’i mai ‘oe i nā lā’au au i kama’āina ai.

LK: ‘Ike wau i ka ‘uhaloa. Kēlā lā’au, ‘a’ole wale nō no ka umauma. Ke ‘a’a o kēlā ‘uhaloa, huhuki ‘oe. Then, ‘ihi ‘oe i kēlā ‘ili, hōloi, no ka lepo. ‘Ihi ‘oe i kēlā ‘ili. A pau ho’okahi pūpū lima, ho’okomo i loko o ka ipuhao, kupa ‘oe me ka wai. ‘A’ole kēlā ‘ano

kupa ‘awīwī loa. Mālie ka kupa ‘ana ma kēia, ho’okahi hola me ka hapa. And then, waiho, and then, ‘a’ole kīloi ka welu. Add kekahi wai i loko.

MM: Inu ‘oe ‘ehia lā?

LK: Inu ‘oe no ‘elima lā. ‘Elima lā, ho’okahi manawa o ka lā.

MM: I ke kakahiaka? Ma mua o ka ‘ai?

LK: Ma mua o ka ‘ai ‘ana. And inā ‘oe kupa mua, then, kēia manawa loa’a ka pahuhau, eh? Hiki ke ho’okomo i loko ‘ōmole, ho’okomo i loko o ka pahuhau. And then, ke inu ‘oe, ho’okomo i loko o ho’okahi kī’aha, then ho’omahana.

MM: Oh, ho’omahana? No laila, he lā’au kēia no...

LK: No ke kunukunukunu, and ‘a’ole hemo kēlā mea i waho. ‘Uhaloa. Ke ‘oe hele nānā ka ‘uhaloa, ‘a’ole kēlā mea wīwī wale nō, kēlā mea ua ‘ano ‘o’o, eh? Mature ka ‘ōlelo ‘ana, ‘o’o. Then huhuki ‘oe, and then ma kēia, ‘ekolu, ‘ehā paha, kēlā ‘ano. And then ho’iho’i ‘oe, hōloi, and then ‘ihi. Kēlā ‘ihi o ka ‘a’a.

MM: A kupa ‘oe i ka mea, i ka ‘ili?

LK: I ka ‘ili. Kupa ka ‘ili.

MM: Loa’a kekahi pani ma hope o kēlā lā’au?

LK: ‘A’ole loa’a pani. Inā kēlā lā’au pani, kāhea ‘oe kēlā ‘ano ‘apu. You know, ma ka kāuna ‘oe e helu ai. But kēia ‘ano lā’au, ‘a’ole. Hiki iā ‘oe ke hā’awi i nā po’e a pau. But kēlā ‘ano lā’au ma ka kāuna, a loa’a kēlā ‘ano mea pani, ‘a’ole ‘oe hiki ke hā’awi wale kēlā ‘ano lā’au.

MM: Iā wai ‘oe e hā’awi ai?

LK: I kou ‘ohana nō. A inā he Hawai’i, hā’awi ‘oe. But kēlā ‘ano lā’au ‘ohana, ‘a’ole ‘oe hā’awi. Loa’a nō, you know, kēlā ‘ano lā’au ‘ohana. ‘Ohana wale nō.

MM: Inā loa’a ka pani, ‘o ia ka lā’au ‘ohana.

LK: ‘Ae. But kēia ‘ano lā’au, hiki ke hā’awi i nā po’e a pau.

MM: No ka umauma wale nō kēia lā’au.

LK: Ka 'a'a, yeah. But ka kunu, you know, ho'ohemo mai kēlā mali kēia, and kunu. 'Ano 'ē, you know, inā 'oe e moni kēlā 'ano mea. But, you know, ho'okahi kēlā 'ano glass, maki'a me kēia. No ka mea, ikaika kēlā.

MM: 'Ona 'oe?

LK: 'A'ole 'ona, but, ka lā'au, ikaika. 'A'ole e 'ona.

(Tape ends)

Translation of Hawaiian (pp. 3-8)

LK: This is the story of the spirit procession at Harry K. Brown Park. 4:30 in the morning. We went to clean the park. While I was at my place to pick up rubbish, then I heard this singing, playing of instruments. I heard it going inland. I stood there, listened, listened, and it seemed like it was going inland until it stopped; then I got into my car and honked the horn of the car, and my husband answered me. I said, "Did you hear that?" He said, "Yes. Why? You afraid?" "No." [laughs] And I drove the car over to the pavillion and he came over and we talked about this heiau. This heiau lives, because people [spirits] come from it. From inland to the shore, and then they return inland. There's a heiau inland. I forget its name.

MM: Still have that heiau up to today?

LK: Yes, That heiau, when they cut [bulldozed] for this highway, that heiau, these workers on the road, they saw that heiau, the rock. Plenty rocks. The machine got those rocks and the drive of that machine, he had trouble you know, he got sick. You can't do that. He came here and got my husband, the inspector. He came and talked to my husband if he can ho'oponopono that. With this highway, the driver of that machine had trouble four times. They wanted him to go there and pray. So I said, that heiau is a heiau for a certain 'ohana. I told my husband, "You go see Herbert Kaa'auaki. Go see him. That's the family of that... the one that knows about it before." We heard about that heiau. I forget the name of that heiau. Those stones, they got them from that place, by the highway. Then, the driver of that machine had trouble. Then they came here, got my husband, and he went and prayed. He went there, looked at that kind stones. They weren't the kind stones to make a road; the kind stones to make a wall or to step on. Stepping stones. My husband said to that inspector, "Who went and got these stones? These stones belong over there." "Oh, the workers, they went and saw them and got the stones." They had no business to do that. So, my husband told the operator to get all these stones and gather them together in one place and make a wall, leave them there. Because they didn't understand about these things. You aren't to use these. And some of the stones, they were dumped on the side of the road, you know. My husband told them, "You folks go and get all these stones, leave them in one place." I think as soon as they went and got them, no one had trouble after that. You know, that heiau, it makes noise, you know, in the name. In the night it made noise.

MM: Not every night. Every night?

LK: No. That night for them, eh? the Kāne nights. But if you go that kind time, maybe you'll hear it. [laughs] I didn't hear that, but I heard the song.

MM: At Harry K.

LK: At Harry K., and we have some land farther up. Before, we were little and we went up there. Picked cocount from that that, picked mango, picked pear, 'ulu. My kupuna, before they farmed at that place. They planted those things on the land. But, if you go way up, then you can see these graves there. And not far away is that heiau. From that place, the road, it's far to that place. I think that heiau is spoken of in a tale. Today its covered with bushes.

MM: Can you tell the story of that other time in the garden when you heard that...

LK: Oh, that lauhala? Well, I'll tell this until its finished and then tell you about that [spirit] procession there. Well, those rocks, they were left in one place. from that time, finished. No more. And I don't know about the future. If new people go and disturb [the stones] and go over there...

Well, that [spirit] procession, it was during that day that other one at the lauhala tree. I think 10:30 in the morning. And my mother was staying at the house. I told her, "You stay with the baby, stay at the house."

MM: Your baby?

LK: My child that I raised, my first daughter. I said, "You stay at the house and I'll go up [to pick lauhala]. Not far, you know, that place. Do you know Minnie Kaawaloa?"

MM: I know her family, Pi'ilani.

LK: There place where they live, one the other side, that was a gardening place. That time they didn't live there. It was just a place to garden. And the Kaawaloa man, the grandfather, he was the owner of that land of theirs. I went there, and then, went inside that place of my brother-in-law. Family, you know. That was my brother-in-law, like an uncle. So, he farmed 'uala there. Then, there was one lauhala tree in the middle of that 'uala garden. So I went there to pick lauhala. So, I look up above, hoh, ripe the lauhala. Hoh. And below the tree, eh? Falling down below. So, I was absorbed [in the work]. But I heard something. It was a clear day. And on one side, there was a man called Kini Aki and he had a watermelon patch. And it was about ready to pick. And the wind blew gently. And I was picking up the lauhala. When I finished picking up, I climbed up the tree and picked. Picked and tied it together, then threw it down below. And this sound was coming closer, closer, coming close to the tree. Oh. You know, my thinking was different, you know, blind the eye. Oh, I jumped down. Jumped down, ran outside in the bushes. At that time it was lantana. I don't know how I got to the road. I looked at myself, turn my clothes. Torn the clothes, ooh. And no car, you know, running, eh? Hoh. Run, run, come into my mother's house, she says, "How are you?" I tell here about this kind sound... sounding, sounding, sounding. I tell her my story. Then baimby, she says, "You were lucky." I say, "What was lucky?" She says, "You stayed there a long time, and that thing was sounding, sounding, sounding, sounding." If they weren't family, it wouldn't have lasted that long, because... You were lucky that was family, and that's the

reason nothing was done to you, [only] made noise under that tree.” And I say, “Yeah, made noise under this tree, and then my thoughts were blacked out and when I ran, I didn’t know how I came out to the road. And my clothes were torn.” “Wow” she said. I said, “What was that?” She said, “A [spirit] procession.” I exclaimed, “During the day?” She said, “Yes. Get that kind during the day.” So, I said, “Hoh, my lauhala, it’s underneath the tree. Plenty lauhala.” She said, “Wait until your husband comes back and then go. Go together and get that lauhala.” [laughs]

MM: Oh, you left that lauhala.

LK: Yes. Then my husband came home, I told him, and he laughed. He said, “Oh, let’s go and get that lauhala.” He was going to climb and get that. He asked, “Where is that tree that made noise?” I told him, I showed him that tree. Ah. That was an experience.

...several days later, eh? Us grandchildren, we went to sleep with my grandmother, eh? And then the moon was beautiful, you know. And she had that kind of fine mat, yeah? She spread it out. Because my grandmother, she made cloth, wove mats, did lauhala work. She could do all kinds. And she kept this sheep’s wool, you know, from Mrs. Shipman. That was a friend of hers, yeah? From the time they shear the wool. Up at Pu’u ‘Ō’ō Ranch, and she sent it to her, a bag of wool. She made pillows. Us, we sat outside and combed it. That was to clean it. Dry it in the sun. Then wash it later, eh? Then dry it again, then make it into cloth.

MM: Oh, with the wool? Oh, put it inside that cloth.

LK: Yeah. That piece of cloth, then, the stuff that isn’t so good, but it can be made into a pillow, eh? Yeah. She made pillows with that for the grandchildren, eh? You come and there’s one pillow for you, one for you. And us, we were lined up, laying on the lānai. The moon shining. Oh, and she would tell us a story. After a while, one would fall asleep, and sleep. And when everyone had fallen asleep, the moon was close to setting. And she told us in the morning, “There was a [spirit] procession last night.” We told her, “___.” She said she saw that kind thing, the instrument made with the bamboo. It makes a rattling sound, you know. Plenty people, marching with that thing. With ____ on their heads, you know. _____
People who see, see, you know. People who don’t see just hear. We said, “Auē. We couldn’t see it.” She said, “It isn’t shown to you if you’re afraid.” We said, “On this road?” “Yes, on this road.” We said, “Ohhh. We were put to sleep.”

Side 2

LK: ...the medicinal herbs. Let’s talk about that.

MM: The medicinal herbs you know.

LK: Do you have those medicinal herbs?

MM: No, because I don't know if you're familiar with this medicinal herb. So I thought you could tell me about the herbs you know.

LK: I know the 'uhaloa. That herb, its not only for the chest. The root of that 'uhaloa, you pull it up. Then scrape the skin, wash off the dirt. And when you've finished one handful, put it into a pot and boil it with water. Not that kind fast boil, a gentle boil. One and a half hours. And then let it set, and then don't throw away the remains. Add more water.

MM: How many days do you drink it?

LK: Drink it for five days. Five days, once a day.

MM: In the morning, before you eat?

LK: Before eating. And if you boil it ahead of time, then... nowadays get the refrigerator, eh? You can put it into the bottle, put it in the refrigerator. And then, when you drink it, put it into a glass and then warm it up.

MM: Oh, warm it? So, this is a medicine for...

LK: For the cough, and when you can't cough that thing up. 'Uhaloa. If you go and look for the 'uhaloa, not the spindly one, the one that's kind of mature. Then pull it, and then three or four perhaps, like that. And then bring it back, wash it, and scrape it. That scraping of the root.

MM: And you boil up that thing, the skin?

LK: The skin. Boil the skin.

MM: Is there a pani [closing] after that medicine?

LK: No pani. If it's a medicine with a pani, you call that kind 'apu [medical potion]. You know, you count by the four. But this kind of medicine, no. You can give it to anyone. But that kind of medicine by the four, and it has a pani, you can't just give it.

MM: Who do you give it to?

LK: To your family. And if they're Hawaiian, give it. But that kind of family medicine, you don't give [to others]. There is that kind, you know, family medicine. For the family only.

MM: If there's a pani, that's family medicine.

LK: Yes. But this kind of medicine, you can give it to anyone.

MM: Just for the chest this medicine.

LK: the root, yeah. But the cough, you know, this is to loosen that phlegm and cough it up. Its strange, you know, if you chew that kind thing. But, you know, one glass, maybe like this. Because that is strong.

MM: Do you get drunk?

LK: Not drunk, but the medicine is strong.

(Tape ends)