

CLINTON KANAHELE INTERVIEWING LUKA KINOLAU
AT HER HOME IN HONOLULU ON JUNE 29, 1970

Interloper ()

CK: E Luka, haawi mai oe ia'u kou wa hanau, kou wahi hanau ai, na makua.

CK: E Luka, give me your birth date, birth place, your parents.
o Niulii

LK: Ko'u wahi hanau ai o Kohala/ (Niulii). Ae, kahi no kela o Niulii,

LK: I was born in Kohala, in Niulii (Niulii). Yes, the place was Niulii,
but ko makou wahi liilii, o Koaloa, Koaloa. (Maleila oe i hanau ia ai)

but our small place was Koaloa, Koaloa. (There you were born).

Ae, maleila wau i hanau iaai. A ko makou kahawai, kahakai, maleila ka poe

Yes, there was I born. Our stream, beach, there the people

o Waipio i hoouna mai ke ai. Hele mai ka poe o . . . a poina 'ela paha ka
inoa. . .
of Waipio sent the poi. Came the people from - probably forgotten the name -

Kona; lawe mai he ahi,¹ he aku,² ka opelu³, a lawe mai i ko makou kahawai

Kona; who brought ahi, aku, opelu, and brought them to our stream

e kakaha ai. Ko makou kahakai maleila ka poi i lawe ia mai mai Waipio,

to be eviscerated. Our beach, there the poi was brought from Waipio,

Waimanu, a ku i ko makou wahi i Koaloa, a hele mai kela poe ileila,

Waimanu, and/^{the boat}docked at our place at Koaloa, and those people from there would
lawe mai ka lakou i'a, a lawe lakou i ka ai, a hoi i Kona no ka mea
come,

bringing their fish, and they would take the poi and return to Kona because

aole loa ka ai. Ai wale no i Waipio i loa ka ai. A kahi e hiki i ka pae

there was no poi there. Only at Waipio was poi obtainable. The place they
could moor

ka makou wahi. Ai leila i pae ka waa, a lawe ia mai ka ai,

was our place. There the boat would moor, and take on poi,

¹Hawaiian tuna; ²Bonito, skipjack; ³Mackerel scad

a lawe keia poe ka i'a, a ho'iho'i i mea hoi, i Waipio. Aohe loa ka i'a.

and these people would pick up the fish and return to Waipio. Fish was scarce there.

Ka i'a wale no i loa i kahawai, a kekahi manawa no paha loa ka i'a o kahakai.

The only fish available was in the stream, and sometimes perhaps fish from the ocean was obtained.

A Kona mai ka i'a; mai Kona mai ka i'a.

From Kona came the fish; from Kona came fish.

CK: Nalu mau ana ke kai ma Kohala, aole wa e malie ai ke kai.

CK: The sea at Kohala is always rough, seldom is it calm.

LK: Na pule apau lawe mai ka ai. Haha'i mai oe, "Poano e holo mai oukou,

LK: Every week poi was brought. You would say, "You people come Saturday,

a holo mai oukou me ka i'a, a weiho, a lawe oukou i ka pa'i ai.¹"

and you bring fish, and leave it, and then you take on poi.

Kela marawa aohe ku'i ia ka ai. Pau wawahi ia, a hoi i ka hale a kupa hou,

That time the poi was not pounded soft. In hard form you took it home and cooked it again, a ku'i oukou i nui ka ai, a lawa no hookahi pule. Pela 'hola.

and you would the poi, and have enough for a week. That was how it was.

I na manawa apau me kela. A lawe wale ka poe i ka pa'i ai, a wawahi ia

Every time it was like that. People would bring poi, in hard form

iloko o ka pa'i la'i. A lawe ae oe hookahi pa'i ai, a aku. Lawe 'kula wau

wrapped in ti leaves. For one measure of poi you would get an aku. I might take

ke ahi; lawe 'kula au i ke aku; lawe 'kula au i ka opelu, a loa ka'u wahi i'a

an ahi; I might select an aku; I might take opelu, and would have my fish

a hoi ia. Lawe 'hola oe i ka pa'i ai, a ola i kou ohana.

and return home. Having traded your poi, your family could live.

A oi 'hola i ko makou noho ana, aia.

That was how we lived, there.

CK: Owai kou poe makua?

CK: Who were your parents?

¹Pai ai is hard, pounded but undiluted taro.

LK: Ko'u makua, aohe au ike i ko'u makua no ka mea liilii loa ana wau

LK: My parents, I don't know my parents because when I was very small my
make ko'u papa pake. A ko'u kupunawahine o Manoa, a kana kane o Kaiama.
Chinese sire died. My grandmother was Manoa, and her husband was Kaiama.
A maleila 'hola au i ike ai. Ko'u kuku kane he kanaka lawaia oia, lawaia.
There is the extent of my knowledge. My grandfather was a fisherman, fisherman.
Hele mau oia i ka lawaia. I kekahi la, hoi mai oia haha'i i ko'u kuku,
He always went fishing. One day he came home and he told my grandmother,
"Ea, haihaia ia mai nei au." Mea 'ku nei ka'u kuku, "Nawai oe i hahaiā ia mai
nei?"
"Say, I have been bewitched." My grandmother asked, "Who has bewitched you?"
"Na mea." Haha'i mai nei no oia kainoa. Mea mai nei ko'u kuku,
"So and so." He divulged her name. My grandmother then said,
"Auwe, e pilikia ana nohoi oe. Pono oe aole oe e hele i ka lawaia. Aole oe
"Dear, you are going to fall into trouble. You had not better go fishing. You
hele." Olelo 'ku nei ku'u tutu, "Aole oe hele i ka lawaia. Noho oe." don't
go." My grandmother reiterated, "You don't go fishing. You stay home."
A mea mai nei ko'u kuku kane, "Pehea hoi au e noho ai? Heaha ko kaua ola?"
Then my grandfather said, "How are we going to live? What shall be our means of
support?"
Mea 'ku nei ko'u kuku wahine, "Malama no wau kahi kenikeni o kaua. Malama no.
My grandmother replied, "I have saved some money of ours. I have indeed saved.
Lawa no kaua." A minamina ko'u kuku no ka mea kela po po i'a. A hele oia
We have enough." My grandfather prized the night for it was a good fishing night.
i ka lawaia. Ka hele ana aole oia hoi mai. Ka waa i pae mai. So he went
Make ko'u kuku.
fishing. He went and he never returned. The canoe floated ashore. My grandfather
had perished.
A ike 'hola ko'u kuku wahine na kela wahine, no ka mea kaapuni kela wahine i ka
waa,
My grandmother knew the woman who had bewitched him because that woman had cir-
cled his canoe
akahi wa, akahi, alua, akolu, aha, alima, ku, apau, kaapuni hou,
once, once, twice, thrice, four times, five times, and stood, and then circled
again,

akahi, a alima, ku. Ike kuu kuku pilikia ana kuu kuku-kane. Olelo 'ku nei, once, five times, stopped. My grandmother felt then my grandfather would be in trouble. She said, "Aole oe hele." "Aale, e hele no wau i ka lawaia." "A aole oe hele."

"Don't you go." "No, I am going to fish." "No, you must not go."

"Aale, e hele no wau no ka mea po lawaia keia." Kela hele ana aole hoi mai

"No, I am going because this is a good night for fishing." Having gone

ko'u kuku-kane. Make. Lawe ia. A ka waa kai pae makai o ka hale,

my grandfather never returned. He perished. He was taken. But the canoe drifted ashore below our house, ke awa o makou, a pae no ka waa i ka hale, i ke awa o makou. A hele 'ku nei

into our channel, and the canoe drifted home into our port. My grandmother went kuu kuku a loa ka i'a, a huki mai makou i ka waa a kau luna. Hoomaka ko'u kuku e uwe. and got the fish, and we pulled the canoe on dry land. My grandmother began to weep. Hele kaapuni oia i kela waa e like pu me ka hana a keia wahine. Kaapuni oia

She walked around that canoe as that other woman had done. She circled keia waa a puni, uwe oia; kaapuni oia a puni, uwe. A make mai kela wahine.

this canoe, and she wept; she circled again, and wept. That woman died.

(Oia! kupanaha no, kupainaha no.) Ae, kupanaha hoi. Olelo 'ku au me keia nei.

(Was that so! extraordinary, mysterious." Yes, extraordinary. So I said like this. Olelo 'ku nei wau mahape o ka pau hoi kana kanikau ana, pau, olelo 'ku nei wau,

I talked to her after she was through weeping, and I spoke,

"Kuku, heaha ka manao kela hana au i hana ai i kela la 'ku nei?"

"Grandmother, what was the purpose of your doing what you did the other day?"

"Na kela wahine hoi i hahaiⁱ ia kuu kane a pino kuu kane. Nolaila, haihai

"That woman had bewitched my husband causing my husband's demise. Therefore, I bewitched no wau iaia a pino no hoi oia." Pa'i a pa'i.

her in return and she died indeed." A slap for a slap. wahine

CK: Oia ka (nana oe) keia kupunawahine, he/kauka oia, lapaau.

CK: Was that so; (you see) this grandmother, she was a doctor of medicine.

LK: Kuu kupunawahine, ae, kauka lapaau (lapaau).

LK: My grandmother, yes, was a healing doctor (healer).

CK: Nana i a'o ia oe i ka lawelawe ana ka ma'i?

CK: She taught you how to succor the sick?

LK: Ae, nana i a'o, ko'u kuku wahine.

LK: Yes, she taught me, my grandmother.

CK: Heaha kana mau mea i a'o aku ia oe?

CK: What were the things she taught you?

LK: Nui loa; nui loa na mea ana i a'o ia'u ^{pili ana} (o na mea kanu). Aole na mea ulu

LK: Many; very many things she taught me (about herbs). No ^{na mea} about growing things (ulu). Ae ma ka haha, haha, haha . . . A oia ka hana o ko'u kuku.

(growing things). Yes, diagnosing by feeling, feeling, feeling. This was what my grandmother did.

A oia mau no wau a hiki i keia manawa. (A'o ia oe ka haha ana) Ka haha

I am still practicing until this day. (You were taught how to feel) How to feel

(ke ano ke a'a koko, ke ano ke a'a lolo; pela wale aku). Ae, na mea apau,

(the condition of the blood vessels, of the nerves, and so forth). Yes, everything,

haha, ae. A mea mai oia, kahi nui loa o ka poo o ka manawa, temple hoi kela

relating to feeling, yes. She said the very important part of the head is the anterior fontanel, that is "temple"

ia kakou, ka manawa. Ka manawa maleila e ike ai keiki maikai, a keiki maikai ^{whether the child} ^{ole,} to us, the fontanel. The fontanel tells/is sound physically or not sound,

keiki ola loihi, a keiki ola loihi ole. Ko'u kuku haha'i. Noho au me

whether the child will live long or not. My grandmother would explain. I stayed with

ko'u kupuna hookupuna mai ia'u. Aole au male kane. A'o mai ko'u kupunawahine ^{ia'u} my grandmother and she was indeed one to me. I did not get married. My grandmother taught me.

ke ano ka noho ana me ke kane, kau mea e hana no kau kane. Hoomakaukau ^{mea} oe keia how to live with a husband, what to do for your husband. You must prepare this thing

a hoomakaukau kela mea. Hoomakaukau oe apau, aole oe pepehi ia i ke kane.

and prepare that thing. You prepare all these things and your husband will not beat you.

Hoomakaukau oe a hoowali ka ai a ku a weiho ka pale. Aiana ka lolo a maikai

You prepare and mix the poi and let it stand leaving a cloth over it. Iron the clothes well

a weiho. Hele oia a hoi mai a olelo, "Hele oe e auau, e papa, a pau ai kaua."

and put them aside. He goes to work and when he returns you say, "You go and bathe, father, and then we shall eat."

A ua makaukau ka ai. Aole weiho ai a hoi mai ke kane a hoowali ka ai;

The food had already been prepared. Don't wait until your husband comes home and then start to mix the poi;

a hoi mai ke kane a aiana ka lolo. Aole hana me kela. Ko'u kuku a'o oia ia'u

when he comes home and then start to iron the clothes. Don't do that. My tutu taught me

i kela poe mea apau. Aia, kela mau mea apau loa paa ia'u. Malama no wau

all those things. There, all those things I learned. I have observed

a hiki i keia manawa.

them until this time.

CK: Ehia makahiki a kou kuku i a'o ia oe i ka haha ana i ka ma'i?

CK: How many years did your tutu teach you the haha (diagnosing by feeling) art?

LK: Loihi ka manawa ana i haha ai, haha mai, a haha mai oia, mai ka poo mua mai,

LK: Many years did she practice the haha, haha, haha art, from the head first,

haha. A mea 'ku nei au, ^{Kupuna,} "haha ka manao o ke poo?" "A ke poo hoi kahi o ka noonoo,"

she would haha. I would ask, "Grandmother, what is the idea of the head?"

"The head is where is the intellect, noonoo. Ina aole hiki oe ke noonoo, aohe waiwai." A olelo nei oe ke poo he wahi

intellect. If you cannot think, you are worthless." "You are saying the head is where

noonoo. Aihea kahi o ka noonoo?" "Aloko o ka lolo." Aia, haha'i mai oia. Ko'u kuku . . .

thinking takes place. Where is the process?" "In the brain." There, she would tell me. My tutu . . .

CK: Haha oe i ka a'i?

CK: You would then feel around the neck?

LK: Ka a'i, ka lima, a oni ka lima. A olelo mai oia keia lima, ka lima hema,

LK: The neck, the arms, and the joints of the arm and hands. She said to me this arm, the left arm,

ka lima pilikia ai i ka puuwai; ka lima akau ka lima e kakoo ai ka puuwai.

is the arm that impairs the heart; the right arm supports the heart.

Ai no a like i keia mau lima, alia maikai ka pana a ka puuwai. Haha ko'u kuku
 Unless these two arms are alike, then the heart beat is good. My tutu would
 na mea apau a hiki ka wawae, ka manamana. Ehia la makahiki ko'u manao
 run her sensitive fingers

over the body until the feet, the toes. How many years, I think

he uni a oi makahiki a'o mai ko'u kuku ka mea apau. Mea maila, "E keia lima,"
 more than ten years did my tutu teach me all these things. She would say,
 mea maila, "E like me ka like ole o keia manamana a me kela manamana,
 "This hand,"

she would say, "As this finger differs from that finger,

pela no o ka like ole o ka ola ana. Aole like keia manamana ame keia manamana,
 so is the difference in health. This finger is not like this finger,

a eia no ka like ole o ka ola ana." Haha'i mai oia i keia mau mea apau ia'u.

and here is the difference in health." She would tell me all these things.

^{paha}
 A noonoo nohoi ina he keikimahine ka'u e hiki au ke a'o, a maikai. Aohe.

So I thought if perhaps I had a daughter that I might teach, very good. But no.

Na keikimahine o keia manawa i ka male^{ana} no, hele i ke kula a nui a puka,

The girls of these times upon marrying, going to school and graduating,

aohe noonoo mai e a'o aku oe ia lakou, no ka mea oi^{aku} ko lakou naauao i ia oe.

are not concerned whether you teach them because their education exceeds yours.

CK: Pehea ka ma'i o ka opu, pehea e haha iaai?

CK: What about the impairments of the stomach, how do you diagnose (haha)?

LK: Haha mai oe ma ka opu, maluna nei o ka puu nei, a hoomaka oe e haha a hiki ilalo
 nei.

LK: You run the tips of your fingers over the stomach, starting up at the throat and
 and going down to here.

A hoomaka oe e haha, a ko ka aoao akau keia, a haha oe maleila,

You would haha, and this being the right side you would haha there,

a haha oe o ka aoao hema. He like ole, a loa kekahi manawa kakau ke a'a;

and you would haha the left side. Any disorder could be reflected at times by
 the hardness of the blood vessels
 a manei, kakau ke a'a, a kakau a nui loa ke a'a maanei no ka hana nui loa paha

you would haha here, and notice the hardness of the blood vessels, and notice
 over here they are hard perhaps because of hard work

ka lima akau, aiole hana nui loa ka lima hema. Kakau ke a'a, a kami no oe,
 on the part of the right arm or hard work of the left arm. The blood vessels
 a oni, a ike oe ua paakiki ke a'a. A ke kukui ka ka Hawaii aila i hana ai,
 rise hard, and you press down,
 and press and you feel the hardness of the blood vessels. The kukui (candlenut)
 kukui (kukui), kukui. Pulehu i ke kukui a pau, ku'i a wali a uwi,
 oil was placed on the fingers to haha
 with,
 the kukui (kukui), kukui. The kukui nut was roasted then the kernel was pounded
 to a mash and the oil squeezed out
 a komo iloko o ka niu, niu. A keia hapa a uwi, a oia ka wahi e lomi ai. zed out
 and placed in a coconut shell. You use half of it massaging on one side.
 A niu nohoi, aila niu. Aia, keia manawa nui na ike o ka ike o ka olelo o ka haole,
 Also coconut, coconut oil. There, this time the haoles express much knowledge,
 aole pilikia.
 which is not bad.

CK: Pehea ka haha ana pili ana ka ma'i no ke kidney?

CK: How about the haha process with relation to the diseases of the kidneys?

LK: Ma ke kidney, mahape nei, mahape no o ke kua au e hamo ai, ai mahape nei

LK: The kidneys are behind here, so behind you rub gently, back here
 o keia wahi. Aia, mahape nei o ke kidney, ma kahi aoao makahi aoao, elua hua.
 at this place. There, the kidneys are back here, one on each side, two organs.
 Olelo mai ko'u kuku he elua hua, hookahi ma ka aoao hema, hookahi ma ka aoao akau.
 My tutu said there are two organs, one on the left side, one on the right side.
 A olelo 'ku wau, "Kupuna, ~~haha~~ ka mea i loa ai elua hua maleila?"

And I said, "Grandmother, why are there two organs there?"

"Hookahi hoi no ka aoao hema, hookahi no ka aoao akau, a o kela, ka hua kela

"One is for the left side, one is for the right side, and that, that is the organ
 o ka eke mimi. Aia, olelo mai oia ka hua kela o ka eke mimi, maleila oe.

for the bladder. There, she said that organ was for the bladder, there you could
 know.
 Auhea a'u mea e a'o ai i kekahi poe? Aohe au keikimahine e a'o ai.

How shall I teach somebody?

I have no daughter to teach.

Male i keia keikimahine, aohe lakou e noonoo mai kau mea i a'o mai na kupuna mai.
 This daughter is married; they are not interested in what the grandfolks taught.
 Ua hala. Old-fashioned kela, wahi ia lakou.

They are gone. They were old-fashioned, they say.

CK: A'o mai kou kupunawahine ia oe i ke ano o ke kii ana i ka laau, oia ano,

CK: Did your grandmother teach you how to select the herbs, and such

na meakanu?

plants?

LK: Ka laau e kii ai, he lula no. Ka laau like paha me kakou. Ai oe ka laau,

LK: There are rules regarding the obtaining of herbs. Perhaps the use of herbs is
 pertinent to us. You consume the medicine,
 aole pono e inu wale. Haawi ia mai i lula no ka laau o ke kauka.

but it is not wise simply to drink it. The doctor prescribes directions for the
 use of a medicine.

Pela no ka laau o ka Hawaii. Kualima - hana oekahi, elua, ekolu, eha, elima.

So it was with Hawaiian prescriptions. Five times - one, two, three, four, five.

Kualima kela, ka Hawaii, 5, 10, 15, 20, 25. A hookahi kualima kela, pau keia laau.

That is kualima (5 times) the Hawaiians prescribing in a series of 5's, up to 25.

That is one kualima series; this herb being
 A pau, hoonaha. Inu oe ka laau apau, hoonaha. A olelo mai ke kuku, used that way.

A purgative follows each series. You drink all the medicine, and take a laxative.

Grandmother would discourse
 a olelo aku au, "No keaha e hoonaha ai?" "Pau 'kula hoi kela pilikia."

and I would ask, "Why the purgative?" "So that disorder will cease."

Hooheho hoi oe i kela pilikia. A lomi ma kahi aoao, a hooheho no oe i kahi pilikia.

You would be eliminating that problem. Massage one side, the trouble is purged.

Me kela. Take time; take time. A oia 'hola no. Malama no oe ke ano kau noho ana,

Like that. Takes time; takes time. That was all. You must be concerned with the

manner in which you live,
 male ana, noho male ana. A a'o no ko'u kuku: "Male oe ke kane, malama i ke kane.

marry, and live a conjugal life. My kuku would teach: "When you are married take
 good care of the husband.

Aole, you know, hookua nui iaia. Hana nui; hoomanawanui. A'o no oe iaia

You know you must not overburden him. Work hard; persevere. You teach him

a ka mea pono a hoolohe mai no. Ina aole pono, aale hoolohe.

and the right thing he will hearken. If not right, no hearkening.

CK: Hoike mai oe i kela wahine au i lawelawe ai, ua pilikia ka waiu, piha me ka pilau.

CK: Tell about that woman with pus in the breast whom you treated.

LK: A he cancer kela. (Hoike mai oe kau mea i hana ai.) A o kela wahine hele

LK: That was cancer. (Tell what you did to her.) That woman came
mai ia'u. Ua pehu ka waiu, ^{cancer.} Mea 'ku nei i kela wahine, "Ua hele oe i ke kauka?"

to me. The breast was swollen with cancer. I asked that woman, "Have you gone to
the doctor?"

"Ae" "A heaha ke kauka?" A olelo mai ke kauka, "E oki." A olelo 'ku wau,

"Yes." "And what did the doctor say?" The doctor said, "Operate." I said,

"Aole oki. A, ae no oe e kau ai i kuu laau?" Ae no kela wahine.

"Don't operate. Will you consent to my putting on of my medicine?" That woman
consented.
A kii oe kela paaila castor oil. Ike oe kela castor oil, red (kela koli)

I got those castor-oil leaves. You know those castor-oil plant, the red variety
(that castor plant)
koli hoi ia kakou. (Koli) red leaf (kela mea ulaula) oia ka mea e kapili ai.

which to us is koli. (Koli) red leaves (those red leaves) those were put on.

Hana a mahana. (Ehia lau?) Akahi lau manei, akahi lau malalo, ma na aoao,

Warm the leaves. (How many leaves?) One leaf up here, one under, one on each side,

ma na aoao, elima lau e kau ai. Elima minuke hemo, a kau (kau hou), kau hou,

on the sides, five leaves being put on. Five minutes later, they were removed
(applied again) applied again.
a piha uni manawa, kiloi. A kau oe ka manawa hope, weiho malie. A puka mai,

until ten times, and thrown away. After the last time you applied you left it alone
Then came out,

puka ka pilau. A no kela wela paha, he mau la a puka mai ka pilau.

came out the pus. Possibly because of that heat, after a few days the pus would
have drained out.

Ke hu no ka pilau apau, ka pau 'ela no kela cancer.

As soon as the pus drained out, the cancer was cured.

Note: On a previous occasion she said what was drawn out from the cancerous
breast was something looking like a squid's tentacles.

CK: O kela mea o ke cancer e like me ka he'e? (Ae, ua ike hoi au) Hemo mai kela mea?

CK: That cancerous growth is like a squid? (Yes, I have seen it) That can come out?

LK: Hemo kela mea pau loa (pau loa) pau loa; hemo (hemo) ae, hemo. I think

LK: All that thing comes out (all) all; comes out (comes out) yes, comes out. I think

hookahi paha wahine koe e ola nei; ua make paha. Ai mea, ai i Wahiawa.

perhaps one of these women is still alive, perhaps dead. She lives in Wahiawa.

KINOLAU: Aihea oe i kukulu i kou kaa? Kou kaa, mahea oe i kukulu 'ku nei?

KINOLAU: Where have you parked your car? Your car, where have you parked it?

CK: Ka'u kaa, ai makai aku.

CK: My car, it is below here.

KINOLAU: Ma ka aoao makai nei no maua kela mau kauhale. Aole weiho iwaho.

KINOLAU: These houses makai (seaward) of us belong to us. Don't leave (your car) outside.

LK: Hoihoi mai la oe i kou kaa iloko ko maua garage. (Mahalo, ai no ma ka alanui,

LK: You bring your car into our garage. (Thanks, it is on the street,

aole pilikia) Oia 'hola. Hana au a hemo kela mea; ola kela wahine (ola),

no trouble). That's it. I worked on her until that pus came out; that woman lived (lived),

ola kela wahine. Must to have castor, castor-oil leaf, no other leaf.

that woman lived. Only castor-oil leaves, no other leaves, must be applied.

Aole hiki ke hana ke kahi mea ea'e.

Nothing else can be used.

CK: Ina ka ma'i o na keiki, ina loa ka e'a, heaha ka mai, heaha ka laau no ka e'a?

CK: If babies are sick with the thrush, what are the symptoms, what is the medicine for thrush?

LK: Nui na ano e'a, nui na ano e'a o na keiki. Kekahi, hou wale no, hou, hou, hou nui.

LK; Many different kinds of thrush, many different kinds of thrush among children. Some, only perspiration, perspiration, perspiration.

A e'a a huna kela, a haawi oe ka laau. Kii no oe i ka kahakai e loa ai.

That is "hidden" thrush, and you give the medicine. You go to the beach to get it.

Pa'u-o-hiiaka. Haawi oe i ke keiki e ai. Ae, ai no make ke e'a, ola ke keiki.

Called Pa'u-o-hiiaka. You give it to the child to eat. Yes, as soon as eaten the thrush is killed, and the child lives.

Ina aole make ka ea, aole ola. Ma'i mau oia, ma'i mau, noho a mea, ma'i.

If the thrush condition is not killed, there is no recovery. It will always be sick, always sick, the illness recurring now and then.

CK: Pehea ka ke kukui?

CK: What about the kukui?

LK: Kukui, no ka mea kela kukui maka, no ka ea ke alelo kela; no loko nei o

LK: The kukui, because that raw kukui is for thrush on the tongue, in the area ke alelo. Oia kau e hana, e hana mau ai.

of the tongue. That is what you apply, constantly apply.

CK: Laau kela no ka diphtheria, kapa i ka haole diphtheria?

CK: That is a medicine for diphtheria, what the haoles call diphtheria?

LK: Oihoi, ko ka haole hoi paha ia. Aohe kela ia kakou. A kela wai o ke kukui maka,

LK: So it is; according to the haoles. That is not relevant to us. The sap from the raw kukui stem, kope oe, hana oe, a ike oe hemo mai kela mea. Komo ka waha, have to get way you recover, and you apply, and you will see that stuff come out. Put it into the mouth; have to get way inside, iloko nei (i ka puu) ka puu i hemo mai kela papa'a. Ke hemo mai ka papa'a inside, in (the throat) the throat so caked pus would come out. When that caked substance comes out ka ea ua pau no ka mea o kela wai o ke kukui awaawa. A kope mai no oe, the ea is over because that kukui sap is bitter. You recover the sap, a hemo mai kela mea, a hemo loa.

apply it and that stuff inside comes out entirely.

CK: Oia ka mea pepehi ai i ke keiki (oia hoi), kela papa'a (oia hoi).

CK: That is the thing that kills the child (that is so), that caked substance (that is so). Aole hiki ke hanu ka pepe.

The child suffocates otherwise.

LK: Oia hoi, oia hoi, ke kumu ka pilikia o ke keiki. A oia. Me kela kukui au e hana ai,

LK: It is so, it is so, it is the reason why the child perishes. That is it. With the kukui sap you treat the patient, kukui maka (kukui maka). Ka Hawaii, aole lakou poina kanu kukui iloko o ko lakou the raw candlenut (raw candlenut). The Hawaiians, they never neglect to plant a kukui tree in their

pa no ka mea he laau, laau kela.

yard because that is a medicinal tree.

CK: A pehea ka ma'i o ka pepeiao o ke keiki?

CK: What about children's ear infection?

LK: A ka ma'i o ka pepeiao o ke keiki, olena¹ (olena) ae. Ku'iku'i oe ka olena

LK: In connection with the child's ear infection use olena. You crush the olena apau, a uwi iloko, hana oe iloko o ka welu, uwi iloko o ka pepeiao, a pau, maloo.

and done you squeeze it in, you first put the crushed olena in a gauze, then squeeze the juice into the ear, and let it dry out.

CK: Kela ikaika no? Aole oe hana me ka wai?

CK: In full strength? You do not dilute with water?

LK: Aole, aole hana oe me ka wai (kela mea, me kela ikaika no?). Kela paa no o ka olena,

LK: No, you don't dilute it with water (that thing in full strength?) That whole form of the olena, oia kau e uwi ai, a holo iloko o ka pepeiao. (Ehia manawa?) Hana oe

you squeeze it in, and the juice flows into the ear. (How many times?) You do a piha elima manawa. Kualima i na manawa pau loa, Hawaii kualima.

it until five times. In series of five at all times, Hawaiian formula of 5.

CK: Kualima. Hana elima manawa, a hoomaha.

CK: Five times. You do it five times, then rest.

LK: Ina aole maloo, hoomaha, a kii oe kela pepa lualii^{lii}, pepa lualii^{lii}, owili oe,

LK: If it does not dry up, rest, and you get that toilet paper, toilet paper, roll it, a hookomo iloko o ka pepeiao, a huki mai oe ka pilau. Kela pepa o ka lualiilii, and insert it into the ear, and draw out the pus. That toilet paper

lahilahi, ea, a hookomo oe a huki mai, a uhae oe i keia mea pulu, a hookomo hou oe, is thin, yes, and you put it in and draw it out, and then tear out the part that is saturated, and you insert it in again, a pela au e hana ai, a nini ka olena, a pau. Ola kela keiki no ka mea

and thus you do, dropping in olena, and recovery follows. The child recovers because kahi manawa moe ke keiki hookahi aoao inu waiu, a kulu ka waiu, komo iloko o

sometimes the child drinks milk while lying on one side, and the milk flows in

¹ The tumeric, a kind of ginger (Curcuma domestica)

ka pepeiao, a o kekahi manawa no ka waimaka no o ke keiki. Uwe, a kahe,
the ear, and sometimes that is due to tears of the child. Crying the child's
komo iloko ka pepeiao, a oia 'hola. tears
enter into the ear, and that is so.

CK: Pehea ka ihu o kekahi poe, ua hele ka ihu a paa loa, aole hiki ke hanu?

CK: What about the nose of certain people whose noses are so stuffed up that they
cannot breathe well?
Heaha ka laau?

What is the medicine?

LK: Kela laau o ka inu lama kau mea nei?

LK: Are you referring to a medicine to inhibit drinking of liquor?

CK: Aole, o ka ihu, ka ihu o ke kanaka e hanu ai. Ina loa mau i ke anu

CK: No, referring to the nose, the nose through which man breathes. If colds are
frequent
paa ka ihu, aole hiki ke hanu.

the nose is stuffed up and one cannot breathe.

LK: A no ka ea kela, a me keia nei. Kona wa i hanau ai aohe pau ka nalu,

LK: That is due to ea caused in this manner. When he was born not all the nose
excreta had come
aohe pau ka nalu no ka mea na keiki ke hanau pono omo ia ka nalu ma ka ihu out,
not all the nose excreta had come out because with newborn children it is proper
to suck out all the nose excreta
i hemo mai kela big lumps nohoi. Ina aole hemo, mau no kela. A noho no ke keiki
so the big lumps indeed will come out. If not out, the condition will always
obtain. Periodically the condition recurs
a mea, paa mau i ka hanu. A no ka ihu kela. (A heaha ka laau no kela ano ma'i?)
and the nasal blocking persists. That relates to the nose. (What is the herb
for that kind of disorder?)
A ke ano ma'i hoi, oia kuu kumu i olelo 'kula hoomo ia i ke ihu. A kuha oe,
That kind of ailment is my reason for saying the nose excreta ought to have been
sucked out. You spit it out,
ike oe hemo mai kela big lumps au i hoomo, a hemo a pau.
and you see those big lumps you have sucked, and they all come out.

CK: Keia keiki ua nui, ua kanakamakua.

CK: This child I refer to is grown up and has reached adulthood.

Keiki nui aole hiki. (Aole hiki ke hana me ka olena?) O ka olena, aole hiki
 Cannot be done with a grown child. (Can't it be remedied with olena?) With olena,
 (aole hiki). Aole hiki no ka mea ua kumu ai loko, ai loko nei, paa.
 cannot
 (cannot). Cannot because there is a growth inside, way inside here, which blocks.
 Ke kumu ai loko leila. Ka wa liilii no i hana iaai. Ka manawa pepe.
 The growth is in there. When the child was very small it should have been done.
 At birth of the child
 omo ia ka ihu o ka pepe, a hemo mai kela mea lump, kiloi, a ola keia keiki.
 the child's nose is sucked, and those lumps will come out, and be thrown away,
 and this child will have health.
 He nalu hoi ia. They call that, olelo ka Hawaii he nalu, ka nalu o ke keiki.
 It is nose excreta. The Hawaiians call it nalu, the excreta of the child.
 Ke omo ka makua a hemo kela mea keia keiki maikai, aole manawa hanu-paa ai,
 When the parent sucks that thing comes out and this child will be well, and at
 no time will the nose be blocked up,
 aole manawa loa i ke anu no ka mea ua hemo kela mea mai la ka ihu.
 and colds will not developed because the excreta from the nose has come out.
 A kela mea ai loko loa nei, iloko nei, aia, ke kumu o ka ihu, a paa (oia ka?)
 The excreta is way in here, in here, there, the cause underlying nose blocking
 (is that so?)
 Nui na mea e hana ai oe a paa i kela mau mea.
 Many things you might do to contribute to that stuffy condition.

CK: Pehea ka ma'i o ka hi? Ina hi ke keiki heaha ka laau maikai no ka hi?

CK: What about diarrhea? If the baby has diarrhea, what herb is good for it?

Ka

LK: laau maikai ke keiki ke hi, he elua ano hi, hi koko, hi maikai. Hi koko

LK: Regarding the treatment for child diarrhea, there are two kinds of diarrhea,
 the normal and the blood kind.
 a oia ka hi ke hooheho i ka lepo he koko wale no. Aole maikai kela. The blood
 diarrhea
 it is when the stool is only blood. That is not good.

A o kela uwala (uwala, uwala maka) uwala Hawaii, wa'u oe ka wai, a hana,
 The sweet potato (sweet potato, raw potato) Hawaiian potato, you grate and the
 juice you use
 a haawi iaia minoinoi kohu waiu. (Ehia manawa, elima manawa?)
 and give the child which he sucks like milk. (How many times, five times?)

A hana paha oe a nui ka manawa no ka mea elima manawa, a elima manawa,
 You may have to do it many times because five times, and five times,
 a ina hiki oe ke hana 5, 10, 15, 20, 25, a pau 'hola no ia.
 and if you apply on the basis of 5 to 25, the illness is cured.

CK: A pehea ka hi maoli, ka hi maoli?

CK: What about ordinary diarrhea, ordinary diarrhea?

LK: Ka hi maoli, nau no e ai ka laau e hoopaa ka hi maoli.

LK: As for common diarrhea you take the medicine that will stop ordinary diarrhea.

CK: A pehea ke kuwawa, ka mu'a o ke kuwawa?

CK: What about guava, the foremost tender leaves of the guava?

LK: Ka mu'a o ke kuwawa he laau kela, a o ka alae¹ he laau kela. (Ka alae,

LK: The tender leaves of the guava are a medicine, and the alae is also a medicine.
 mai Kauai kela mea e loa ai). Ae, e loa ai (e loa ai). He laau kela.
 that thing is obtained on Kauai). Yes, there it is obtained (it is obtained).
 That is a medicine.

CK: Laau maikai kela no ka hi koko o ka wahine (hi koko) no ka ma'i wahine

CK: That is a good medicine for^a woman having hemorrhage (hemorrhage), having hemorrh-
 hage

LK: Ma'i wahine, aole . Ma'i wahine, he elua ano ma'i wahine: lua'i a koko

LK: For female hemorrhage, no . As to female sickness there are two kinds:

a hemo malalo, elua ano. Ina he lua'i a koko, a paa i ka alae.
 vomitting blood

and hemorrhaging below, two kinds. If it is vomitting blood the alae can stop it.

A hemo malalo aole paa i ka alae, aole paa. A ai oe i uwalu pulehu

Alae cannot stop hemorrhaging below. You eat the roasted sweet potato

(uwala pulehu), uwala pulehu. A he lula no nae. You have to get what you call

(roasted potato) Hawaiian roasted sweet potato. However, there are rules.

uwala kumu,² kumu (kumu). Ke loa ai oe i keia uwala kumu alia paa. (Oh, kumu).
 You have to get what you call

the kumu variety of sweet potato (kumu). If you have this potato, kumu, then
 the hemorrhage will stop.

CK: Heaha ke ano o kela uwala?)

CK: What kind of sweet potato is that?

¹Water-soluble colloidal ochreous earth used for coloring salt ²A variety of a kind

LK: Aole wau ike. Olelo no o ko'u kuku uwala kumu pulehu oe a mo'a, a haawi oe

LK: I don't know. My grandmother mentioned the kumu sweet potato which you roast well
and you give
e ai. Pulehu, hana no nae a . . .

to the sick to eat. You roast it but apply

CK: Pehea keia mea, keia laau pala'i¹ no ka ma'i wahine, pala'i? Aole oe ike i
kela laau?

CK: What about this plant, this pala'i herb for irregular menstruation? You don't
know this herb?

LK: Aole au ike.

LK: I don't know.

CK: Kela ano mea ano like me ka fern. Hele a maikai a liilii ka lau o kela mea.

CK: That kind of plant looks somewhat like a fern. It has nice, tiny leaves.

A olelo ia he mea maikai kela mea hana me ke ki, a inu oe e like me ke ki.

It is said to be good if that thing is used for a tea, and you drink it like tea.

Mea maikai kela e paa ke koko o ke kaikamahine, i holo maikai ke koko

That herb is good to stop menstrual hemorrhage, to restore to normal the menstrea-
tion

ina ma'i o ke keikimahine. (Aole au ike) Aole oe i lohe i kela mea?

if a girl is so indisposed. (I don't know). You have not heard about that herb?

LK: Aole au i lohe. Ka'u wale no i ike ai i ko'u kuku, haawi ia ke ki mamaki.²

LK: I have not heard of it. All I know is that my tutu used to give mamaki tea.

A oia ka mea i haawi ia, a hemo.

It is the thing to prescribe to restore to normal.

CK: O ka hanō, hea ka laau o ka hanō?

CK: What about asthma, what is the herb for asthma?

LK: A, he ma'i ola ole kela, wahi ko'u kuku. Olelo ko'u kuku he ma'i ola ole kela.

LK: Ah, that is an incurable sickness according to my tutu. My tutu said that is an
incurable sickness.

Ina hanō kau wahine haalele. Aole hiki ola. Hanau no ke keiki, hanō.

If your wife has asthma better give her up. Cannot be cured. The children born
will have asthma.

¹ A fine, tender leaf fern; ² Small native tree (Pipturus)

Aale maikai e malama kela ano wahine (oia?) no ka mea hanau mai no ke keiki

It is not desirable to keep that kind of wife (is that so?) because the child
hanō ana no. Noleila, aole^{paha} pono e malama oe i kela ano wahine, wahine hanō.^{born to her}

will have asthma. Therefore, it is not wise perhaps to keep that kind of woman,
an asthmatic female.

CK: A pehea ka diabetes?

CK: What about diabetes?

LK: Auwe, ka diabetes no ka mimi ko kela. (Heaha ka laau no ka diabetes?)

LK: Auwe, diabetes relates to sugar in the urine. (What is the medicine for diabetes?)

Auwe, nui ka laau o ka diabetes. Aole oe ai i na mea momona. Aole oe ai i

My goodness, there are many herbs for diabetes. You must not eat sweet things.

na mea momona. Ai oe i na mea momona a nui ke ko (nui ke ko), nui ke ko oloko.
You must not eat

sweet things. Eat sweet things, plenty of sugar, (plenty of sugar) plenty of
sugar in the blood.

Ke oe mimi, ke oe mamake e maopopo ua he diabetes, kou ma'i he mimi ko,

When you urinate if you want to know you have diabetes, your sickness is sugar
in the blood,
mimi oe iloko, o keia manawa hoi, ua loaa ka eke poi lahilahi eke poi,

you urinate in what this era has the thin cellophane bag used for poi bags,

a mimi oe iloko leila. Weiho oe e mau la. Hele oe nana. Lulu i kela eke poi

and you urinate in there. You leave it for a few days. Then you go and look.

a ike oe ka nakeke, a he kopaa. Ua maloo, (kopaa) kopaa, a hiki oe ke ike
Shake that cellophane bag

and you hear a rattling sound caused by sugar grains. Dry inside you note (sugar)
sugar, and you can conclude

ua diabetes oe.

you have diabetes.

CK: Pehea keia laau o ka maile hohono? ¹Olelo ia hana ia me he ki, a maikai kela

CK: What about this herb, maile hohono? It is said that when used as a tea it is
no ka diabetes. good

for diabetes.

LK: Ae, maile hohono maikai no ka diabetes. A maile, o kela maile hohono no la

LK: Yes, maile hohono is good for diabetes. That maile, that maile hohono is

¹A tropical weed (Ageratum conyzoides) which is hairy

laau hoopulo'ulo'u. You know when you catch cold ~~mamake~~ oe e hoopulo'ulo'u.
 good herb for steambaths. You know when you catch cold you want a steam bath.
 Maile hohono, maikai no, maikai kela laau.

Maile hohono is good, that is a good herb.

CK: A pehea keia laukahi¹, heaha ka ma'i o ia laau?

CK: What about laukahi, for what sickness is it used?

LK: A maikai no ka laukahi no ka mea lau nunui kela. A ka hapanui o ka poe

LK: Laukahi is good because that has large leaves. The majority of the people
 ai maka ka lau, ka mu'a, ai maka no ka ma'i oloko o ke kino, a ai ia ka laukahi.
 eat the leaves raw, the first tender leaves, eat the raw leaves for internal
 disorders, and the laukahi is eaten.

CK: Heaha ka ma'i no kela laau? no kela laau?

CK: What disease is that herb good for? that herb is good for what?

LK: Olelo maila hoi oe aole maikai o ke kino, aohe ola, aohe ikeika, a ai oe

LK: If you say your body is not good, there is poor health and no strength, then you
 i ka laukahi. Ai oe maopopo ke ano o ka laau. Alia kupono ka laau ia oe.
 eat

laukahi. You need to know your medicines. Then the medicine will be proper for
 Ina aole maopopo ke ano o ka laau aole kupono. Oia 'hola ka pilikia.
 you.

If you don't know the herb and its effects then it is not suitable. That is the
 Ai no ka maopopo ia oe a kupono.
 trouble.

You must know the medicine if it is to be suitable.

CK: Pehea ka leko?

CK: What about watercress?

LK: Ka leko laau kela no ka ma'i akepau (akepau). Ku'iku'i oe a wali, kanana oe

LK: Watercress is an herb for tuberculosis (tuberculosis). You pound it well, and
 ke kiahā paha, a hookomo wahi puna whiskey, i wahi puna whiskey iloko,
 you strain the juice

to fill perhaps a cup, put in a spoon of whiskey, put in a spoonful of whiskey,
 a tablespoon. (A ehia manawa e inu ai?) A inu oe (kualima) kualima, i na

a tablespoon. (How many times do you drink?) You drink (five times) five times,

¹Broad-leaf plantain (Plantago major)

i na manawa apau, kualima. Ku'i oe fresh every day. Maikai kela mea
at all times, five. Pound fresh watercress every day. That thing is good
no ka poe t.b. Maikai.
for t.b. Good.

CK: O ka maile hohono aole kela ka laau no ka wahi hemo ai ke kukae, ka okole,

CK: Isn't the maile hohono an herb for the rectal area where defecation takes place,
the rectum,
ina hemo mai ka 'uha o ka okole?

if the hemorrhoids protrude from the rectum?

LK: Ka maile hohono kupa ki, aleila hiki. Kupa ki a inu, a oia ka laau.

LK: Maile hohono ^{when} used as a tea is then effective. Boiled as a tea it is the
medicine.

CK: Ina hemo ka 'uha o ka okole (no ia mea hoi aole). Keia laau o ka maile hohono

CK: If the hemorrhoids protrude from the rectum (it is not for that purpose).
This herb, the maile hohono,
hiki no ke (ae, kupa ki) kupa ki. Noho oe maluna keia wai wela.

can be used (yes, as tea) as tea. You sit on this hot water.

LK: No ka steam kela. Ke loa oe ka uleule, piles (piles) kela maile hohono

LK: No, that is to steam. If you have the piles, piles (piles) that maile hohono

Number one hoihoi. Noho oe, hana oe e papa, komo ka air manei, kela steam manei,
is Number one to shrink them. You sit; you sit on a board; the air enters here,
that steam enters here,
a noho oe iloko. A pau, maalili, test oe me kou elbow i ka wai wela,

and you sit in. When it cools off you test the hot water with your elbow

a noho oe iloko, a hoihoi oe ka uleule iloko, a hiki ka pau ana. Maikai kela mea.

and you sit in, and the piles will shrink, until you are cured. That thing is good.

(A pehea ka ai e ai ai, ai na mea palupalu?) Ai no oe me ka nana ole.

(What about the food to be eaten, must it be soft?) You may eat without concern.

Ai na mea palupalu ua hiki no no ka mea ma ke ano no o ke ola ana o ke kino

You can eat soft food because according to the nature of the health of the body

ke ano no ia. Oia hola.

so are you. That's it.

CK: Heaha ka laau o ka heart disease?

CK: What is the medicine for heart disease?

LK: Auwe, ma'i puuwai, he luheluhe. Lomilomi oe iaia, lomilomi, a ka laau no

LK: Auwe, heart disease is due to fat. You massage him, massage, and the medicine

e kii iaai, he mea no, laukahi, he mea, auwe, a auwe pouna 'ela au i kainoa,
to get is laukahi (error), is, auwe, auwe I have forgotten the name,

mamaki¹, (mamaki) mamaki (inu oe inu ki) ae, inu ki, mamaki. Aole oe hana kopaa.

the mamaki, (mamaki) mamaki (you drink as tea) yes, drink mamaki tea. You don't
use it with sugar.

Inu wale no, aole kopaa. (I na la apau) Ki laau hoi kela. Aole hana me ke ko;

You just drink it, no sugar. (Every day) That is a medicinal tea. Don't use with
sugar;

inu wale no. Inu oe i ke kakahiaka, a hoi hiamoe, inu, a pela 'ku ana.

drink without. You drink it in the morning and when you go to sleep, you drink,
that is the way henceforth.

A elima manawa e hana ai. (Pau ke kualima, hoomaha) Ae, hoonaha (a hoonaha,

You drink five times. (After one series of five, you rest) Yes, take a laxative
(take a laxative,

a inu hou) a inu hou. Hana oe a piha 25 times. You know ka lula paha o ka Hawaii, e
and drink again) and drink again. Do so until 25 times. You know that is a Hawaiian
rule.

CK: Pehea keia mea o ke kokoolau?²

CK: What about the kokoolau tea?

LK: A ki maikai kela; ki Hawaii maoli kela; ki Hawaii kela; ki laau. (Maikai no kela

LK: That is a good tea; that is real Hawaiian tea; that is Hawaiian tea; medicinal tea.
(That is good

no ke koko?) Koko no ke keiki, no ka makuakane, makuahine, maikai, helu ekahi.

for the blood?) For the blood of a child, of the father, mother, it is good, number
one.

CK: Pehea ka mimi helelei, heaha ka laau maikai? O na kane, ke elemakule mai,

CK: What about a loose bladder, what is a good medicine? Men, when they get old,
hele mau ana i ka lua, mimi mau ana.

are always going to the toilet, always urinating.

LK: No ke kidney kela, no ka kidney kela pilikia. Anuanu ke kidney oia ke kumu.

LK: That reflects kidney disorder, that is trouble in the kidneys. The reason is the
kidneys are cold.

¹ Small native tree (Pipturus); ² Beggar ticks (Bidens) used medicinally as a tea.

A lomilomi me ka paakai Hawaii. Hana oe a wela ka paakai a kau iluna,
 Massage with Hawaiian rock salt. You heat the salt and put it on,
 a kahi, kahi. Oia ke kumu.

running the fingers over, running the fingers over. That is the cause.

CK: Keia mau mea apau na kou kupunawahine i a'o mai ia oe?

CK: All these things you grandmother taught you?

LK: Ae, ko'u kuku wahine, he wahine kauka oia.

LK: Yes, my grandmother, she was a doctor.

CK: Nawai i a'o iaia?

CK: Who taught her?

LK: Na kona mama no paha, no kona mau makua no paha.

LK: Possibly her mother, possibly her parents.

CK: O ka lula kela o na Hawaii. Iloko keia ohana ame kela ohana he mau ike no ko
 lakou

CK: That was a Hawaiian custom. In this or that family there would be someone with
 this knowledge of theirs
 malama ia, a haawi ia i na keiki, i na pua (aohe ike). Aole haawi ia i na poe
 mawaho,
 that had been preserved and passed down to the children, to posterity (I have no
 idea). It was not shared with an outsider
 i ka ohana wale no (i ka ohana wale no).

but kept in the family (only in the family).

CK: A pehea ka laau kahea¹ a ka poe Hawaii? ka laau kahea o ka poe Hawaii?

CK: What about laau kahea of the Hawaiians? laau kahea of the Hawaiians?

LK: Laau kahea? A hiki oe ke kahea i na poe apau. Laau kahea laau haki kela.

LK: Laau kahea? You could practice or call on everybody. Laau kahea was a cure for
 broken bones.
 Ina haki kou ma'i, laau kahea o ka laau.

If you sustained a fracture, laau kahea was the cure.

CK: Ka iwi wale no, ina haki ka iwi.

CK: It was for fractures only, if a bone were fractured.

LK: Haki ka iwi, hoihoi ka iwi, haki ka iwi, nana ka hele ana a pili kona wahi, a ola.

LK: For fractured bones, to bring the bones together, for broken bones, the broken
 parts moving into their proper place, and
¹Laau kahea was a type of faith healing of broken bones. healed.

Oia ka laau kahea, laau helu ekahi kela.

Laa kahea is number one medicine.

CK: Kau wale no "ke pili nei ka laau i ka wahi eha". (Ae) Ae mai (ae).

CK: All you say is: "The medicine is applied where the fracture is". (Yes). The injured
says Yes (Yes).

"A ke hoi nei ke aa koko i ka aa koko (Ae), ka aa lolo i ka aa lolo (Ae)
severed

"The blood vessels are mending (Yes), the severed nerve fibers are mending (Yes)

ka iwi i ka iwi (Ae), ka i'o i ka i'o" (Ae). A nau e pane mai (Ae). "Ua ola oe"

the broken bones are mending (Yes) the injured flesh is mending" (Yes). You reply
(Yes). "You are healed"

(Ae) (Ua ola oe, a Ae). Oihola wale no. Ehia manawa e hana me kela?

(Yes) (You are healed, and the other says Yes). And that is all. How many times
is this done?

LK: Kekahi poe, weak, aole hiki oe ke kahea every day. Kahi poe e hiki oe ke kahea

LK: Some people are weak (in faith) and you cannot "call" every day. With some people
you can "call"
every day. Kahi poe aole hiki. Ma ke ano no kou nana ana ke kulana o ke kanaka ma'i.

every day. With some people you cannot. You need to ascertain the faith of the sick
person.

Kekahi poe pau ke aho; aole mamake e kahea mau ia lakou, aole mamake. Keia mea,

Some people are short of breath and do not want you to "call" too often, they don't
want it. This thing works not

aia no a like, ka mea ma'i ame ka mea nana i kahea. Ina aole like, aole hiki.

unless the parties are united, the sick and the one "calling".

CK: Ina ka mea ma'i i Maui, hiki no ke kahea ineinei?

CK: If the sick party is on Maui, can you "call" here?

LK: Ae, ineinei, transfer ka inoa ia oe. Kona inoa, weiho ai kou inoa, kahea i kona inoa

LK: Yes, here, by transferring the name of the injured party on Maui to a party here.

His name is substituted for your name and his name is
called

instead of yours, then it can be done.

CK: Olelo mai oe ia'u mamua hiki mamua ina hanau keiki oe, kou kupunawahine lawe oia

CK: You told me some time ago your grandmother could deliver a baby and take on

ka eha maluna ona iho.

the birth pains herself relieving the mother of the suffering.

LK: Ae, no ka mea ko'u kuku wahine hele mau oia. Huhu wau i ko'u kuku wahine.

LK: Yes, because my grandmother always went out. I would be displeased with my grandma.

"Heaha kou mea hele, ke hele mau ana kua i na po apau, kii ia mai e hele

"Why do you go, you are going out every night, you are being called to go out

a hoi mai, auwe nohoi e?" A mea mai la ko'u kuku, "Aole hiki. Keia mea

and to return home, my goodness?" My tutu would respond, "Cannot refuse. This gift

ua haawi ia ia'u. Hele au e kokua i ka poe hanau. Nolaila, e hele no paha kua,"

has been given to me. I go to help those giving birth. Therefore, we had better go,"

a hele maua. A paa kuu kuku i ke kuli, a kela eha holo i ko'u kuku,

and we would go. My tutu would hold the knees, and the pain would go on my tutu,

a noho wale no keia wahine, a alala o ka pepe. Olelo 'ku wau, "Kuku, kupanaha maoli.

and this woman would only sit, and the newborn ^{would} start squealing. I would say, ^a

Kela wahine, he noho wale no oia, hemo ka pepe. Ia oe ka eha." "Auwi, auwi, auwi,"

That mother, she simply sits, and the baby comes out. You take on the pain.

"Auwi" "Auwi, auwi, auwi" ke noke nei kuu kuku, / Ai kuu kuku keia, ai keia wahine ke hanau nei ka pepe.

my tutu would thus reflect the pain in herself, "Auwi!" while the woman is going through a painless birth.

CK: Nui ka naauao, nui ka ike. A olelo mai keia wahine, ka wahine o Bill Sproat

CK: Great intelligence, great knowledge. This woman, the wife of Bill Sproat

(ae), ua make 'ku nei (ae). Kona hana he kahu-ma'i oia mamua no ke aupuni.

(yes) now deceased (yes) told me this. By the way, she used to be a public health nurse.

Olelo mai oia i kona kuku aunty, keikuhine o kona kupunawahine, ina hanau kona Mama

She told me her grandaunt, the sister of her grandmother, if her (Mrs. Sproat's)

na keia keikuhine e lawe aku ka eha mai kona Mama mai, e like me kau mea e olelo mai ^{mother}

were giving birth ^{nei.} this grandaunt would take on the pains from her mother just as you have been saying.

LK: Ae, no ka mea, o ko'u kuku noho i Kohala. Ko'u Mama noho i Kauai i Hanapepe

LK: Yes, because my tutu lived in Kohala. My mother was living on Kauai at Hanapepe

o kona kane. A leka 'ku nei oia i ko'u Mama, "Manao au e hanau ana wau."

where her husband was. My mother wrote to my grandma, "I think I am going to give birth."

Mea ko'u Mama e hoi mai, kuu kuku, "E hoi mai oe i Kohala. Ai oe i Kauai i Hanapepe

My tutu or grandma wrote to my mother, "You come home to Kohala. You are on Kauai at Hanapepe

ai au i Kohala nei. I pono ai e hoi mai oe a noho inei. A hoi kuu Mama
 and I am at Kohala. You had better return to stay here. So my mother returned
 a noho i Kohala. A ka hanau ana, a mea 'ku nei wau ia kuku - ua ike au
 and stayed in Kohala. When my mother was to give birth, my tutu said - I had
 ia kuku ka hoomakaukau i keia poe mea. "E kuku, hea kau e hana mai nei?" ^{observed}
 my tutu preparing these things. "Tutu, what are you doing?"
 "E hanau ana hoi o Mama." "Hanau, heaha ia mea?" "Loaa ana i ka pepe,
 "Your mother is indeed going to give birth." "Giving birth, what is that?"
 oia ka manao kela e hanau ana." "Oia ka manao kela ka hanau ana i ka pepe?" ^{"Going to have a baby,}
 is what giving birth means." "So that is the meaning of giving birth to a baby?" ^{"being to have a baby."}
 "Ae." "Oh!" A halii kou kuku i ka halii apau, noho, noho ko'u kuku pili i ka
 "Yes." "Oh!" Then my tutu laid a sheet down, and sat, my tutu sat next to the ^{paia}
 o ka hale. A olelo aku oia i ko'u Mama, e hoi mai a noho, mawaena ona. ^{wall}
 of the house. And she told my mother to come and sit between her legs.
 A puliki oia i ko'u Mama. Olelo aku oia i ke kane o ko'u Mama, "Noho mai mahape
 Putting her arms around she squeezed my mother. She said to my mother's husband,
 o ke kua o ko'u Mama." A noho. "A paa oe." A hikii ia ka welu ma ka opu ^{"Sit behind}
 the back of my mother." And he sat. "You hold her." A cloth was tied around her ^{stomach}
 i hoihoi i ka pepe ilalo aole hoi iluna. A paa kuu Mama i keia welu
 so that the baby would go down and not go up. My mother held tight this cloth
 i kane kii ka opu a pahu ilalo a hiki ke kuakoko a pahu, kuakoko a pahu,
 while her husband exerted downward pressure on her stomach until down-bearing and
 a hemo ka pepe. A oia ko'u mea i ike ai i ka hanau o ko'u Mama. ^{pressure, down-bearing and pressure}
 and out came the baby. That was what I saw when my mother was giving birth.

CK: O ka ēha, lawe kou kuku i ka ēha?

CK: Regarding birth pains, your tutu took on these pains?

LK: A lawe ko'u kuku i ka ēha no ka mea ua paa maila hoi (i ke kuli) i ke kuli

LK: My tutu would take on the pains because she had taken hold (of the knees) of the
(na kuli), a keia kuli ili ka kuakoko i ko'u kuku, a hanau wale ae o ko'u Mama.

(the knees), and through these knees the bearing-down pains would transfer to my
tutu, and my mother would have a painless birth.

CK: Kupanaha no, kupanaha. Aole loa ka haole i keia ike.

CK: Marvelous, wonderful. The haoles do not have this knowledge.

LK: Auwe, aohe lakou i haawi ia i kela gift. Aole haawi ia ia lakou i kela gift.

LK: Auwe, they have not been given that gift. They have not been given that gift.

Mea no paha kakou o na Hawaii, ea, maa mau no kakou i ka hele ana i na kupuna mai

That was probably so because we, Hawaiians are accustomed from the time of our
forefathers to walk

me ke Akua. Ko'u kuku hele mau oia me ke Akua. Pule mau oia. Aole oia hana
wale.

with God. My tutu always walked with God. She was always praying. She did not
work otherwise.

Na mea like ole apau ike oia. Kahi mea apiki, noho makou luna, upstairs

Everything she seemed to know. Strangely enough, we stayed upstairs as against

downstairs, a ko'u kuku ala oia i ke kakahiaka nana i ke ao. "Auwi,

downstairs, and my tutu she would rise in the morning and look at the clouds.

mea ma'i. "Auwi, haule maila kela kane." "Auwi,"
he poe e ho'e mai ana i keia la,

some people are coming this day, some sick person; Auwi, a certain man has died."

walaau ana iaia iho. Me maila ia makou, "Wikiwiki, e hoomaemae ka hale,

"Auwi," she would be talking to herself. She would say to us, "Hurry up, tidy up
the house,

hoomaemae; hoi oukou iluna. Hoi mai ana a komo mai ana kekahi mea o ka hale nei."

tidy up; you children go upstairs. Someone is coming and enter this home here."

A hoomaka makou, ai makou hiki wawe a hoi makou iluna. Komo ka lole, a maleila no

We would start, eat quickly and go upstairs. We would put on better clothes,
and stay there,
hele, aole hele la. A mea maila ko'u kuku: "Ai ka malihini¹ e hoi mai".

not go elsewhere. My tutu would then say: "The malihini has arrived."

A hoi maila keia mea, mea ma'i, a lohe 'ku oe i ko'u kuku, "Mai, komo mai."

And this party would come, a sick person, and you could hear my tutu saying,
"Come, come in."

¹
A newcomer, a stranger, not a native or oldtimer.

A komo maila i keia mea ma'i. Nana 'kula makou he wahine ame ke kane,
 This sick person would enter. We noticed a woman and her husband,
 a hoi. Ka pau maila ko makou kula a hoi maila, ua hoi keia poe.
 and they would leave. Having returned from school we noted those people had left.
 Pela 'ku ana no he la. Elima la i hele mai ai, a pau (pau ka ma'i), pau ka ma'i.
 Thus and so the next day. Five days they came, and that was all (the sickness over),

CK: A heaha ka ma'i o keia mau mea? the sickness cured.

CK: What was the sickness of these people?

LK: Aole makou maopopo, aole makou maopopo no ka mea aohe makou ninau i ke kuku

LK: We didn't know, we didn't know because we never asked grandmother

(ae) kanaka ma'i keia. Kaua wale no e lohe i ke kuku, "He mea ma'i a kakou
 (yes) about this sick man. We simply listened to tutu saying, "We are having a
 e hoi mai ana o keia la. Wikiwiki, wikiwiki, ai oukou, a pau hele, hookaawale." sick person
 that will be here this day. Hurry up, hurry up, you all eat, and then go, separate
 A oihola ka'u mea ike. yourselves."

And that was all I used to know.

CK: Aole lakou hooponopono me ka mea ma'i ina . .

CK: Didn't they first probe to see whether the sick person needed to acknowledge
 his faults and attempt to rectify them?

LK: A oia no paha me ka mea ma'i kahi hooponopono. Aole makou ike no ka mea

LK: Perhaps so with the sick person was some rectification done. We did not know
 because
 ka makou i olelo ia maila , "Komo ka olole, a makaukau a hele i ke kula,
 we would be told, "Put on your clothes, and get ready to go to school,
 aole noho leila." A nolaila, komo makou i ka lolo a hele. Aohe makou ike
 do not stay here." Therefore, we would put on our clothes and go. We did not
 i keia mea ma'i, wahine paha, kane paha, aohe makou (oia ka). Oia 'hola know
 anything about the sick, perhaps a woman or her husband, we wouldn't know (that
 was so). That was
 ke ano ko makou noho ana.
 how our life was.

CK: Aole oe i a'o ia i ka lua?¹ (Aale) Ua a'o ia no na wahine i kela manawa i ka lua.

CK: You were not taught the lua? (No) Women in those times were taught the lua.

LK: Aale, aole a'o na kupuna ia makou i kela mea.

LK: No, my grandfolks did not teach that art.

CK: Olelo mai o Minnie, ke keikuhine o Arthur Parker, Minnie e noho nei i Kahaluu

CK: Minnie, the sister of Arthur Parker, who is staying at Kahaluu, Oahu,
na kona kupunawahine i a'o iaia ka lua.

told us (William Sproat and myself) that her grandmother taught her the lua.

LK: Laki oia, laki oia ua ike oia i ka lua.

LK: She is fortunate, fortunate to have learned the lua.

CK: Aale oia, aole oia paha i puka, aole oia i ailolo², aka ua a'o ia oia

CK: She perhaps never finished, never graduated, but she was taught

i kekahi mahele o ka lua e hoopakele iaia iho. Ina hele mai kekahi mea e

some phases of the lua so that she could defend herself. If someone came

hoopoino aku iaia ua hiki oia ke kupale aku. A pehea kou manawa ua a'o ia na
wahine

to harm her she could defend herself. In your time were women taught

i ka lua me kela?

the lua for such purpose?

LK: Mehemeala, oiaio paha. Ke ike 'ela keia wahine. Mehemeala, ko lakou laina³ kela

LK: Apparently, that was so. This woman has learned it. Apparently, that was their
line

i hiki ai ke hana me kela. Ko'u laina no, aole au i maopopo kela mea.

enabling her to acquire this art. My line, no, I don't know those things.

Ko'u kuku ka hana paha i kela ano, aole au maopopo.

I don't know whether my tutu knew this art or not.

CK: Ka manawa i hele ai na kupuna o ko'u wahine hele i ke misiona i Kohala,

CK: When my wife's grandfolks went to Kohala on a mission were

ileila no oe? (Owai?) O Kaleikini, keia mau kuku o ko'u wahine.

you there then? (Who?) The Kaleikini's, these two grandparents of my wife.

¹ Wrestling art; ² ceremony marking the end of training; ³ expertise perpetuated by a family

Hele laua i misiona i Kohala.

They went on a mission to Kohala.

LK: Ka'u wahine wale no i ike ai i hele ai, o Maunahina, holo ae i Kohala,

LK: The only woman I know that went to Kohala was Maunahina,

Maunahina a Keau (ae) hele ae i Kohala, a ike wau.

the wife of Keau (yes) who went to Kohala, I know.

CK: Keia mau mea o Wahilani, Wahilani (ae), ka ohana o ko'u wahine .

CK: These two Bro. and Sis. Wahilani (yes) were my wife's relatives.

(O Keau, o Keau, o laua kahi i hele ae). Okda kela. Ka tutu o ko'u wahine

(Bro. and Sis. Keau, they went there). They were different people. My wife's
grandfather

o Wahilani, o Kaleikini.

was Wahilani Kaleikini.

LK: Aole au i ike, aole wau ike.

LK: I don't recall, I don't recall.

CK: Pehea oe i loaa ai i keia kane?

CK: How did you find this husband?

LK: Keia kane, a hoi mai au i Honolulu, a noho au i Honolulu nei. Noho wau

LK: This husband, I came to Honolulu, and stayed in Honolulu. I lived

i Kunawai Lane i ke alanui Liliha. A oia lakou i noho ai nohoana i Kunawai Lane.
on Kunawai Lane adjoining Liliha St. They were staying on Kunawai Lane.

(A pela olua i . .) Hele mai no paha oinei ma'o, hele mai, hele mai,

(That is how you two . .) He would come by, come by, come by

a ike nohoi aohe nae i kamaaina. Hele mai ka Mama, a'o ia'u e a'o au iaia i ka
and I noticed him but we were not acquainted. His mother came to me for me to
teach her how
ulana moena. A'o au 'ku nei i ka ulana moena. Mea mai nei ia'u,

to weave a mat. So I taught her how to weave a mat. Then she said to me,

"Pehea e a'o mua ia'u i ka hana peahi." "A hiki no." A'o au iaia i ka hana peahi.

"What about you teaching me first to make a fan." "Okay." I taught her how to
make a fan.

A kii 'ku nei i puna ohe a lawe mai nei, a olelo 'ku wau, "Keia puna ohe
 So~~he~~ fetched a bamboo node and brought it, and I said, " This bamboo node
 oia ka laau o kau peahi." A paa. A mea anei, "elima ana keiki, a owai la
 it is the frame for your fan." Done. Then she said she had five sons and who
 keia keiki ka'u i makemake i kane na'u." Nana 'ku nei i keia wahine,
 among these sons would I want for my husband. I looked at this woman,
 olelo 'ku wau, "Kupanaha maoli. Ua hele mai nei oe i hana peahi,
 and I said, "This is really strange. I had come here to make a fan,
 ke olelo mai nei oe elima au keiki." Ano oko'a kela i ko'u noonoo;
 now you say you have five sons." That was disturbing to my mind;
 aole au walaau. Nana wau iaia; aole au walaau. Pehea la, hoi paha oia
 I didn't say anything. I looked at her; I said nothing. I wondered if she
 a walaau i kana keiki. A hele mai oia nei mawaho o ka halekuai a ike wau iaia.
 and talked to her boys. He came out to the store and I met him.
 A oia paha.

It was perhaps how we came together.

CK: He hana maalea kela (ae, maalea hoi).

CK: That was subtle thing to do (yes, subtle indeed).

LK: Aia hoi, kuu male ana iaia he kanaka maikai (ae). Hauoli no no ka mea

LK: However, ^{by} my marrying him he turned out to be a good man (yes). We have been
 ke kane noi mua ia'u he pake. Leka au i ko'u keikunane. Mea mai ko'u keikunane,
 the first man who asked my hand was a Chinese. I wrote to my brother.
 "Ea, aole male oe i ka pake, mahape hoihoi ia oe i Kina. Aole hiki makou
 "Say, do not marry a Chinaman, by and by he will take you to China. We won't
 e ike ia oe. Nana oe i kane Hawaii, male oe i Hawaii." A hele mai nei nohoi oia
 see you. You look for a Hawaiian, you marry a Hawaiian." So my husband came
 nei noi ia'u. A leka aku i ko'u keikunane e hoouna mai i puua.
 and asked me. Then I wrote to my brother to send a pig (for the wedding party).

Male maua i ka New Year na Kaniho, na Kaniho 'hola maua i male.

We were married on New Year's day by Kaniho, by Kaniho were we wed.

CK: Keia lunakahiko (ae, o Kohala) o Kohala (ae).

CK: This elder (yes, of Kohala) was from Kohala (yes).

LK: Hele mai, kuku nohoi i no'u, a hele mai wa kuku nei. A olelo 'ku nei au,

LK: He came, for he was a tutu of mine, and that tutu came. And I said,
 "E kuku, e male ana au i keia keiki o Kunawai, o Kinolau." "A maikai ka male;
 "Tutu, I am marrying this man from Kunawai Lane, Mr. Kinolau." "Marriage is
 good;
 maikai ka male no na mea apau." A hoouna mai ko'u keikunane i puua,
 marriage is good among all things." So my brother sent a pig,
 a male maua i ka New Year. A oia ko maua male 1908 a hiki i keia manawa.¹

and we were married on New Year's day. It was our marriage in 1908 until this
 time.

CK: Keia lunakahiko o (Kaniho) Kaniho he kanaka hana mana oia (ae) o kona manawa

CK: This elder (Kaniho) Kaniho was a man who performed miracles (yes) during his
 time
 i hele kaahale ai (ae, pololei). Nui ka manaoio o keia kanaka (e).

traveling as a missionary (yes, true). This man had much faith (yes).

LK: Na poe lunakahiko no ia manawa, nui ka manaoio, nui ka manaoio.

LK: True of elders at that time, they had much faith, had much faith.

Nana oe keia mau misionary Hawaii, no nei no, o Nihipali a o Paahao.

You note these two Hawaiian missionaries, Nihipali from here and Elder Paahao.

No mea oia no Kalia. No Laie keia mea o Nihipali a no Kalia o Paahao.

The latter was from Kalia of Honolulu. Nihipali was from Laie, and Paahao from
 Kalia.

A hele mai lakou, a ai Mahukona nohoi ke awa ku moku. Ino, aole hiki ka moku

They came, and the seaport was then at Mahukona. It was rough, the boat could
 not

ke komo loa iho. Aia ka laua olelo, "Paa ke kai iwaho. E hoi ana maua i

come in close. This is what they said, "Hold the waves outside. We are
 returning

Honolulu. Pehea e hiki maua ke hoi me keia nei i ke kai? Aohe hiki ka waapa

to Honolulu. How can we return if the sea is like this? The rowboat cannot

¹
 Brother Kinolau died shortly after this interview.

ke komo mai. Paa ke kai." Paa malie kela kai, a hele mai ka waapa a komo
 come in. Hold up the waves." Held up, the sea became calm, and the rowboat
 a lele ka ohua a kau lakou, hoi. Hele no kau ko lakou waapa iluna o ka moku
 and the passengers got off and they (the two missionaries) got on and left.
 As soon as the rowboat was hoisted aboard the steamer
 hoomaka 'kula ka nalu. A ike makou ua pololei o kela mau lunakahiko,
 the waves started rollin in. So we witnessed they were true elders,
 o Paahao no Kalia a o Nihipali no Laie. (Ae, ohana kamaaina kela o Laie,
 Bro. Paahao of Kalia and Bro. Nihipali of Laie. (Yes, that is an oldtime family
 of Laie,
 ohana kamaaina kela o Laie, o Nihipali ma). A oia ka olelo o ko'u kuku.
 that is an oldtime family of Laie, the Nihipali's.) This is what my grandmother
 said.
 Kela manawa nohoi i Mahukona o ko'u keikunane. Oia ke kupakako; check oia
 At that time also my brother was working at Mahukona port. He was the clerk;
 ka ukana o ka poe i hele, o ka poe hoi mai. Kana hana kela. Hele nohoi makou
 he checked the freight of passengers going and coming. That was his job.
 We would indeed go
 e nana ka poe komo mai, holo, a ike makou. Oia ka'u mea hoomaopopo
 to watch passengers arriving and going, and we would see them. This is what I
 remember
 keia mau lunakahiko.
 about these two elders.

CK: Maopopo oe ia Kealakaihonua?

CK: You knew Kealakaihonua?

LK: Ae, Kealakaihonua, ae. E ohana kela a Minerva (Minerva Fernandez).

LK: Yes, Kealakaihonua, yes. He was a relative of Minerva (Minerva Fernandez).

Ae, maopopo, maopopo, maopopo wau iaia. (He kanaka lunakahiko kaulana no oia).

Yes, I knew, knew, knew him. (He was an elder of renown).

Ae, ae, pela mai o Iona (Jonah Wahinepee), Luahiwa. Na lunakahiko maikai

Yes, yes, so was Jonah (Jonah Wahinepee) and Luahiwa. They were fine elders

(O Kila). O Kila maikai. Ua hala lakou. Aia na poe o keia manawa, aohe . .

(Kila) Kila was also good. They are all gone. The people of this day don't...

(Nui ka manaoio o kela poe kahiko). Ae, nui ka manaoio, pololei.

(The old people then had great faith). Yes, great faith, true.

CK: Ia lakou hoola ia na ma'i. Kahea lakou e ala mai ko lakou wahi hiamoe ai,

CK: They would heal the sick. They would call them to rise from their beds,

"Ala, a ku, hele."

"Rise, stand and walk."

LK: Hiki no na poe lunakahiko e like me oukou ke hana kela hana (ae, ae,

LK: The elders like you men can do that kind of works (yes, yes,

ina lawa ka manaoio, hiki.) Hiki, no keaha mai? Ka manaoio o keia manawa

if the faith is sufficient they can.) They can, why not? The faith of these times

ua oi aku ia ka manaoio o ka poe mamua (ae). Ae, lawa ka manaoio ina hana ia.

is greater than the faith of the people before (yes). Yes, the faith is sufficient if it is exercised.

Kau hana o ka poe e ku nana

Some people just look and do nothing.

CK: Ua kamaaina no oe ia Kioki Pukuniahia?

CK: Were you acquainted with George Q. Cannon?

LK: Auwe, oia 'hola ko kakou wahaolelo a ke Akua, Keoki Pukuniahia.

LK: Auwe, he, George Q. Cannon, was God's mouthpiece.

CK: Kona manawa i hele mai i Hawaii i ka makahiki umikumaeiwa haneli,

CK: When he came to Hawaii in 1900,

ua opiopio loa i kela manawa (ae), kamalii loa oe i kela manawa (ae, kamalii,

you were very young at that time (yes), a young child at that time (yes, a child,

pololei). Pehea o Iosepa Kamika? (Oia 'ku no) o ke kaula o kakou,

correct). What about Joseph F. Smith? (Him I knew) a prophet of ours,

o Joseph F. Smith, kamaaina no oe?

Joseph F. Smith, were you acquainted with him?

LK: Holo mai hoi oia ineinei (kekahi kanaka kaulana loa kela). No ke aha?

LK: He indeed came here (that was a very great man). Why?

No ka malama i ka ihiihi o ka oihanakahuna.

Because he observed the holiness of the priesthood.

NOTE: The definitions or other explanations in the footnotes came principally from Pukui-Elbert's Hawaiian English Dictionary.