

CLINTON KANAHELE & SAM KAHIKULANI PO  
KAHULUI, MAUI AUGUST 14, 1970

Interloper ( )

CK: E Brother Po, e hoike mai oe ia'u kou wahi i hanau iaai.

CK: Brother Po, tell me where you were born.

SP: Hanau ia au i Keke'e o Ulupalakua.

SP: I was born at Keke'e at Ulupalakua.

CK: Owai na makua?

CK: Who were your parents?

SP: Kōu mau makua, Kioloke o ko'u mokuahine, a Keahanui, ko'u mokuakane,

SP: My parents, Kioloke was my mother, and Keahanui, my father,

(Keahanui) Keahanui.

(Keahanui) Keahanui.

CK: Maleila oe i hanau iaai, i Hamakuapoko, malama ia oe maleila a nui aku,

CK: There you were born in Hamakuapoko; you were reared there till you were bigger,

(Ulupalakua) Ulupalakua.

(Ulupalakua) at Ulupalakua.

SP: Keke'e o Keke'eia. Hanau ia au i Keke'e o Keke'eia, o Ulupalakua.

SP: At Keke'e of Keke'eia. I was born at Keke'e of Keke'eia at Ulupalakua.

CK: He inoa kela o ka aina.

CK: That was the name of the land.

SP: Ae, o Ulupalakua Ranch, a hanau ia au i Keke'e o Ulupalakua.

SP: Yes, Ulupalakua Ranch; I was at Keke'e at Ulupalakua.

CK: Heaha ka hana o kou makuakane i kela manawa?

CK: What was your father's occupation at that time?

SP: Ko'u mokuakane oia o Keahanui, he paniola pipi kana hana malalo o

SP: My father, Keahanui, his job was that of a cowboy under

Kauka Leimano. (He haole kela?) haole (oia ka haku) oia ka haku-nui o Ulupalakua.

Kauka Leimano. (Was that a haole?) haole (he was the boss) he was the big boss  
or manager at Ulupalakua.

CK: Kou makuahine, nohea mai oia?

CK: Your mother, where was she from?

SP: Ko'u makuahine, o Kiolohe kainoa o ko'u makuahine. A kona makuakane ame kona

SP: My mother, Keoloke was my mother's name. Her father and her

mokuahine o Kahuna Kuku'e (Kuku'i) Kuku'e, kuku'e ka wawae e like me keia,

mother were Kahuna Kuku'e (Kuku'i) Kuku'e, kuku'e as in "clubfoot"

a o Kalama Kekahuna (the mother).

and Kalama Kekahuna (the mother).

CK: Nohea mai laua, na kupuna o kou makuahine?

CK: Where were they from, and the progenitors of your mother?

SP: Kala mai ia 'u, aole maopopo ia 'u.

SP: Pardon me, I don't know.

CK: Mahea i kou makuahine i hanau iaai?

CK: Where was your mother born?

SP: Hanau ia ko'u mokuahine i Kanaio (Kanaio) Kanaio.

SP: My mother was born at Kanaio (Kanaio) Kanaio.

CK: Nolaila, kou poe, kou mau makua he poe kupa no kela aina (ae) o Ulupalakua.

CK: Therefore, your people, your parents were natives of that land (yes) Ulupalakua

me a oia mau wahi.

and its environs.

SP: He kupa kela no ko'u aina hanau o Kanaio.

SP: Those were natives of my birthplace, Kanaio.

CK: I kou wa opiopio mahea oe i hele ai i ke kula?

CK: When you were young, where did you go to school?

SP: Hele au i Ulupalakua i ke kula, ekolu mile me ko'u one hanau a hoi i Ulupalakua.

SP: I went to school at Ulupalakua, three miles from my birth place to Ulupalakua.



i ka hale kula. Aoke kumukula o ia manawa o Pia Cockett. (Oia ka) Pia Cockett.  
 to the school house. And the teacher at that time was Pia Cockett. (was that so?)  
 (Ae, kamaaina au iaia) Ua haule oia keia manawa (ae). A oia ke kumukula. Pia Cockett.  
 (Yes, I knew him well.) He is dead at this time (yes). He was the teacher.

CK: Hele wawae oukou?

CK: You all walked?

SP: Hele wawae mai Kanaio a hoi i Ulupalakua. Pau ke kula hoi wawae. Ia mau la,

SP: Walked from Kanaio to Ulupalakua. School over walked home. In those days,  
 aale o keia mau la, he kau ia ke kaa e hele ke kula. I ko'u mau la  
 not so these days <sup>for</sup> going to school is by riding a car. In my days  
 e hele ana i ke kula, nui a lehulehu ke keiki o Kanaio hele i ke kula i Ulupalakua.  
 attending school there were a great many children in Kanaio going to school at  
 O Pia Cockett ke kumukula. Ulupalakua.  
 Pia Cockett was the teacher.

CK: Heaha ka hana o ka poe o Kanaio o kela manawa?

CK: What was the occupation of the people of Kanaio at that time?

SP: Hele (paniola) paniola. Kekahi poe aole hana; mahiai ka hana; kanu uwala,

SP: (Cowboys) cowboys. Some people had no jobs; did farming; planted potato (sweet),  
 kanu mai'a, kanu pu, ipu, ipu aiwaha. Aole loa ia kaua kela ipu aiwaha i keia la.  
 planted banana, planted pumpkin, pumpkin, melon. Today we don't find that kind of  
 I ke au i hala ka kaou ipu aiwaha, he ala. Ka ipu aiwaha o keia la, melon.  
 In the past era our melon had a fragrance. The melon of this day,  
 aole oe honi ke ala.  
 you don't smell a fragrance.

CK: Ai no ka i'a o ke kai (ae); lako no kela kai i ka i'a.

CK: There was fish in the sea (yes); that ocean was well provided with fish.

SP: Ae, lako no ka i'a. Aole lakou pilikia i ka i'a; nui ka i'a ma Kanaio,

SP: Yes, well provided with fish. Nobody in Kanaio, my birthplace, suffered  
 from lack of fish; there was much fish in Kanaio,



ko'u one hanau, a hiki keia la. Ko'u one hanau kela ka helu.

my birth place, till this day. My birth place that is the best.

CK: Heaha ka wai o kela aina? ka wai inu?

CK: What was the water in that land? drinking water?

SP: Wai kai, hapa i ka wai maoli a hapa i ka wai kai, a oia ka wai o kela wahi o  
Kanaio.

SP: Brackish water, half fresh water and half salt water, and that was the water in  
that place, Kanaio.

CK: Pehea, hiki mai ka wa ua kahe no ka wai iloko o na pahu wai?

CK: When it rained would the water be directed into water barrels?

SP: Ae, na pahu wai, kahe iloko o na pahu wai. Hana ihola ia nohoi i mau wahi puna-wai  
liilii

SP: Yes, water barrels, water flowed into water barrels. Little pools would be made  
a hokio ka wai, a oia ka wai. A hiki ka manawa aole ua hoi i kahakai.

and the water directed into them, and that was the water. During droughts, all  
resorted toward the sea.

CK: Maleila e inu keia wai kai.

CK: There people would drink brackish water.

SP: Wai kai.

SP: Brackish water.

CK: Owai ka inoa o kela elemakule i noho ai i Kanaio, he hoahanau iloko

CK: What was the name of that old man who lived in Kanaio and was a member in  
o ka Ekalesia mamua? Ua poina aku au. Ua poina 'hola au i kainoa.

the Church one time? I have forgotten. I have forgotten the name.

Ina hele mai ka poe i ka Hui a kahea ia ka poe e ku, oia ku hookahi mau ana oia

When people came to Conference and the attendance count taken, he would be the one  
no Kanaio (error), no Kenooio.

person standing for Kanaio (error) for Kenooio.

SP: O Niahoe. (Ae, Niahoe, oia ka elemakule) Oia ka elemakule kahiko o Kenooio,

SP: Niahoe. (Yes, Niahoe, he was the old gentleman). He was the old fellow from  
Kenooio,  
a loa mai la keia elemakule o Keamu.

and then came the old man, Keamu.



CK: A kou mau makua he poe hoahanau no laua? (No keia..) no ka Ekalesia o kakou?

CK: Your parents, were they members? (Of this....) of this Church of ours?

SP: Ae, mau hoahanau.

SP: Yes, members.

CK: Noleila, ua hanau ia oe iloko o ka Ekalesia.

CK: Therefore, you were born in the Church.

SP: Ae, a keia manawa owau hookahi wale no e ku nei o Kanaio, aohe mea oko'a a'e,

SP: Yes, and this time I am the only one from Kanaio, nobody else,  
pau loa ka make.

all are dead.

CK: O Burns ma pau loa (pau loa).

CK: (Jerry) Burns et al (all gone).

SP: Pau loa, pau loa, aole loa hookahi mea i koe; owau wale no i koe no Kanaio

SP: All gone, all gone, not one left behind; I am the only one from Kanaio  
(Mawaena o ka poe kahiko) ke auamo nei keia Ekalesia o kakou.

(among the oldtimers) representing this Church of ours.

CK: Ehia makahiki o oe i keia manawa? (kanahiku-kuma-kahi) kanahiku-kumakahi, paa no  
oe.

CK: How old are you now? (71) 71; you look firm.

SP: Aka, pilikia no. Ko'u ano mea o ka maka no o ko'u pilikia.

SP: But, there is infirmity. My trouble is impaired vision.

Ina aale pilikia ko'u maka, oia mau no ka oole'a.

If my eyes were not impaired, I would still be strong and about.

CK: A kou wahine, nohea mai oia?

CK: Your wife, where is she from?

SP: No Makawao oia.

SP: Makawao.

CK: No keia aina no oia. Heaha kona inoa?

CK: She is from this land. What is her name?



SP: O Melina Laanui.

SP: Melina Laanui.

CK: Ehia ka olua mau keiki?

CK: How many children have you two had?

SP: Umitumaha a maua keiki (lako no olua). Ae, noho no maua i Kanaio, aohe kauka,

SP: We have had fourteen children (you both are rich). Yes, we lived in Kanaio,  
no doctor,  
na maua no i hooponopono ka maua poe keiki, a piha ia maua i umitumakolu keiki  
and we delivered our children until we had thirteen children  
i Kanaio, a ne'e mai maua makai nei no ka mea pilikia aole hana.

in Kanaio, and then we moved below here because of the lack of employment.

CK: Ina ma'i i na keiki liilii, na kamaiki, heaha ka laau ka oukou i haawi ai?

CK: If the babies were sick, what kind of drugs did you two give?

SP: Haawi 'kula no na laau e ulu ko lalo nei o keia honua.

SP: We gave them medicines growing down here on this earth.

CK: O ke kunu, heaha ka laau ko ke kunu?

CK: For colds, what was the medicine?

SP: Ke kunu, ka uhaloa (ka uhaloa), popolo (popolo) ae. Lawalu ikula oe ka popolo

SP: For colds, uhaloa\* (uhalœ), and popolo\*\* (popolo) yes. The popolo leaves would  
be roasted over a fire  
a hiki ke keiki ke ai. Ina haawi oe ka mea maka, aole ai.

so the child would eat them. If you gave <sup>them</sup> raw, they would not eat.

CK: I ka manawa i hanau ai i ke keiki kau ia keia mea (popolo) maluna o ka manawa

CK: When the child was born this thing (popolo) was placed on the anterior fontinel  
o ke keiki. Heaha ka mea hookau ia maluna o ka manawa o ka pepe?  
of the child. Why was this herb placed on the fontinel of the child?

SP: Ka popolo (popolo).

SP: The popolo (the popolo).

CK: Heaha ka manao o kela mea ka popolo?

CK: What was the popolo for?

\*uhaloa - a shrubby (Waltheria americana; \*\*popolo - black nightshade (S. nigrum)



SP: Ka popolo oiahoi e wawahi anei i ka manawa o ka pepe, aohe paa.

SP: The popolo is to keep open the anterior fontinel of the child so it won't close.

Ina paa ka manawa, ikiki ke keiki, aohe hiki ke hanu. Ina lakou hanu,

If the fontinel closes the child becomes unduly uncomfortable and cannot breathe.

maneinei (the anterior fontinel) a ike oe keia manawa o kakou iluna a ilalo  
If they breathe,

you see the fontinel of ours going up and down

(iluna a ilalo, oia ka ka manao). Oia ka manao.

(palpitating, it is the idea). It is the idea.

CK: Ehia pule a pau ka hana ia kela mea?

CK: For how many weeks (from birth) is this herb applied?

SP: Hana oe a nui nohoi ka pepe au ike ai ua nui, a kau oe he manawa wale no, manawa  
wale no,

SP: You do it until the baby grows up and you notice he is grown enough, and you put  
it on for a time only,  
a hiki kona nui ana no, a pau, pau kou kau ana i kela mea. for a time only,

until he has attained further growth, and you stop putting that thing on.

CK: He mea kela e hooikeika ke kino o ke keiki (ae, he mea kela hookeika ke keiki)

CK: That herb is to strengthen the body of the child (yes, to strengthen the child)

iolo loa ke keiki na haawina, na ma'i (na haawina puupuu, oia ano), oia ka.

so the child will not be susceptible to diseases (like sores and the like) so that  
is so.

A heaha hou na mea e haawi ia i na keiki, na kamaiki?

What else is administered to the children?

SP: Oia hoi o ka laau e hemo mai ai ka pepe.

SP: Herbs using in enhancing the birth process.

CK: Ina loa ka puupuu heaha ka laau?

CK: If they have sores, what is the medicine?

SP: Ka puupuu, popolo no, (popolo no) popolo no. O ko ka popolo a me kou hana pololei

SP: For sores, popolo (popolo) popolo. You must apply the popolo correctly

loa. I ke au i hala, helu oe a kualima. Helu oe a hookahi kauna, oiahoi eha;

In former times, you applied in series of five. You would count four, that is, four;



a helu 'ku ana hookahi kauna a piha kualima o ka lau maka. A ka lau pala  
count one kauna (4) and five green leaves. The dry leaves

helu oe a piha kualima, a pela no ka hua, pela ka pua. Nui no na mea o ka laau  
Hawaii  
you count till five, and thus the seeds, and thus the flowers. There were many  
rules involved in Hawaiian herbs  
(oia na loina), oia ka loina o ka laau e hana ai. Ina paewa i kau hana ana,  
(the rules), the rules to be observed regarding herbs. If you do it incorrectly,  
lohiau no ke ola, ae, lohiau no ke ola. A pela au i hana ai i ka 'u mau keiki.  
recovery will be slow yes, recovery will be slow. Thus I have treated my children.

CK: Nawai i a'o mai ia oukou?

CK: Who taught you?

SP: Na ko'u kupunawahine, ko'u kupunawahine, ko'u kupunakane.

SP: My grandmother, my grandmother, my grandfather,

(Makaukau no lakou i ka lawelawe ana na laau Hawaii). Ae, aole lakou hele kii

(They were very skillful in the application of Hawaiian herbs). Yes, they sought not  
ka laau haole.

after haole drugs.

CK: Ina eha ka puu, heaha ka laau?

CK: If the throat hurts, what is the medicine?

SP: A o ka eha o ka puu, ea, oia no keia uhaloa (uhaloa). Hoonakolokolo oe,

SP: For sore throat, it is <sup>this</sup> uhaloa (uhaloa). You gargle

no ka mea kou kunu ana iloko nei pau i ka mokumoku, i ka hoonou,

because your coughing irritates the throat, so does the forcing,

a hooalaala kela uhaloa apau, kiloi, aiole nohoi moni no; aole pilikia ia mea ne  
moni.

and gargling that uhaloa you spit it out or else swallow it; if swallowed no  
trouble.

A peia e pau ai kela mea, kela eha o ka puu.

And that is how that sore throat is cured.

CK: Heaha ka mea e hoonaha ana i na keiki?

CK: What is used as a laxative for children?



SP: Koali<sup>1</sup> (koali, ikaika no kela), a ina ka mea ma'i he keiki liilii loa,

SP: Koali (koali, that is strong), but if the sick is a very small child,  
a o ke kukui, ka pua o ke kukui. Mama oe a pau, a pu'a i ke keiki (oia?)

use kukui, the flower of the kukui. You masticate it and pass it from mouth to  
ka pepe child's mouth (is that so?)  
a noha, noha, aale teita loa. Ke koali teita. Ina pololei kau hana i ka koali

and the bowels move, the bowels of the baby move, it is not too strong.

ina holomoku. Pilikia ka pepe (no ka poe nunui no paha) no ka poe nunui wale no  
Koali is strong. If you apply the koali right  
kela.

bowels run. Bad for child (for older people perhaps) for the adults only.

CK: Pehea ke kaliko<sup>2</sup> ?

CK: How is the kaliko?

SP: Ke kaliko, maika'i no ke kaliko. Pepe ke inu, hiki iaia ke inu kela mea o ke  
kaliko.

SP: The kaliko, the kaliko is good. If given to a baby, he can drink kaliko medicine.

He nui na laau na laau o ka mea, o ka wawahi i ka mea. Ka moa<sup>3</sup>, oia no he mea  
wawahi.

There are many herbs used as purgatives. The plant moa is a purgative.

Ike no oe ka moa?

Do you know the moa?

CK: Ka moa, heaha kela?

CK: Moa, what is that?

SP: He ulu iloko o ka pohaku; pupupu kela mea, pupupu (hana oe...). E hele oe

SP: It grows in the rocks ; in bunches, in bunches (you do...) You go

a huki kela mea, hoi oe kupa ti, a pau, a inu (inu) a inu oe kela mea,

and pull it up, go home and make a tea of it, and then, drink it (drink it) and  
you drink that thing,  
a naha (naha). A pela na puupuu. Ka laau iteita loa o ka puupuu, ka mene'o,

and the bowels move (bowels move). Used also for sores. A very effective herb

oia hoi keia ano mene'o hele a manoanoa ka ili, ka auko'i<sup>4</sup> for sores, the itch,  
oia ka laau.

namely, this kind of itch that thickens the skin is the auko'i. It's a good herb.

<sup>1</sup> morning glory (Ipomoea); <sup>2</sup> wild euphorbia; <sup>3</sup> tufted leafless plant (Psilotum nudum);

<sup>4</sup> coffee senna (Cassia occidentalis)



(Heaha ka inoa o kela mea?) auko'i (auko'i). Kupa oe a mo'a, auau oe kela mea,  
 (What is the name of that thing?) auko'i (auko'i). You boil the herb well, and  
 pau kela mea, pau, pau i ka helelei. (Auau oe?) E? (Auau oe) e, auau oe.  
 you bathe later with that water

the itch is cured, and the scabs fall off. (You bathe?) What? (You bathe) yes,  
 you bathe.  
 Ekolu no ou manawa, oia ka lula o ka laau Hawaii. Ke piha ekolu manawa, pau (pau)

Three times, it is the rule with Hawaiian herbs. Having done it three times you  
 are cured (cured).

A ina piha ekolu manawa aole pau, ua paewa kau hana ana, aole pololoi.

And if after three times you are <sup>not</sup> healed, then you have done it wrong, not correctly.

Ai no pololoi kau hana ana, hele no ekolu la, pau. Pela no ka haki o ka lima.

Unless your application is correct, before the third day, you are cured. It is so  
 if an arm is fractured.

CK: Heaha ka laau no ka haki o (kowali, kowali) ka iwi? kowali? (kowali).

CK: What is the medicine for (kowali, kowali) fractures? kowali? (kowali).

SP: Ina puka ka iwi iwaho, a hoihoi oe a komo iloko, kau oe i ke kowali, but nui ka  
 wela.

SP: If the bone protrudes, you set it, and you put on the kowali, but it burns.

CK: Ku'i oe ke kowali me ka paakai.

CK: You pound the kowali with rock salt.

SP: A, nui na mea e pipili oe i kela mea, nui, ke kowali; anoano pu, paakai, ka

SP: But there are many ingredients to that thing, many, the kowali; the seeds, the salt,

(pehea ka mimi o ke kanaka?) ka mimi nohoi. Ina oe ka mea eha kou mimi no,

(what about human urine?) the urine also. If you are the party hurt you use  
 your own urine,

oia no ka mea, ka wai.

that is the water.

CK: A pehea keia mea ka ha'uowi<sup>1</sup>? (Ka ha'uowi) ka ha'uowi.

CK: What about this herb ha'uowi? (Ha'uowi) the ha'uowi.

SP: Ka ha'uowi, no ka moku kela. Ina moku kukonukonu, <sup>kau oe</sup> kela mea mo'a aole kolekole  
 you put on

SP: The ha'uowi is for cuts. If the cut is deep, this thing <sup>will</sup> cauterize leaving  
 no raw surface  
 a hiki kela mea ke ne'e malie i ka ha'uowi a pili, but o ka pilikia o ka ha'uowi,

and the ha'uowi will gradually bring the ends together, but the trouble with  
 ha'uowi,

<sup>1</sup>  
 a verbena (Verbena litoralis)



linalina, linalina, nunui ka mark. (Ina ola mai, linalina) linalina, nunui,  
 it leaves large scars, large scars, big mark. (If it heals, the scar is large),  
 a oia ka pilikia o ka laau Hawaii. Aole like pu me ka laau o ka haole.  
 the scar is large,

and that is the trouble with Hawaiian medicines. Not like the remedies of the haole.

Humuhumu, humuhumu ia a pili, aole loa kela (kela linalina) yeah, aole loa,  
 aole loa.

The wound is sewed, sewed together, there is not that (that large scar) yes,  
 there is none, there is none.

CK: Pehea keia laukahi, laukahi?<sup>1</sup>

CK: What about the laukahi, the laukahi?

SP: Nui ino maneinei, nui ino ai maneinei, ai ko'u wahi. (A heaha?) Laau inu kela

SP: Very many here, very many here in my place. (What for?) That herb is for drinking  
 (laau inu kela) yeah (no ke koko kela?) no ke koko.

(that herb is for drinking) yes, (that is for the blood) for the blood.

CK: He laau maikai kela no ka puuwai?

CK: Is that good medicine for the heart?

SP: He laau maikai kela no ka inu, maikai no ke kino, maikai no ka puuwai ka laukahi.

SP: That is a good medicine to drink, good for the body, good for the heart is laukahi.

CK: Pehea ka mamaki?<sup>2</sup>

CK: What about the mamaki?

SP: Mamaki, like pu no. Nui na laau Hawaii, oiahoi e hoopau ia na mea ko'ko'i iluna

SP: Mamaki, is the same. There are many Hawaiian herbs, that will eradicate signifi-  
 cant disorders on  
 o kou nui kino, oiahoi ka laau Hawaii. Keia laukahi, nui no na mea keia laau  
 e hoola ai.

your big body, which Hawaiian herbs can do. This laukahi, there are manykinds of  
 illness it can cure.

Ka ma'i hehe, oia laau no ia, but o ka pilikia no paha o keia laukahi,

For boils that is the herb, but the trouble with this laukahi,

ina oe kau ka laukahi i ka ma'i-hehe aole leka ka puka, but e ola ana,

if you put it on the boil it will not dry up the hole, but the wound will heal,

aole pilikia oe, e ola ana, but nunui nohoi ka puka o ka manawa e ola ai,

you won't be in trouble, you will recover, but upon healing there will be a large  
 scar

<sup>1</sup>broad leafed plantain      <sup>2</sup>small native trees (Pipturus)



linalina nui (na kela mea e huki ka pilau). Ae, hele a clean iloko, aole e.....

large scar (that thing draws out the pus). Yes, the inside of the wound is clean

(hele a maemae iloko) maemae, aole loa hou ia oe, a oia ka laukahi.

(clean inside) clean, you won't have it again, and that is the laukahi.

Nui no kela laau i to'u wahi.

In my yard that herb grows abundantly.

CK: A pehea keia mea ke kukaepuaa? (a small creeping grass - Digitaria pruriens)

CK: What about the kukaepuaa?

SP: Well, o ke kukaepuaa (he laau no kela) ae, no ka, no ka 'ea huna. Ike no oe

SP: Well, the kukaepuaa (that is an herb) yes, for, for thrush. Do you know

i ka 'ea huna? ('Ea huna, he ma'i kela no na kamaiki) ae, hele a mo'a ka waha,

what thrush is? (Thrush, that is a disease of children) yes, the mouth is "cooked",

mo'a, koku mea mo'a ka wai wela, a oia, a oia ke kukaepuaa. (Ku'iku'i oe apau)

"cooked", as if scalded, and so it is, and the herb is the kukaepuaa. (You pound the herb well)

ku'iku'i oe a pau kela wai apau, a hoainu iaia, a komo kela mea iloko o kela palahe

you pound well until all the juice is extracted, and have the child drink, and that thing penetrates the "cooked" tissue

o ka waha, a pau kela mea.

of the mouth, and the thrush disappears.

CK: Ina loa ka pepe kela 'ea, heaha ka laau ?

CK: If a baby develops thrush, what is the medicine?

SP: He laau no ka 'ea, nui no na mea laau e kau ai. I ke au i hala, hoopolelei kela poe

SP: There is an herb for it, there are many herbs to apply. In bygone days, those people with meticulous care applied

i ka laau e kau ai i ka 'ea, oiahoi, keia mai'a e olelo ia nei, e iholena,

the medicine for thrush, that is, this banana named iholena,

(ka mai'a iholena) ae, kona pua, you know ka mole e lewalewa ana, oki oe,

(the iholena banana) yes, its flower, you know the bottom part of the hanging flower, you cut,

uhaki mai. O kela mea, oia ka mea e kau ai (kela wai e puka aku ai)

and break it off. That is the thing applied (that sap that exudes)



mai kela apan au i ula'a mai kela pua, (a oia ka wai au) e kau ai

from that part of the flower you have broken off (and it is the juice you) apply  
(kau ai maluna ka alelo i ka waha) ae, pau kela mea.

(apply on the tongue in the mouth) yes, and that disease is over.

CK: A pehea ke kukui?

CK: What about the kukui?

SP: Ke kukui oia no ka e'a no ia (kela wai o ke kukui, ina ohi oe i ke kukui kela

SP: The kukui, it is for thrush also (that sap of the kukui, if you break off the nut  
wai e puka mai ai) ka hua (ka hua). Uhaki oe a weiho oe a nui, a hoopili,

that sap that comes out) of the nut (the nut). You break off the nuts until you have  
an accumulation, and then apply,  
a hapalapala. A he nui no na laau Hawaii.

and daub. There are many Hawaiian herbs.

CK: Kamaaina no oe i na laau Hawaii.

CK: You are familiar with Hawaiian medicines.

SP: Ae, owau wale no paha ka mea hoomaopopo i kela mau mea i ko'u one hanau.

SP: Yes, I am the only one perhaps that understands those things in my birth place.

Ko'u mau keikeina, he unitumawalu ko'u mau keikeina, he unitumawalu.

My younger siblings, for I have twelve younger siblings, twelve.

Ko'u mokuakane oko'a, a he mokuakane kolea (step-father) keia oiahoi o

Had my own father, and my step-father<sup>was</sup>, that is, this

Keania Poopuni. He unitumawalu ko lakou nui. Pau loa i ka haule,

Keania Poopuni. He fathered the twelve siblings. They all are dead,

a koe wau hookahi wale no, but owau wale no ka mea i hanau mua,

and I am the only one left, but I was the only one born of the first family,

a helelei wale mai no keia poe keiki.

and these children came after.

CK: Noleila, ua malama ou i ka oukou poe keiki me ke hele ole i ke kauka haole.

CK: Therefore, you have nurtured your children without going to a haole doctor.



SP: Aole, (he kauka Hawaii wale no) he laau Hawaii. Na maua no i hana ko maua keiki,

SP: No, (only a Hawaiian doctor) and Hawaiian medicines. We doctored our children,  
ke kunu ana, ke loa a i ka fever, oiahoi, kii 'kula i ka lau alani, kupa a mo'a,  
when they had a cough, when they had fever, that is, we would get the leaves of an  
a hoopulo'ulo'u. Ka lau alani, ea, maikai no ka pepe ke hanu i ka lau alani.  
and give a steam bath. Orange leaves are good for the baby to inhale.

A o ka nuholani<sup>1</sup> ikeika loa no ka pepe e hanu ai. A kii no ka lau alani, a kupa,  
The leaves of the nuholani are too strong for the baby to inhale. So get the orange  
ina aole, ka ohia-loke. Ike no oe ka ohia-loke (ohia-loke, ae) ae, a oia laau;  
leaves, and boil,  
if not, the leaves of the rose apple. You know the rose apple (rose apple, yes)  
laau maikai kela (o ka lau) o ka lau kau e kupa ai, a hoopulo'ulo'u (hoopuloulou).  
yes, its leaves;  
that is a good herb (the leaves), you boil the leaves, and administer a steam bath  
(steam bath).

CK: Nui na laau Hawaii.

CK: There are many Hawaiian herbs.

SP: Kekahi laau o ko'u kupunakane<sup>oia</sup>, o Kekahuna Kuku'e i kukuhi mai ia'u, keia pua aloalo

SP: Another herb that my grandfather, Kekahuna Kuku'e, showed me was the leaves of the  
hibiscus.

Ike oe keia pua aloalo? (ae). Laau kela no ka ma'ihehe, no ka ma'ihehe

You know this hibiscus flower? (yes). That is good medicine for boils, for boils,

mahape nei o ke kanea'i, aole ma na wahi ea'e apau, manei o ke kanea'i.

back of the neck, not for any other part of the body, but here back of the neck.

Ka olelo o ko'u kuku, ina loa ka ma'ihehe mahape nei o ke kanea'i,

My grandfather said, if there is a boil on the back of the neck,

ina paewa kau hana ana, make oe (make). A o ka pua aloalo kela lau kau aku oe,

and you err in your treatment, you die (die). The hibiscus flower that you put on,

aole oe make. (Ehia lau e kau oe, elima no) elima (kau), a oia no

you won't die. (How many leaves you put on each time, five?) five (you apply),

ka pilikia o kua na Hawaii, ai no e ku like no me (kualima) ke kualima, and that is

the trouble with our Hawaiian medicines, the formula of (five) five must be observed

<sup>1</sup>Eucalyptus



alia holopono ka hana ana.

then the application will be successful.

CK: A ku'i oe me ka paakai, ai ole?

CK: Do you pound with rock salt, or?

SP: Aale, kela lau no; ike mai no oe kela lau; hele a piha elima, kupo'i nohoi,

SP: No, the leaves you know the leaves use five, layered also,

kupo'i a kau, a waiho oe kela mea. A ke ola o kela ka paku o kela ma'ihehe.

layer and apply, and you leave that medicine. Recovery obtains when the boil bursts.

Nana oe maemae ka hibiscus, excuse me, maemae kela lau pua o ka pua aloalo.

You notice how the hibiscus wilts, excuse me, how that hibiscus wilts.

Ke maemae, ua paku. Ke wehe oe, ua paku. Nana oe i ka nani o ka pua aloalo.

When wilted the boil has burst. When you remove the medicine, the pus is all out.

Aole au i ha'i kela mea a ia oe wale no, (mahalo no kela) no ka mea, aole hiki ia'u  
You recognize the beauty of the hi-  
biscus.

I have not revealed this medicine only to you (thanks for that) because, I cannot

ke huna i kela mea no ka mea aohe mea nana e unuhi aku i keia mea mahape o keia

conceal this thing because there is no one to interpret these things after these

mau manawa. Iloko na umitumalima makahiki, ai ole eiwakalua makahiki, maliapaha

times. Within fifteen or twenty years there will probably

e loaa mai ana i kela mau mea nowelo iaai.

be deep search for this knowledge.

CK: Heaha ka laau o ke cancer? He laau no ka Hawaii no ke cancer?

CK: What is the herb for cancer? Did the Hawaiians have a cure for cancer?

SP: Ia mau la aole loaa keia cancer; ina paha loaa, ua maopopo ia'u ka laau.

SP: In those days there was no cancer; if there was, I would have known the cure.

CK: He ma'i keia mai na aina e, i hiki mai i Hawaii.

CK: This disease has come from elsewhere to Hawaii.

SP: O keia ma'i, aole mai neinei o keia honua a kua e noho nei; aale, mai na aina e  
mai keia.

SP: This disease is not native to this part of the earth where we live; no, but this is  
from a foreign land.



CK: Lohe au keia koli'i<sup>1</sup>, keia koli'i ulaula, ka lau o ke koli'i, hana oe a kualima

CK: I have heard this koli'i, this red variety, the leaves of the koli'i, you get five leaves  
a kau kela maluna o ka waiu ina cancer o ka waiu o ka wahine. Kau kela maluna,  
and place those on the nipple if the breast of the woman is cancerous. Put those on,  
a na kela mea e huki kela cancer. Oia ka mea a Sister Luka Kinolau i hoike ia'u,  
and that thing will draw out the cancer growth. This is what Sister Luka Kinolau  
no ka mea he kauka Hawaii no oia. Na kona kupunawahine i a'o mai iaia i ke ano  
because she is a Hawaiian doctor. Her grandmother, a native doctor, taught her how  
o ka lawelawe o na poe ma'i, a me na laau e hana ai. A oia ka mea ana i hoike mai  
ia'u.  
to treat sick people, and what herbs to apply. And this is the thing she shared  
with me.

SP: Ina loa manawa, a hele hou mai oe, a hele ka kaua mau olelo maluna o na laau,

SP: If there is time, when you return again, we shall discuss various herbs,  
alia, ha'i aku wau i na laau like ole apau ia oe, a i ke koena i toe, a  
then, I will reveal all kinds of herbs to you, and the rest of the herbs,  
ina loa mai mai kekahi poe mai. A ko'u laau au i hoomaopopo ai, a hiki keia la  
you may obtain from other sources. These medicines I know, until this day  
a'u e noho nei.  
in which I live.

CK: A pehea ka laau o na kamalii o keia manawa e oki ia nei ko lakou tonsils?

CK: What is the cure for tonsillitis in children whose tonsils are being removed?

O ka poe Hawaii, aole oki ia o ke tonsil (aale), ka laau o ka uhaloa<sup>2</sup> no;

The Hawaiians never had the tonsils cut (no), but used the uhaloa herb;

kekahi no o keia mea ka ohia<sup>3</sup>. Pehea ka ohia?

besides the ohia bark. What about the ohia bark?

SP: Aole, o keia mea e oki ia nei (ka tonsils), keia maile-hohono<sup>4</sup>, maile-hohono;

SP: No, <sup>not</sup> for tonsils <sup>that</sup> are now removed (the tonsils) this maile-hohono, maile-hohono;  
(hana oe he ki) ae, hoomo'a oe a mo'a, a hookomo iloko o ke kalani (gallon),  
(you make a tea) yes, you boil it well, and put it in a gallon jar (gallon),

<sup>1</sup> A native lobelia shrub; <sup>2</sup> a weed (Waltheiria americana); <sup>3</sup> mountain apple; <sup>4</sup> weed (Ageratum conyzoides)



hookomo iloko o ka icebox i manawa hele oe inu (no ka tonsils kela<sup>2</sup>).

and place it in the icebox so you can drink it periodically (is that for tonsils?)

Inu mau oe i kela mea, inu mau, inu mau, a hiki ka manawa e pau ai kela mea.

You drink that thing frequently, drink frequently, drink frequently until the time  
the disorder is removed.

CK: Kekahi lohe au o kela laau maile-hohono maikai kela no ka diabetes.

CK: Besides, I have heard that the maile-hohono is good for diabetes.

SP: He nui na ano ma'i like ole no ka maile-hohono. Keia ulcer oia mea maikai no ia.

SP: There are many illnesses that maile-hohono can cure. It is good for ulcers.

Diabetes, oia mea maikai.

Good for diabetes.

CK: Kekahi manawa o ka ūha, ina oe ki'o kela ūha, hemo mai kela mea.

CK: Sometimes hemorrhoids protrude when you defacate, they come out.

Ne pilikia ka okole oia ka laau e (inu ai) aole inu. Hana oe i wai wela,

If the rectum is thus afflicted that is the medicine (to drink) not to drink.

noho oe maluna o keia wai wela, a na kela mahu e hoihoi i kela ūha iloko o ka okole, <sup>You boil it in hot water,</sup>

and you sit over this hot water, and that steam will return those hemorrhoids into  
the rectum,

a na keia laau e ...

and this herb ...

SP: A he nui no na ma'i o keia ano laau a kaua e walaau nei, he nui.

SP: There are many illnesses <sup>for</sup> these kinds of herbs we have been discussing, many.

Peia no keia laau papa-awaawa<sup>1</sup>. A o ka pilikia wale no o kela laau,

So is this herb, papa-awaawa. The only trouble with that herb,

ua hoomana ia ke au i hala, a he mau kela mana a hiki keia la. Oki oe ka ili

is it was empowered in past generations, and that power is still in it to this day.

o kela mea a kau iluna o ka puka-aniani a ike oe kela akua-lele<sup>2</sup>. <sup>You cut off the bark</sup>

of that plant and place it on the window sill and you see flying spirits.

Ike no oe kela akua-lele? (Ae, ae) Ae, lele kela mea ma ka puka-aniani, lele,

Do you know about flying spirits? (Yes, yes). Yes, that thing flying by the window,  
flies,

<sup>1</sup>Don't know - no references <sup>2</sup>balls of fire with a long tail flying horizontally



A oia ka pilikia o kela laau. He laau keika.

And that is the trouble with that medicine. It is a powerful medicine.

CK: Heaha ka ma'i?

CK: For what disease?

SP: Ina loa oe i ke akepau (ka akepau), akepau, kona ea, oia kau. Puhi oe i ke ahi,  
ka uahi,

SP: If you have tuberculosis (tuberculosis), tuberculosis, its vapor it's yours. You  
blow the fire, the smoke,  
a ka manawa a, a pio kela a, a o kela uahi, oia kau e inhale ai. Inhale oe

the fire glows and the fire goes off, that smoke, it is yours to inhale. You inhale

a inhale oe a hiki ka manawa e pau ai kela ma'i o ke kino.

and inhale until the time the sickness in your body disappears.

CK: A pehea ka ma'i o ka hano? He laau no ka poe Hawaii no ia mea?

CK: What about this affliction asthma? Did the Hawaiians have an herb for this?

SP: O ka hano, a poina 'hola au i ka laau. A o ka hoki'i, oia ka laau papa-awaawa.

SP: Asthma, I have forgotten the medicine. But tuberculosis, papa-awaawa is the cure.

Kela laau, laau keika kela.

That medicine is powerful.

CK: Aihea kela mea kanu e ulu nei?

CK: Where is that plant growing?

SP: Kela laau kapu kela laau ke hele kii.

SP: An incantation is on that medicine if you attempt to get it.

CK: Ai no ke ulu nei ma Hamakuapoko (Error: Meant Ulupalakua?)

CK: Is it growing in Hamakuapoko, no, Ulupalakua?

SP: Aole poe, aole kela mea ulu ma na wahi pau loa. Ko'u one hanau ulu kela mea.

SP: Nobody, that thing does not grow everywhere. That thing grows in my birthplace.

(oia?) Ina hele kii, aole walaau. Hoomaka au hele kii aole oe walaau no ka mea

(is that so?) If one goes to get it, he must not talk. When you start to fetch it  
you must not say anything because

ina kaua walaau ana i ka hale, hele oe nalowale kela kumu, aole kaua ike

if we converse about it at home, when you go you won't find that tree, we won't see



(oia? kupainaha no). A keita kela laau, iteita, a maikai aole kaua walaau  
 (is that so? mysterious). That medicine is powerful, powerful, and good if we  
 hele aku kaua. Nani ka ulu ana o kela ululaau, nui ka lau. E like pu kona lau  
 when we go. That tree is majestic with large leaves. Its leave are like  
 me ka lau o ka ohe. Aole oe paha oe ike kela kumulaau? (Aole wau ike).  
 those of the bamboo. Perhaps you have never seen this tree? (I haven't seen).  
 Kela kumulaau, oia ka pilali e kii ai no ka (kamalii) manu o'o<sup>1</sup> ke kuahiwi,  
 This tree exudes gum taken (by children) to snare birds, the o'o of the mountains,  
 kela manu iiwi<sup>2</sup> ke kuahiwi. A oia (ka pilali e kii ai), ka pilali e kii ai  
 and that iiwi bird of the mountains. And it is the gum (the gum was obtained), the  
 (i paa ka wawae o ka manu) a paa, a hele oe ma ka wahi e kau ai kela mea,  
 (to snare the feet of the birds) and you would go to where the gum was,  
 hapalapala, a peia 'ku ana, a peia 'ku ana, a lele mai, a paa. Hele oe kii  
 and daub it on the tree, and so on, and so on, so that a bird that alighted would  
 (oia ka). Nui no na laau Hawaii o kakou. be caught. You would fetch it  
 (that is so). We Hawaiians had many herbs.

CK: A pehea, ina haule paha ka wai wela maluna o ka ili, loa i ke ahi,

CK: What if perhaps hot water falls on the skin, or the skin is burned with fire,  
 heaha ka laau Hawaii?

what is the Hawaiian medicine?

SP: Ina paapaa kou lima i ka wai wela paha, aole o ke ahi paha, oia ano,

SP: If perhaps your arm is scalded, or burned by fire, and such,  
 a ka aila o ka honu (ka aila o ka honu) ae, aole loa ia oe kela kalakoa.  
 apply turtle oil (the oil from the turtle) yes, you will not show skin discolora-  
 Ina kau oe i ka aila o ka honu, aole loa ia oe kela kalakoa. tion.

If you put turtle oil on, you won't sustain skin discoloration.

(Hele kela ili a hoi hou e like me keia). Hoi hou e like pu me keia.

(The skin will be restored to its original color.) Restored like this (skin).

<sup>1</sup> A bird with yellow feathers under wings; <sup>2</sup> Scarlet honey creeper



Ina aole kau oe i ka aila o ka honu, a kalakoa.

If you do not put on turtle oil, discoloration results.

CK: E hiki no oe malama kela aila i na manawa apau iloko o ka hale? (Hiki)

CK: Can that kind of oil be preserved in the house? (Can)

I ka manawa e poino ai ua makaukau ka aila.

When disaster strikes the oil is available.

SP: Aole oia wale, o kua akahale ka kua hana ana. Ka kua poe keiki,

SP: Not only that, we have to be careful with what we do. Our children,

pupule ka hana ana, nini ka ipuki, papaa ka lima. A hopu no kela laau

in their impulsiveness, may tip a teapot, and the arm is scalded. You take that  
medicine

a hapalapala. A oia laau maikai no ia o ka poi (ka poi) poi, kela poi

and daub on. Another good remedy is poi (poi) poi, that poi

akahi no i ku'i ia (ae), a ina loaa ia oe. (Ina aale loaa?) Ina aale loaa,

that has just been pounded, fresh (yes) if you have it at hand. (If not?) If not,

keia laau, keia laau aila puua. Ike no oe ka aila puua (ae), a oia aila

this remedy, this remedy pork fat. You know pork oil (yes), and that oil

hamo oe a pau, aole kalakoa. He nui na laau, nui.

you daub well, no discoloration. There are many kinds of remedies, many.

CK: He laau no<sup>no</sup> ke kai?

CK: Are there any medicines from the sea?

SP: Ae, he laau no ke kai.

SP: Yes, there are medicines in the sea.

CK: Heaha na laau o ke kai?

CK: What are these medicines of the sea?

SP: Kai, o kahakai (kahakai),/<sup>oiahoi</sup>ua ike no oe ka pohue<sup>1</sup> (pohue), kona hua.

SP: Sea, at the beach (the beach) that is you have seen the pohue (pohue), use its  
flowers.

Iho oe i kahakai, aohe aila, aohe me na ano mea apau e wawahi/<sup>ai o</sup>kou (opu)<sup>kou</sup> opu

If you are at the beach, and there is no laxative of any kind to move your bowels  
(bowels) bowels

<sup>1</sup>  
gourd plant



a kii ka hua o ka pohue. Ku'i oe a wali, kupa nohoi e like me ke kope au e inu  
 fetch the fruit of the gourd vine. Pound it thoroly, also boil it <sup>you</sup>as<sup>ai,</sup> boil coffee  
 to be drunk,  
 a inu oe kela mea, a naha.

and you drink that preparation, and the bowels move.

CK: Ka pohue, <sup>he mea hihi,</sup> he mea hihi pili kahakai? (I kahakai, kahakai). Kona anoano he keokeo,

CK: Is the pohue a vine, a vine near the beach? (At the beach, beach). Its seed is  
 (eleele) <sup>eleele</sup>eleele, ka pohue. white,

(black) black, black is the pohue seed.

SP: Nunui kona mea e like pu me keia, a wehe oe kela mea o a ili owaho,

SP: Its fruit is big like this, and you remove the outer skin,

a iloko, a kupa oe ka wai wela apau, a ku'i oe a wali, a lu oe kela mea.

and the insides you boil thoroly, You first boil the water, then pound the stuff  
 and drop it in.

He like <sup>pu</sup>kela mea me ke kope. A inu oe kela mea apau. A nui no na mea

That thing is like coffee. You drink <sup>all</sup>that medicine. Many things

o ko'u kupunakane i a'o mai.

did my grandfather teach me.

CK: Nui no na laau no ka mea umikumaha kau mau poe keiki. Ke hoiike nei kela

CK: Many remedies because you have had fourteen children. That shows

ua malama olua keia mau lawelawe ana o ka ma'i.

you two have applied these remedies upon the sick.

SP: Oia ko'u kumu i malama au keia mau laau e ola nei ka'u poe keiki.

SP: That is the reason for applying these remedies to my children to their preservation.

Nui no na laau a'u i hana ai i ka'u poe keiki. Aole loaa lakou i ka palahe,

Many remedies I have used on my children. They have not had sores,

aole loaa.

not at all.

CK: Pehea ka pepeiao, ina eha ka pepeiao, pehea?

CK: What about the ear, if the ear aches, what is the remedy?



SP: O ka pepeiao, ka olena<sup>1</sup> (ka olena; hana oe me kela ikeika no?). E ku'i no oe,

SP: Regarding the ear, apply olena (the olena; you apply in full strength?) You pound it,  
a ku'i no oe a wali, hookomo iloko o ka welu, a uwi, uwi oe, a kulu oe.

you pound it till it is done, put it in a gauze, and squeeze, you squeeze, and you drop in the juice.  
Aole oe kulu elua, a ekolu; iteita loa. Kulu hookahi manawa, kulu a (lawā),

You don't drop the second, nor the third time; too strong. Drop one more time, drop (sufficient),  
lawā. A noho oe a hookulu hou oe. Ai no e piha elua manawa, a hookulu oe,

sufficient. You sit and you drop again. When done twice, you drop,

a noho oe li'uli'u a hookulu, a noho 'ku ana oe li'uli'u a hookulu,

stop a little and drop, you stop a little while and drop,

(a hiki ka piha ana he elima manawa) elima manawa. A noho aku ana oe li'uli'u

(until you have done it five times) five times. And you wait a little while

a ike oe ka uwe o ke keiki. A hoomaka ana kela mea e drain kela mea.

and you notice the baby crying. That thing is beginning to drain out the pus.

(Hemo kela pilau). Ne hoomaka oia e uwe, hoomaka ana kela laau

(The pus comes out). If it begins to cry, that medicine is beginning

(hooma'ema'e iloko) hooma'ema'e iloko, apau, a puka mai, puka mai, nunui

(to cleanse inside) to cleanse inside, and done, the pus comes out, comes out,  
much draining

no ka mea e puka mai ai.

because it is coming out.

CK: Pehea ka ihu o ka pepe, ina paa mau ana ka ihu aole hiki ke hanu?

CK: What about the nose of the child, if the nose is always stuffy and it can't breathe?

SP: A oia laau nei a'u i walaau 'hola ia oe (keia laau olena) laau ka papa-awaawa

SP: That medicine I have already talked to you about (this olena herb), the papa-awaawa  
medicine  
(papa-awaawa) ae. Kona ea wale no, kona uahi wale no, pau kela mea i ka hemo.

(papa-awaawa) yes. Only its fumes, its vapor only, and all that mucus comes out.

Ikeika kela papa-awaawa. Ike au i kekahi keiki, no kekahi ohana no,

This papa-awaawa is powerful. I recall a child, of a certain family,

<sup>1</sup>  
a kind of ginger, the turmeric (Curcuma domestica)



loaa i ka ihu ino (Olelo ka poe haole halitosis) ae, a hele mai i ko'u kuku  
 had halitosis (The haoles call it halitosis) yes, and came to my grandfather  
 ia Kekahuna, a olelo 'ku nei keia kuku, "Hoi oe, hoi oe, a ekolu la au e nana oe  
 Kekahuna, and this grandfather said, "You go home, you go home, three days you  
 i kau keiki, a ina pau kela mea, alia aole oe hoi hou mai." Aohe piha observe  
 your child, and if that condition is corrected, then you are not to come back.  
 ekolu la, pau, pau kela ihu ino. A oia ka pilikia o ko'u kuku. Not full  
 three days, the halitosis was gone, gone. And that is the peculiarity of my tutu.  
 Oiahoi ko kakou lula, ine pau kekahi haawina ko'iko'i maluna ko kua poe keiki,  
 That is, by our rules, if some serious illness afflicting our children is cured,  
 ke hoi hou ana kua e ike iaia e haawi i ke aloha me ka . . aole oia makemake  
 and we return to see him to express our gratitude and present a gift, he objects  
 e hoi hou mai oe. A oia ka pilikia o ko'u kuku.  
 to your coming back. And it is a peculiarity of my grandfather.

CK: Lawelawe no na Hawaii i ka laau me ka pule no (ae).

CK: Hawaiians would apply the medicines with prayer (yes).

SP: Ka lakou pule ana aole like me ka kakou pule ana. Oko'a no ko lakou pule ana.

SP: Their praying was not like our praying. Their praying was different.

CK: Mahalo no lakou i ko lakou akua.

CK: They would thank their gods.

SP: A oia ka pilikia.

SP: It was the trouble.

CK: Kokua no, a kahea no lakou i ko lakou akua e hele mai e hoola ka mea ma'i,

CK: Their gods responded, and they would call on their gods to come to heal the sick,  
 e kokua i ka mea ma'i.

and the gods would help the sick.

NOTE: The footnotes or identifications on the foregoing pages are from  
 "Hawaiian-English Dictionary" by Pukui - Elbert



CONTINUATION: CLINTON KANAHELE & SAM KAHIKULANI PO

AT KAHULUI, MAUI AUGUST 14, 1970

Interloper ( )

CK: Brother Po, e ha'i mai ia'u ka laau no ka pu'upu'u o na keiki.

CK: Brother Po, tell me the medicine for sores on children.

Heaha ka laau maikai no ka pu'upu'u?

What is a good cure for sores?

SP: Ka laau e kau ai keia pu'upu'u oia no ka popolo.<sup>1</sup> A mamua o ka puka ana

SP: Popolo is the herb you put on sores.

Before the rising

o ka mahina, ua hana mua oe ka laau a makaukau mamua o ka puka ana o ka la,

of the moon, you have already prepared the medicine before the rising of the sun,

a owi aku oe ma ka la e puka mai ai, a hamo oe kela laau. Hamo oe kela laau

you squeeze out the juice looking to where the sun rises, and you smear this

a piha ia oe he kualima manawa, a oia ka lula o ka Hawaii (a hoomaha) hoomaha, herb. You smear that medicine

until you have done it five times, and that is a Hawaiian rule (and rest) rest,

a kau aku ana, a hiki ka manawa e piha ai kualima, a pau ke kau ana.

and apply again, until you have done it five times, and stop applying.

CK: Ke kualima, oiahoi, hana i ke kakahiakanui, hana i ke ahiahi.

CK: Five times, that is, apply in the morning, apply in the evening.

SP: Aale, kela la no, kela manawa no (kela la no, hele a elima) ae, a ko<sup>2</sup> nohoi oe

SP: No, that very day, that very time (that very day five times) yes, and <sup>you</sup> apply indeed,

a pau, kaula'i (kaula'i), a moloo, a ko mai ana (a hiki elima manawa),

and done, dry out (dry out) till dry, and apply again (until five times),

elima manawa, pau (pau) ke kau ana i ka laau Hawaii.

five times, all done (all done) with the applying of the Hawaiian medicine.

<sup>1</sup>The black nightshade (Solanum nigrum); <sup>2</sup> gentle pressure on downward motion.



Nana 'ku ko kaua iloko o na ekolu la, a ina pau i ke ekolu la

We are to see our results in three days, and if cured within the three days  
maikai no ke kau ana o ka laau, pololoi no ka hana ana o ka laau.

the application of the medicine has been good, the application of the medicine  
has been correct.  
Ina paewa i kekahi hana ana au e kau ai aole piha i ko elima manawa,

If some phase of the application has been wrong and you have applied less than  
five times,  
e like me ka laau me ka ole (oia). A oia ka laau o ka pu'upu'u.

the medicine is of no effect (that's so). That is the treatment for sores.

CK: Ina hele oe i kahakai a hehi oe keia mea o ke (kauno'a) kauno'a<sup>1</sup>, heaha ka laau?

CK: If you wade in the sea and step on this thing (kauno'a) kauno'a, what is the  
medicine?

SP: Ka laau no, e huli oe kela mea, huli oe kela mea a loa ia oe ka wahi i hehi ia oe,

SP: The remedy is you must find that thing, you look for that thing until you discover  
the spot you stepped,  
a komo kela mea iloko o kou wawae. Ke loa ia oe pepehi oe a make kela mea,

and that thing entered your foot. If you locate it you kill that thing dead,  
pepehi oe a make aole ulu kela mea, make (make). A hoi oe, a o keia pioee ,

you kill it and it won't grow in your foot, because it is dead (dead). You go  
home, and this oyster,  
ike no oe i ka pioee (ka pioee), ma kekahi ano o ka olelo o ka Hawaii

you know the oyster (the oyster), in some respects it is called in the Hawaiian  
language  
ka olepe (olepe). Elua aoao, po'i mai keia a po'i aku keia. Ka pearl

the olepe (olepe). There are two halves, one covering this side and one the other  
side. The pearl  
e me i ana e huli ia ana iloko o kela mea. A o kela cover elua,

in that thing is what people seek after. Those two halves,

(olelo mai ka haole oysters, clams) a oia mea, keia papa-awaawa, oki oe wahi apana

(the haoles called these oysters or clams) those halves, and this papa-awaawa,  
of which you cut a small  
puhi i ke ahi, a pau, a hookomo iloko. A kau oe kela mea me keia, piece,

after roasting it in a fire you put it in the halves. And you put the shell on  
in this manner,  
hamo ia kela mea, no kela mea a kau i walaau aku nei, a oia ai ka mea e pau ai

rubbing that on, and that thing we talked about, it is the thing that cures

<sup>1</sup>  
Poisonous mollusk when stepped on.



kela mea. Keia papa-awaawa kekahi kela o na laau ikeika, but aole hiki kua  
 that infection. This papa-awaawa, that is one of the powerful medicines, but  
 ke kii mamuli ae o ko kua manawa. Ai no a malu kela mea aleila hiki ke hele kii.  
 we cannot  
 get it in terms of our own time. Only when the spell is right can you go and get  
 it.  
 Mamake no na poe, oia no o Kaonohi. Ua ike oe kela kanaka? (Ae, ua ike wau iaia,  
 People want it, especially Kaonohi. Do you know that man? (Yes, I knew him,  
 ua make oia). Walaau mai oia ia'u e hele au kii kela mea. A mea 'ku nei au,  
 he is now dead). He asked me to go and get that thing. And I said,  
 "O ka laau Hawaii aole like pu me ka laau au e hele kii iloko o ka haukapila,  
 "Hawaiian medicines are not like the medicines you go and get in the hospital,  
 loa ia oe i na manawa apau. Keia laau he ihiihi loa keia laau."  
 which you can get at all times. This medicine, this medicine is too sacred."

CK: Ka wa hea e kii ai keia laau?

CK: When is the time to get this herb?

SP: Any time oe hele ai e kii, na manawa apau e hele oe e kii, but o ka pilikia nohoi  
 paha,

SP: You can go any time, you can go at any time to get it, but the trouble indeed is  
 ina owau hele a walaau oukou mahape, pau, nalowale.

if I go and you people talk behind, the thing is gone, it disappears.

CK: E like me ka lawaia ana; ina hele i ka lawaia, aole walaau.

CK: This is like fishing; if you go fishing, you don't mention fishing.

SP: Ka lawaia e like pu no ia.

SP: Fishing is like going after papa-awaawa.

CK: Hele no, hele no.

CK: When you go, you go, and say nothing.

SP: Hopu no ka mea hana, hele.

SP: Pick up your gear and go.

CK: Aole walaau mai mahape mai, kahea aku.

CK: No one is to talk behind or call.



SP: Pakalaki kela, a pela kela laau. Kela laau oole'a. Ne loa ia kua kela laau,

SP: That is bad luck, likewise with that medicine (papa-awaawa). That medicine is strong.  
If we got that medicine,  
aohe kua e kanalua ana i kela laau.

we would have no doubts about that medicine.

CK: Ina he manawa kua e hiki no kua e hele e ike kela laau (ae). Keia la, keia auinala,

CK: If we have time you and I can go to see that tree (yes). Today, this afternoon,  
hele kua e holoholo.

we go for a ride.

SP: Mamo no kela wahi a kua e hele ai. (Aihea?) Ai Kanaio iloko o ka ululaau.

SP: That place we must go to is far. (Where?) At Kanaio in the forest.

Mamo kela (mamo) mamo, hele wawae o kua. (Aole hiki ke kaa ke hele maleila)

That is far (far) far for us to go by foot. (The car cannot get there)

Aole hiki, aole hiki, huna ia kela laau iloko o ka ululaau. Nui na laau like ole.

Cannot, cannot, that tree is hidden in the forest. There are all kinds of medicines.

A laau nui ina loa manawa ia oe e hele mai oe e hoopaa au i ka nui o ka laau.

Many more are available if you have the time to come and I may disclose the many  
medicines.

Maliepaha, a owau wale no ka mea i ike i kela mau mea.

Possibly I am the only person who knows about these things.

CK: Ina hanau mai ka makuahine a ina pololei ole ka pepe, e hiki no oe ke hoohuli?

CK: If a mother is to have a child and the baby is not in the right<sup>position</sup>, can you turn it?

SP: Ae, hiki au ke hoihoi ka pepe a pololoi.

SP: Yes, I can set the child in the right position.

CK: Pehea oe e hana ai, me ka laau no e hoohuli ai?

CK: How would you do it, with an herb would you turn it into the right position?

SP: Aale, ma ko'u mau lima no (a hoohuli oe a..). Kii 'kula oe i ka aila (o ka aila)

SP: No, with my own hands (you would turn) You must use oil (oil) on the hands

no ka mea kou lima kalakala (i pahee) pahee. Haha oe a e ike no oe ke poo o ka pepe,

because the hands are coarse (to make them slippery) slippery. You can feel and  
know where the head of the child is



aole oe ike but (hiki oe ke haha) ae, haha oe a oolea maneinei ke poo kela,  
 but you don't see (you can tell by feeling) yes, you feel it is hard here,  
 a ko oe. Ina ka poo maneinei, mai ko oe iluna no ka mea hoi ae aku nei ka wawae  
 that is the head,  
 and you apply pressure. If the head is over here don't you pressure upward  
 because the feet will return to former  
 ilalo; ho'iho'i ke poo, ho'iho'i a ike no oe ka wawae te pii, a hele a pololoi  
 position below; return the head, return and you feel the feet going up to the  
 right  
 i ka wahi o ka mea. Ka'u poe keiki apau loa like pu.  
 position. All my children were delivered by me, and in that manner.

CK: Nau i lawelawe ka oukou, kau poe keiki apau?

CK: You delivered all your babies?

SP: Elua keiki a'u paakiki (paakiki) ka manawa i kokoke i hanau. Ke'a ka pepe.

SP: Two babies of mine were difficult (difficult) close to birth. The child crossed.

Haha ana au a maanei ke poo (maha'i) ka wawae maluna nei. Maneinei paakiki loa

When I felt the head was here (the side) the feet up here. Here it was very  
 hard  
 no ka mea keia wahi nei oole'a ko kava aole hiki ke ko no ka mea

because this place of ours is hard and you cannot put on pressure because

hooku'i ia ana ko kava lima i te uha nei (keia aoao) a ho'i ia hou au i

our arm movement is restricted by the thigh here (this side) and the head

te poo iluna, a i ka hoi hou ana i te poo iluna hoi ke poo iluna nei.

went up again, and when I went after the head again the head moved up here.

Alia, ko oe, ko oe a hoihoi ilalo me keia a hiki ka pepe ke huli,

Wait, you pressure, you pressure downwards like this until the baby turns,

a hiki ka manawa e set ai. A na'u wale no i hana i ka'u poe pepe;

until the time it sets. I alone delivered my babies;

aole kauka, aole kauka.

no doctor, no doctor.

CK: Keia manawa e oki ia ka wahine e ke kauka, a hemo mai ma ka opu mai ina oki.

CK: These times the mother is cut open by the doctor, and the child comes out from  
 the stomach, if cut.



Ia oe iho, ko (ko iho wale no), ko ia wale no (ae).

You yourself apply the pressure (only pressure) only applying pressure (yes).

SP: Ka'u pepe apau loa, na'u wale no e hana. Hookahi wale no a'u pepe

SP: With all my babies only I attended. Only one of my babies

hanau iloko o ka haukapila. Keia keiki hope a'u, o Robert, hanau oia i ka  
haukapila.

was born in the hospital. This last child of mine, Robert, he was born in the  
hospital.

Ke kumu o ka hanau, hoomaka'uka'u ke kauka i ka'u hoa. "Mai hanau oe i ka hale

The reason for this birth, the doctor frightened my companion. "Don't you give  
birth at home  
no ka mea keia hanau ana oe i ka hale paakiki, aole paha hiki kau kane ke hana,

because this time your giving birth at home will be difficult, perhaps your  
husband will not be able to handle,  
mahape oe make." A i ka manawa maua e noho ana ma'o ala, nahunahu.

by and by you die." At the time we were staying over there, she began to labor.

A mea 'ku nei au, "Nahunahu oe (Yea, nahunahu wau). Aole pilikia,

I said, "You are having birth pains (yes birth pains I am having). No trouble,

noho no kaua i ka hale. A hoopuka mai oia ia'u, "Walaau mai ke kauka

we will stay at home. She reminded me, "The doctor has warned

ina wau e noho ana i ka hale, pilikia wau." "Auwe, hea ka pilikia?" "Make"

if I give birth at home I shall be <sup>in</sup> trouble." "Auwe, what trouble?" "Shall die."

Mea 'ku nei au, "Auwe, aale kaua maka'u i ke kauka; maka'u kaua i ke Akua,

I said, "Auwe, we ought not to fear the doctor; we must fear God,

ka mea nana i hana keia kino ame ka uhane, a oia ko kaua mea e maka'u aku ai.

the person who created this body and spirit, and Him we must fear.

Aole kaua maka'u i ke kauka. He oiaio he nui na olelo o ke kauka,

We must not fear the doctor. Truly, the doctor has given much counsel,

but o ka olelo nui, e maliau kaua Iaia." A mea mai ko'u hoa, "Aole,

but the highest counsel is for us to <sup>hearken to</sup> Him." Replied my companion, "No,

hoi au i ka haukapila." "Kou kuleana ia, ina oe makemake e hele i ka haukapila.

I go to the hospital." "It is your privilege if you want to go to the hospital."



Ko'u manao no e hanau no kaua i ka hale nei. Ae, piha ia kaua

My thought is that you give birth at home here. Yes, we have had  
unitumaha keiki malalo o ko'u malu, ae." A paakiki loa no ko'u hoa,  
fourteen babies under my care, yes." But my companion was adamant,  
a ika hoi ana, mai poino no, (oia?) mai poino no.  
but by going to the hospital she almost died (was that so?) almost died.

CK: Pehea ka ma'i akepau, heaha ka laau no kela ma'i?

CK: What about tuberculosis, what is the medicine for that disease?

SP: Ka akepau, (inu leko) inu leko, a keia mea, a ua poina ana 'honei au

SP: Tuberculosis (drink watercress juice) drink watercress juice, and this herb,  
I have forgotten  
i kekahi o ka laau o ke akepau. Nui na laau o ke akepau. Pela ka ho.

a certain herb for tuberculosis. There are many herbs for t.b. Likewise, the  
asthma.  
Ka ho he laau no kona. Ai no e ulu nei, ke ulu nei. He pua keokeo,  
Asthma has its own medicine. It is growing, growing here. It has white flowers,  
nunui ka pua, a o kona pua, oia kau e puhi, puhi nohoi, a o ka uwahi oia kau e ..  
big flowers, and this flower you roast, roast indeed, and the smoke you..

CK: He laau kela mai ka aina Pake mai. Lawe mai, lawe mai ka poe pake.

CK: That medicine came from China. It was introduced here by the Chinese.

Hana oe ka mea maloo (puhi), puhi oe e like me ka paka, e puhi oe. Maikai kela  
laau  
You use the dry flowers (roast), you roast <sup>them</sup> like tobacco, and you smoke.  
That medicine is good  
no ka hano, ne hele a pau ka hanu.

for asthma, if breathing is difficult.

SP: Keia, aale, puhi oe iloko o ke pa, puhi oe a ka manawa e a ai, oia kou manawa

SP: This, no, you roast it in a plate, you roast it until it ignites, and that is  
your opportunity for  
oe e inhale ai ka uahi. Aole oe puhi e like pu me ka puhi ana o ka paka.

you to inhale the vapors. You don't smoke it like smoking tobacco.

(Oia, inhale wale no) inhale wale no (hanu wale no, hanu iloko) ae

(That is so, only inhale) only inhale (breathe only, inhale) yes



a hiki ka manawa e hemo ai a pau ai i kela mea. A pela no ka wahine hanau.

until the time all the phlegm comes out. Likewise with a woman in birth.

Ina nui ka pepe, a moku, ike no oe ina nui ka pepe, over, a pilikia,

If the baby is large, and there is a tear, you understand if the baby is  
over-sized, there is trouble,  
moku kona wahi, aole laau e hiki ke kau ia, o ka akoko<sup>1</sup> wale no.

there is a tear, and there is no medicine to use, only the akoko.

(Heaha kela laau?) Akoko, (akoko, heaha kela ano laau?) ai no e ulu nei i  
Kanaio.

(What is that herb?) Akoko, (akoko, what is that kind of herb?) is growing at  
Kanaio.

Hele oe kona lau, a puna mai oe kona lau, ku'i a pau, kona wai oia kau e kau ai,  
over each other

You pluck its leaves, and you put its leaves, pound them, and finished, its  
juice you put on,  
but ka pilikia no paha ia, he ikeika. Paa oe o kau wahine no ka mea

but the trouble with it is it is powerful. You must hold your wife because

ka manawa e kulu ai kela wai iluna i kona wahi, lele ka wahine iluna,

when you drop that juice on her fissure, the woman jumps up,

(wela) wela. (Kulu ma ka ma'i o ka wahine maleila e) hookulu wai oe no ka mea

(burns) burns. (The substance is dropped on the tear) You drop it because

ua moku, no ka mea ka wahine i moku, ina oia hunā, aole nalowale kela mea.

of the tear because a woman with a tear, if she conceals it, that condition  
cannot be hidden.

Inoio ana kela mea, a hoike oia kona pilikia. Nona no kona laki aole hunā.

Infection sets in and she will disclose her trouble. It is to her advantage  
if she does not hide.

Kahi poe hunā, hilahila, a malama a kukonukonu no, aole wa e hiki ka laau ke  
kau.

Some women will not divulge because of embarrassment, and the infection continues,  
and it cannot be treated.

Aole hiki oe ke ku no ka mea wela kela but o kela wela aole kela wela

You cannot stand it because that juice is hot, but that burning is not to

e make ia oe. He wela kela e ola ai. Paa oe i kau wahine. Hookulu a

make you die. That burning is to heal. You must hold your wife. Drop

<sup>1</sup> A shrub with milky sap (Euphorbia).



i hookahi manawa, elua manawa, lawa. Noho aku oe elua la, a hookulu hou,  
 one time, two times, enough. You rest two days, drop again,  
 hookulu hou. Pau, kona ola no ia, ola. (Ola kela wahi i moku aku ai)  
 drop again. Finished, it is her recovery. (That part which was torn heals)  
 ae, ola. Aole humuhumu, aole na ano apau. Keia la oki ia a humuhumu.  
 yes, heals. No stitches, none whatever. This day it would have been stitched.  
 Ka laau a ke kauka a ke Akua i hoouna ia mai maluna o keia honua,  
 The treatment God gives to a doctor sent to this earth,  
 aole humuhumu. Ka laau no, a paa.  
 requires no stitching. Healing is by herbs.

CK: Pehea keia poe laau kahea?<sup>1</sup>

CK: What about these people who practice laau kahea?

SP: Laau kahea, laau ihiihi loa kela. Aole hiki kela laau ke hana.

SP: Laau kahea, that is a sacred remedy. I don't know how to use that cure.

CK: Ka poe makaukau no e lawelawe kela ano laau, heaha ka lakou mea i hana ai?

CK: What do people who are prepared to engage in that practice do, what do they do?

Ua ike maka oe?

Have you been an eye-witness?

SP: Ke ihi,<sup>2</sup> ke ko kea,<sup>3</sup> a ke ko uahi-o-pele.<sup>4</sup> A he nui na laau. Ka olenā<sup>5</sup> nohoi,

SP: The ihi, the kokea cane, the uahiopele cane. And there are many medicines.  
 Also the olenā, ka hapa o ka olenā, awili oe, Nui na laau awili. Poina 'hola au ka hapanui  
 the half of the olenā, you mix these. Many medicinal ingredients are mixed.  
 I have forgotten most o ka laau. Oia ka pilikia no ka mea aole au hana kela laau. Oia ko'u kumu  
 of the herbs. That is the trouble because I have never used that remedy.  
 It is my reason hoopaa ole. (Kahea wale no paha lakou). Me keia mau laau apau a kahea,  
 for not recording them. (They would simply call) Using <sup>all</sup> these medicines

<sup>1</sup> A type of faith healing for broken bones; <sup>2</sup> creeping weedy herbs; <sup>3,4</sup> they would call, cane varieties

<sup>5</sup> The tumeric, a kind of ginger (Curcuma domestica)



alia a kau, (oia?) ae (aole kahea wale no) aale kahea wale no.

before calling they would apply the medicines (was that so?) yes (not only call)  
not only call.  
Hana oe keia laau apau, a kahea oe.

You apply these medicines, then you call.

CK: Heaha ka lakou mea i kahea? "Ke pili nei keia laau i ka wahi eha." Ae mai oe.

CK: In calling what did they say? "The medicine is now applied to the injured area."  
You, the injured, say Yes.

(Ae). "Ke hoi nei ka iwi i ka iwi, ke a'a koko ia ka a'a koko,

(Yes). "The broken bones are knitting, the blood vessels, the nerve fibers,

ka i'o i ka i'o." Ae mai oe. (Ae). "Ua ola oe." Ae mai oe. (Ae)

the tissues are restored." You say Yes (Yes). "You are healed." You say Yes.  
(Yes)

SP: A oia ka pilikia o kela laau. Ai no a ike o kela laau aole hiki ia'u.

SP: That is the trouble with that medicine. Unless I know that treatment I cannot  
practice it.

Aole no hiki au ke olelo aku ia oe ike au i kela laau no ka mea aole au i

I cannot even say to you that I know that medicine because I have never

hana i kela laau.

used that form of medicine.

CK: Iloko o ka Ekalesia e hele kakou e like me ka mea i kauoha ia mai kakou.

CK: In the Church we go according to what we are commanded to do.

Hele poni me ka aila, kau na lima, ola ka ma'i. Keia mea ka laau kahea

We annoint with oil, lay on hands, the sick is healed. This thing the laau kahea

no ka poe kahiko no paha kela.

is perhaps for the people of old times.

SP: Aole, he mau no kela laau a hiki i keia la (hiki i keia la).

SP: No, that practice continues down to this day (down to this day).

CK: No na iwi haki haki wale no kela ano laau. Ina haki ka iwi oia ka laau

CK: That kind of treatment is only for broken bones. If the bone breaks it is a  
treatment

e kii ai, keia laau kahea.

to seek, this laau kahea, according to some Hawaiians.



SP: No ka mea ko'u hoomaopopo nui no na mea i hana iaai no ko'u nui kino,

SP: Because as I recall many things have been done for my large body,

i loa ka nawaliwali. Kii 'kula wau i ka laau o ka honua.

whenever afflicted. I would get the herbs of the earth.

Ko'u hana ana i kela mau mea, loa no wau kahi, kahi oolea, a hiki keia la.

By my doing those things, I have had strength to this day.

Ke hana nei wau i ka laau o ka honua, ka mea Ana i houlu ai, oiahoi,

I am using the herbs of the earth, the things He grows, that is,

ka popolo,<sup>1</sup> ka mamaki,<sup>2</sup> ka nehe,<sup>3</sup> (he ti, hana ti) hana ti (ka mea kela no ke  
aha?)  
the popolo, the mamaki, the nehe (nehe used as a tea) a tea (what is that for?)

hooma'ema'e i ke kino (hooma'ema'e ke kino e like me ke ko'oko'olau<sup>4</sup>).

to purify the body (the ko'oko'olau is also used to purify the body).

Ke ko'oko'olau like pu but o ka nehe teita kela ke inu oe. Ke hana nei au

The ko'oko'olau is like the nehe but the latter is a more potent drink, when you  
drink it. I am drinking

i kela mau mea no ko'u nui kino, ka nehe.

the nehe tea for the good of this big body.

CK: A heaha ka laau maikai no ka puuwai, ka ma'i puuwai?

CK: What medicine is good for the heart?

SP: I ke au i hala, oiahoi ka laau o ko'u kuku i walaau mai ai no ka puuwai,

SP: In the old era, that is, the medicine for the heart that my tutu talked about,

oia no keia olena. Kupa oe a mo'a, a o kekahi ano laau o ka olena

it was this olena. You cook it well, and one way to apply the olena

he wa'u oe a pau, a kona wai, oia kau i mea iloko o (ka pepeiao).

is to grate it, finished, its juice, it is used internally (in the ear).

Keia nei aole. Kupa oe a mo'a, a kona wai oia kau e inu ai, a me keia laau

This instance, no. You cook it well, and its juice you drink it, together with this

<sup>1</sup> The black nightshade (Solanum nigrum); <sup>2</sup> small native trees (Pipturus); <sup>3</sup> used for tea; <sup>4</sup> Kokoolau is used as a tonic and a tea.



e olelo ia nei, he noni<sup>1</sup> (noni). Elua ano noni, he noni pehu, a he noni o kaua.

referred to, is noni (noni). There are two kinds of noni, the lumpy type, and the ordinary type.  
Inu oe kela noni pehu, no ka ma'i pehu kela. Pau kela pehu, a inu o kela laau

You drink of that lumpy variety, which is for dropsy. The swelling disappears, and you drink that medicine  
oiahoi no kou...

that is, for your...

CK: Kela ma'i pehu ina pehu kou wawae paha, ina pehu ka wawae, inu oe kela mea a pau

CK: That sickness, dropsy, if the swelling is perhaps in your feet, if the feet are swollen  
(pau). Mamua i na Hawaii ina pehu ka wawae hana ka pahu. He hoailona kela  
you drink all that medicine

(finished). Formerly among the Hawaiians if the feet swole, they would make the  
e make ana ke kanaka. Keia he laau noni pehu, oia<sup>ka</sup> laau, hana oe...) coffin. That was a sign

that the person would soon die. This lumpy variety of noni, so that is the  
medicine, you...

SP: A ina aole ola i ka noni, ai a'e no ia laau, ai a'e no ia laau no ka mea nui ka  
laau,

SP: And if noni does not cure, there are other medicines, there are other medicines  
because there are many medicines,  
nui ka laau.

many medicines.

CK: O ka puuwai, o keia laau olena (maile hohono) maile hohono (maile hohono, inu ki)

CK: For the heart, this herb the olena (maile hohono) maile hohono (maile hohono, used  
as a tea) used  
inu ki. Ehia manawa e inu ai, elima no?

as tea. How many times do you drink, five?

SP: Hana oe a nui a kupa oe a mo'a a hookomo iloko o ka omole, a kau iloko.

SP: You prepare plenty by boiling thoroly and putting it into a bottle, and putting  
it aside.  
Noho oe a ano'e, inu; a noho aku no oe a ano'e, a inu, a hiki ka manawa e pau ai  
kela mea.

When you feel sick, drink it; and when you feel sick again, you drink it until the  
time the illness disappears.  
Inu oe kela mea. Keia brother o mea, o Mahi, ke ole au kuhihewa ke inu nei oia

You drink that thing. This brother, Mahi, if I am not mistaken he is still  
drinking  
i kela mea, ke ole au i kuhihewa (ka maile hohono) ka maile hohono.

that thing, if I am not mistaken (the maile hohono) the maile hohono.

<sup>1</sup>  
A small tree, the Indian mulberry (Morinda citrifolia).



CK: Lohe au o ka ma'i diabetes maikai kela (maile hohono ) maile hohono.

CK: I have heard that (maile hohono ) maile hohono is good for diabetes.  
Mehemeala, he laau maikai kela no na ano ma'i like ole.

Apparently, that herb is good for many other kinds of illnesses.

SP: Nui no na laau, nui no na laau maikai.

SP: There are many medicines, many effective medicines.

CK: Pehea na keiki kane, oki poepoe no oe i na keiki kane? Kau poe keiki kane.

CK: Regarding the boys, have you circumcized your boys? Your sons.

Nau no i oki?

Have you done the cutting?

SP: Aale, kahea oe (kahea oe); hemo ke keiki. Nana oe ua ano mea. Kahea (kahea)

SP: No, you call (you call); the penis comes out. You see that kind of practice.  
kahea, kahea oe (kahea) kahea oe ma ka inoa o ko'u kuku ina hiki iaia ke kokua mai  
call, call (call) you call in the name of my tutu if he might help

ia oe no kekahi o ka'u keiki, "kau moopuna i loa i kekahi haawina e hiki ole

you in behalf of one of my children, "your grandchild who has a condition that  
ke malama i kela mea a hiti kona nui ana." Po ekahi, po elua, po ekolu,  
should not

be continued until he grows into adulthood." First night, second night, third  
uwe mai ka pepe. Ke hele aku oe a ua moku (oia ka?) ae, a peia 'ku ana he keiki.  
night,

the child cries. When you examine, the prepuce is slit (is that so?) yes, and so  
Kahea no wau i ko'u kuku, aia (Owai kou kuku?) o Kekahuna Kuku'e.  
it has been with every boy.

I would appeal to my tutu, there (Who was your tutu?) Kekahuna Kuku'e.

(Pule oe, a kahea kona inoa?) E. Kahea no oe ma kona inoa, "Oiahoi ia ce

(Do you pray and then call in his name?) In his name I would say, "You,

i ko'u kupunakane, ua loa ka'u pepe, kau moopuna. A he mea maikai ia oe

my grandfather indeed, here is my baby, your grandchild. It would be good for you

e oki oe i ka mea a'u e (ka ma'i o kou pepe kane) ka'u pepe, e oki oe

to circumcize my (boy's penis) child, you to circumcize



no ka mea o oe kai ike, owau aole wau ike, a oiai keia moopuna nau keia moopuna."

because you have the skill; for me, I do not know; while this grandchild this is  
your grandchild."  
A pau 'ela no i kau kahea ana, a noho oe, a hookahi la, elua la, ekolu ka la,

And after you have done your petitioning, you wait, one day, two days, the third  
day,  
a hoomaka mai ka pepe e uwe (hemo mai kela ili). Nana 'ku oe ua pehu (ua pehu).

and the child begins to cry (the prepuce has been slit). You notice the penis  
is swollen (swollen)  
Oia pehu no oiala, imi a hemo. Ae, peia ka'u pepe.

It swells up, then subsides. Yes, so with my babies.

CK: Keia kuku ou, he kahuna lapaaou oia.

CK: This tutu of yours, was a medical doctor.

SP: A, oolea kela. (Nawai i a'o mai iaia, na kupuna no?) Ke'e! mai kona mau

SP: And a very strong one. (Who taught him, his progenitors?) Oh! from his

(kupuna no) yeah. No ka mea, ko'u kuku, olelo aku wau ia oe ka moololo,

(progenitors) yes. Because my tutu, I tell you a story,

ko'u kuku hookuku me keia kahuna o Molokai. Hoomaopopo kaua o Molokai olelo ia

my tutu challenged this head kahuna of Molokai. Molokai then, we know, was noted

he pule o'o, (ae, lohe au kela) pule o'o o Molokai. A hookuku 'honei

for powerful praying (yes, I have heard that) the powerful praying of Molokai.

The two kahunas challenged  
keia mau kahuna, oiahoi o Kekahuna Kuku'e ame keia kahuna o Molokai.

one another, that is, Kekahuna Kuku'e and this kahuna of Molokai.

Weiho 'kunei keia kuku o'u he pohaku āla. Ike no oe ka pohaku āla o tahakai

My tutu produced a hard volcanic rock. You know the ala rock from the beach

(ae, ae), a weiho 'ku nei keia elemakule. "Keia pohaku āla, e pule kaua.

(yes, yes) and this old man put it down. "We shall individually pray over this  
rock.

A pule oe, a ina noha, alia keika oe. A i ne nohoi a'u e pule a i naha,

You pray, and if it cracks, then you are powerful. And if I pray and it cracks,

a ka'i ia'u ke ola." Pule kela kahuna o Molokai. Keia pule ana keia pohaku,

life will be mine." This kahuna of Molokai prayed. Upon his praying over this  
stone,



pule a aoie noha. ~~He prayed~~ Keia kuku a'u naha keia pohaku. Pule oia  
 praying, the rock did not crack. This tutu of mine prayed, this rock cracked.  
 a hiki kona mana i haalulu, ai a neke oia i tau uwe, naha keia pohaku.  
 He prayed  
 with all his being, cried and cried, this stone broke into.

CK: Pehea ka puaa, hiki no oia ke pule a make ka puaa?

CK: What about the pig, could he pray a pig to death?

SP: Ka! oia ka oole'a ka pohaku mamua o ka puaa.

SP: Oh! a stone is much more impregnable than a pig.

CK: Lohe au, oleb mai o Paul Elia ia'u, kona kuku, aoie lakou, aoie pepehi ka puaa,

CK: I heard Paul Eli say that his tutu, they never, never killed a pig,  
 pule wale no, make ka puaa.

he only prayed and the pig would die.

SP: Ah, I think, kela kuku o'u make ka puaa, no ka mea ka pohaku oia aku ka oole'a

SP: Ah, I think, that tutu of mine could kill a pig too because the stone, it is  
 more formidable  
 mamua o ka puaa.

than a pig.

CK: Ua lohe no oe na poe kahiko pule maluna o ka mai'a liilii, a ulu keia mai'a?

CK: Have you heard of the ancients who would pray over a banana sapling, and this  
 banana would grow to maturity?

SP: Lohe au kela. Ko'u kuku kela. (Hoike mai oe). Oiahoi, ka mai'a, mamake oe

SP: I have heard about that. My tutu could do it. (You explain). Namely, the  
 banana, <sup>1</sup> you <sup>2</sup> want  
 ka hua, ka nui o ka hua, ae, ko'u tutu helu oia ka mahina, hoaka, hoku,  
 it to fruit, give much fruit, yes, my tutu would count the nights, hoaka, hoku,  
 mahealani<sup>3</sup>, oia ano, a kaloa<sup>4</sup> nohoi a hiki ka manawa e kanu ai ka mai'a,  
 mahealani, and such, and also kaloa until the time to plant the banana,  
 weiho oia kona lole. Weiho oia kona lole a ilikini a hapai ka pohuli,  
 and he would remove his clothes. He would strip to the skin, and carry the sap-  
 ling,  
 pohuli liilii wale no, me ka hana nui e hapai ia

only a small sapling, and with laborious effort - just simulating - carry it  
<sup>1</sup> first new moon; <sup>2</sup> full moon; <sup>3</sup> night after full moon; <sup>4</sup> eight nights later, after full moon



a (komo iloko o ka lua) ae, pela hoi i kanu iaai.

and (put it into a hole) yes, thus was the planting done.

CK: Ka'u mea i lohe ai, keia poe kahuna<sup>1</sup>, pule no lakou maluna o keia pohuli.

CK: What I have heard was these kahunas would pray over this banana sapling.

Iloko o kela hora ulu keia mai'a a nui, a puka na lau nui, puka ka hua,

Within that hour the sapling would grow to maturity; the large leaves would appear, so would the bunch of a pala. (Kela, aole) Pule wale no lakou, pule. Aole oe maopopo kela mea? banana

and it would ripen. (That, no) They would only pray, pray. You don't know about that?

SP: Kela, aale. Peia 'hola ko'u kuku. Hapai a, wahi pohuli uutu wale no,

SP: That, no. Thus would my tutu do. He would bend and lift up a small sapling,

me ke ko'iko'i e hapa ai. (Ina hua mai, nui) Ulu mai, hua mai

simulating tremendous strain in lifting it. (If this tree bore fruit the fruit would be large). The tree would grow and ho (nunui ka ahui) nunui ka ahui, hiti ole o kaua ke hapai, ae. bear fruit,

ho, (a big bunch) a huge bunch that you and I could not lift, yes.

Peia 'hola ka nunui. A ko'u kuhihewa oia mea wale no kau e hana ai,

Big like this. If I am not mistaken that was all you would need to do,

aole me ka pule oe e pule ai, ae. (Pela no.) Hana au i kela mea,

not with your praying, yes. (That was it.) I have done that.

CK: Pela no ke kanu ana ka uwala. Pule no, kanu ke kalo, pule no.

CK: That was the way potato was planted. When they planted taro, they prayed.

SP: Aale pule, aole oi aku ka ihiihi o ka mai'a mamua o ke kalo, o ka uwala.

SP: No praying, as the banana was no more sacred than the taro or potato.

Owau hana au i kela hana. Aale nunui ka'u poe mai'a, liilii,

I have followed that pattern. But my bananas were not large, but small,

but nui ka hua o ko'u mai'a.

but my banana bore fruit abundantly.

CK: Ina pa mai i kekahi oukou i ka pule o ke kahuna, kahuna anaana, heaha ka mea

CK: If one of you were attacked through the praying of a sorcerer, what did

<sup>1</sup> Priest, sorcerer, expert in any profession like navigation, astronomy, etc.



a oukou i hana ai? Na kou kuku no e hooponopono.

you folks do? Your tutu handled that matter.

SP: E, walawala lakou (i kou kuku). Hoomaopopo oe keia wahine o Mary Doe, (ae)

SP: Shucks, they would be destroyed (by your tutu). You remember this woman, Mary  
Doe, (yes)  
aole kela ko kua kuleana e walaau i kekahi poe. But he mea keia a'u

we have no right to talk about other people. But this is something I

e hoike ia oe. Keia wahine a John Doe, o Mary Doe (Mary Doe, kona wahine elua  
will reveal to you. This wife of John Doe, who was Mary Doe (Mary Doe, his  
second wife  
kuku kela no'u o Lucy Doe, wahine elua kela, no Hana) a ua ike au kela.

Lucy Doe being a tutu of mine, that second wife being from Hana) and I know that.

Ua halawai au me kela luahine (kuku kela no'u). Ka pilikia no ma ka aoao

I have met with that woman (that was a tutu of mine). The trouble was on the side  
no John Doe. Kela luahine oluolu kela; he makua pololei maoli kela.

of John Doe. That old lady was very kind; she was truly a mother.

(Keia wahine au i olelo mai oia ka wahine o John Doe). He wahine ai kanaka kela.

(This woman you are mentioning she was the wife of John Doe). That first wife  
was a man killer.

Ina oia pololi, pololi kanaka, na kahuna anaana, a hoouna. Lele no keia po,

Like other sorcerers when she was hungry for man she would dispatch her devils,  
They would fly that night,  
a po no a ao, make (make). Peia aku, peia aku. A he hipa keia.

and the next day, the marked party would be dead (dead). Thus would this go on.  
And there was this sheep.

He hipa keia na Kaniela liilii. Hele 'ku nei keia hipa a pepehi i ka hipa keiki

This sheep was owned by Daniel, Jr. This sheep went and killed a lamb

a John Doe. (Huhu maila keia wahine) a huhu keia wahine. Hele mai keia wahine  
of John Doe. (His wife became angry) and this woman was angry. This woman came

a hoouna i ke keiki, "Hele oe hopu kela hipa." A aia ka olelo o ke keiki,

and directed a boy, "You go and catch that sheep." And this was the response  
of the boy,

"Mahape kua make, mahape kakou make." "Tsia, aole kahuna maneinei

"By and by we die, by and by we die." "Shucks, no kahuna here



ke hiki e pepehi ia ka wahine o Doe. Tii keia keiki; hopu ka hipa;  
 can destroy the wife of John Doe. This boy went to get the sheep; he grabbed  
 hoi mai; pepehi ia a make; kiloi ia iloko o ka pa pipi. A noke keia kanaka  
 the sheep;  
 came home; killed it; and cast it into the corral. This man, the owner, persisted  
 in searching  
 aole hoi mai ka hipa. A hele 'ku nei na keiki a keia kanaka, o Kaniela,  
 but the sheep had not come home. The children of this man, Daniel,  
 hele i ke kula. Ike tu nei oia teia po make iloko o ka pa. Keia mau keiki  
 went into the pastures. They found the sheep dead in the corral. These child-  
 ren  
 hoi 'ku nei. Keia keikimahine walaau i ka papa. Pii mai nei ka papa.  
 returned home. This daughter told the father. This father went up to check.  
 Keia pii ana mai a weiho ana kahi hipa iloko o ka pa. A hele 'ku nei keia  
 kanaka,  
 This going up he noticed the dead sheep in the corral. So this man went,  
 "Pehea oukou i pepehi ka 'u hipa a make iloko o ka pa?" "Aale makou ike,  
 "Why did you folks kill my sheep and leave it in the corral?" "We don't know,  
 akahi 'kula makou ike." (Hoopunipuni mai) hoopunipuni (wahahee) wahahee,  
 we have just learned about it." (Prevaricating) prevaricating (lying) lying,  
 a hoi keia kanaka. Olelo 'ku nei keia poe e hele kii ke hipa e lawe.  
 so this man returned home. These people had told him to go and take the sheep  
 away.  
 Mea 'ku nei o Kaniela, "Aole, make iloko o kou kuleana o oe ke kuleana.  
 Daniel had replied, "No, the sheep died on your premises, therefore it is your  
 problem.  
 Aole make iloko o ko'u kuleana." Hoi keia kanaka. Keia hoi 'ku nei,  
 It did not die on my property." So this man returned. Upon his returning,  
 iho polelei i Kekahuna. Iho ana i Kekahuna olelo mai la o Kekahuna,  
 he went directly to Kekahuna. When Kekahuna arrived, Kekahuna said,  
 "Hele no keia kanaka a ku," oia ka olelo o keia Kekahuna. (Owai keia Kekahuna).  
 "You go there and stand, " that was what Kekahuna said. (Who was this Kekahuna?)  
 ko'u kuku (kou kuku, ae). Olelo mai ana o Kekahuna, "Hoi oe."  
 my tutu (your tutu, yes). Then Kekahuna said, "You go."



Aole walaau mai kela kanaka he mea, mea, mea. "Hoi oe, kii oe ka wawae

That man did not ask why, what, and why. "You go, get a leg of

i kou hipa, oki, a hoi a mawaho o ka lanai, a hana oe paa, kau iluna.

your sheep, cut it, and return and outside the veranda you fasten the leg and  
hang it up.

Kau oe luna ma ka wahi o ka la e loaa ai i kela wawae hipa, a oia ka laau."

You hang it up where the sun can get to that sheep leg, and it is the remedy."

A hoi keia kanaka, hoi ka hipa, i ka wawae o ka hipa, hoi mai, kau mawaho o

So this man went, went to the sheep, got a leg of it, returned, and hung it up  
outside

ka lanai. Po no ao, make (make kela wahine) ae, make (ikeika no ka pule o kau kuku)

the veranda. The next morning, dead (that woman was dead) yes, dead (the prayer  
of your tutu was powerful)

Na kava i olelo ae, ka puaa. Ua oia aku ka paakiki ka pohaku mamua o ka puaa.

And you asked if he could pray a pig to death! The stone is harder than a pig.

(Ina kela ka puaa, auwe, ua walawala kela puaa, aole emo pau. A, a, aole uwe,

(If that had been a pig, goodness, that pig would have tumbled over, in no time  
dead. And no squealing,

aole hanu, moe malie oia. Pono no ao, make. Iho mai nei o Kaniela;

no breathing, it would lie still. Over night, dead. Kaniela came;

iho mai nei o Kaneila e uku, e uku i ka mea keia elemakule i hana ai.

Kaniela came to pay, to pay this old man for what was done.

Hoole 'ku nei keia elemakule. "Aole na'u, aole na'u i pepehi i kela wahine,

This old man refused. "Not I, not I who killed that woman,

nau no i pepehi." Ae, oia no ka olelo o keia elemakule. "Mai olelo mai oe

you killed her." Yes, it was the statement of this old man. "You must not say

na'u i pepehi. Aole. Nau no i pepehi; o oe ka mea i hele mai e ike ia'u.

I killed. No. You killed; you had come to see me.

No kou makemake e haawi ia i kela wahine i poino no ka make o kau hipa.

For you wanted that woman to be destroyed for killing your sheep.

Aole oe olelo mai na'u. Nau no i pepehi i kela wahine."

You must not accuse me. You yourself destroyed that woman."



Maka'u keia kanaka; maka'u keia kanaka. A olelo keia elemakule, "Hoi oe."

This man feared; this man feared. But this old man said, "You go home."

A komo hou he kanaka. Keia kanaka, makemake loa i keia wahine.

Came another man. This man desired very much this certain woman.

Aole no nae he loa manawa iaia e hele e ike i keia wahine. (Owai keia wahine?)

However, he did not have the time to go and see this woman. (Who was this woman?)

He wahine nui keia. Ka inoa o keia wahine o Jane Doe. (He wahine ua aloha

This was a large woman. The name of this woman was Jane Doe. (A woman loved by

keia kanaka) aloha keia kanaka. (Hoipoipo) Maka wale no keia wahine,

this man) loved by this man. (Loved) He had only cast his eyes on this woman,

aloha keia kanaka. Oia hoi, ka olelo paani. Hele 'ku nei keia kanaka;

this man loved her. That is, this is only a playful allusion. This man went;

hele 'ku nei keia kanaka. "Mamake au hana mai oe i kela wahine i wahine na'u."

this man went to the old man. "I want you to do something so that woman will be

"Si'e! Hoi oe, nana oe ka piku pala." Ka piku, ike no oe ka piku (ae, fig).  
my wife."

"Gosh, you go, and you look for ripe fig." The fig, you know the fig (yes, fig).

"Hana oe a piha hookahi kini, a lawe oe a haawi iaia e ai." "A pehea a'u e hana  
ai?"

"You fill a bucket, and you take it and give her for her to eat." "How shall I  
do it?"

"Aale, lawe oe kela kini a haawi iaia, e ai oia i kela piku." Hele keia kanaka,

"No, you take that bucket and give it to her so she can eat those figs." This man  
went,

hana a piha, a lawe 'ela. Kela po hoi mai kela wahine e moe me ia. Nana oe.

filled a full bucket, and took it to her. That night that woman came and slept  
with him.  
You see.

CK: Ikeika no ka pule, ka pule hoalohaloha.

CK: That was a powerful prayer, love-making prayer.

SP: A kela kanaka, kela elemakule, ko'u kuku, oolea kela (oolea), oolea.

SP: That man, that grandfather of mine, that old man, that was powerful (powerful)  
powerful.

CK: I ka po hiki oe ke ike keia akua-lele, e lele ana, keia poe anaana, poe kumimi.

CK: At night you could see these balls of fire flying, sent by these sorcerers, these  
sorcerers.



SP: Kela wahine a John Doe, a na poe pepehi kanaka, kumimi, helu ekahi kela.

SP: That wife of John Doe among man killers, sorcerers, that was number one.

I keia kuku o'u pokole kona mau la (walawala) walawala (loaa pono oia) loaa pono.

But this tutu of mine cut short her days (tumbled over) <sup>got hit</sup> tumbled over (she certainly got hit) certainly got hit.

Na poe pepehi kanaka oia ano, ai hemo, a he laau no ko lakou e loaa ai.

Man killers like her kind, scavengers, there is a way to get at them.

Ua ike au i ka hana ana o ko'u kuku i kela mau mea. Aole au malama no ka mea

I know what my tutu did to these people. I have not practiced it because

aale hiki kakou ke malama i kela mau mea. But o ka laau, oia no ka'u e malama nei,

we cannot observe those things. But herbs, these I am using,

no ka mea o ka laau aole mai a kanaka mai e loaa mai ka laau (mai ke Akua mai no)

because herbs are not from man to be obtained (from God)

mai ke Akua mai no keia mau mea no ka mea hana o ke Akua i ka honua me ka laau

from God are these things because God created the earth and herbs

e ola ai na kauwa malalo nei, no ka mea ua ike o ke Akua aohe kauka

to save the life of his servants down here because God recognized there were no doctors

ame na mea apau e hoola ke kanaka, oia wale no. A oia ke kumu ma na wahi apau

and other means to heal man, only herbs. It was the reason that wherever

ana i hana ai i ka honua me ka laau. But o ka pilikia iwaena no na poe

he created he also created herbs. But the trouble is among the people

ana i hoola ai aohe e maopopo i ka mea ana i hana ai. Lawe 'ela no lakou

he has preserved there has been no effort to know these herbs that he has created.

<sup>They simply go by</sup> i ko lakou kulana. Ai a pilikia loa, oia ka manawa e huli ai a nana iaia.

their own strengths. When they are in real trouble that is the time to seek Him.

CK: Keia manawa ua huli loa ka manaoio o na kanaka i na kauka haole.

CK: This time the faith of men has been put in haole doctors.

SP: Nana oe ku'u hele ana 'ku nei i Honolulu i ka haukapila, Tripler Hospital,

SP: You see my going to Honolulu to the Tripler Hospital,



no ka mea hele au i ke kauka a hiki ka manawa e hoi mai ai. A i ko'u loa ana  
was because I had to be with a doctor until the time I returned. When I sustained  
keia haawina e like pu me keia, hele au i ka haukapila no ka mea  
this affliction like this, I went to the hospital because  
hele au iloko o ka haukapila, aole wau uku. Ku'u kahea wale no i ka office,  
if I go to the hospital I pay nothing. Only my call to the office,  
a hana ia mai ka check a pau everything pau, hele i ka mokulele.  
and a check and everything else would be attended to, and I would catch a plane.  
Ko'u hele ana a loa ia'u keia haole.  
Upon my going I met this haole.

NOTE: Definitions, scientific names of plants and other kinds of living things, explanations, etc. in the footnotes on the foregoing pages were taken from Pukui-Elbert Hawaiian English Dictionary