

CLINTON KANAHELE INTERVIEWING
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AT LAIE, OAHU, HAWAII

Interloper ()

C.KANAHELE: O Kanahale mea me Kaleohano, he kamaaina no ia no Laie,

C.Kanahale: This is Kanahale and Kaleohano, an oldtimer of Laie,

he kupa maoli no Laie. Ua hele mai na kupuna mai Maui mai i Laie nei,

a real native son of Laie. His progenitors came from Maui to Laie,

a maanei no oia i hanau iaai. Oia wale no ke kanaka kahiko loa e ola nei

and here he was born.

He is the oldest man living

iloko paha o ka Ekalesia Moramona ma Hawaii nei, a mawaena o na poe kupa

perhaps of the Mormon Church in Hawaii,

and among the native born

o Laie nei.

of Laie.

CK: Aloha mai kua, ea.

CK: Aloha, you and I.

GK: Aloha mai.

GK: Aloha.

CK: Aloha.

CK: Aloha.

GK: Hauoli keia hui ana.

GK: This is a joyous meeting.

CK: Pehea ke kamaaina?

CK: How is the oldtimer?

GK: Maikai, maikai.

GK: Good, good.

CK: O oe o Kaleohano, owai kou mau makua, maihea mai lakou?

CK: You, Kaleohano, who were your parents, and from where did they come?

GK: Ko'u mau makua mai Maui mai, mai Maui mai. Oia ko ke kupuna, mai Maui mai.

GK: My parents came from Maui, from Maui. That is, my grandparents were from Maui.

CK: O Kaleohano, ka mua?

CK: Kaleohano the first?

GK: O Kaleohano, kona bapekiko iaai e ia Iosepa Kamika.¹ Hiki mua mai oia

GK: Kaleohano who was baptized by Joseph Smith. Joseph Smith, he
o Iokepa Kamika he misiona, umikumahiku makahiki, umikumahiku makahiki.

first came as a missionary, at 17 years of age, 17 years of age.

Aole i ku i loaa kela aina o Laie i kela manawa. Aole kanaka o Laie kela manawa.

The land of Laie had not been acquired at that time. No members lived in Laie
at that time.

CK: Bapekiko ia oia i Wailuku (Wailuku). Nawai i bapekiko iaia? Na Keoki Pukuni-
ahi?

CK: He was baptized at Wailuku (Wailuku, Maui). Who bapetized him? Was it
George Q. Cannon?

GK: Na Keoki Pukuniahia. Hiki mai la oia i kona mau la opiopio, i hoouna ia

GK: By George Q. Cannon. He came when he was still young, when he was first
kona hoouna mua loa ia ana mai.

assigned to come here.

CK: Oia kekahi hoahanau mua loa ma Hawaii nei o ka Ekalesia o Iesu Kristo?

CK: He was one of the first members in Hawaii of the Church of Jesus Christ?

GK: Ae, ae, ko'u kupunakane ma Maui i noho ai. Komo mai, eha, ekolu paha

GK: Yes, yes, when my grandfather was living on Maui. Four or three perhaps
(hoonui aku i kou leo), ekolu, eha paha o lakou, i ka wa i hoouna ia mai
(increase your voice), three, four perhaps of them when

o Iosepa Kamika i kona la opiopio loa, umikumamawalu makahiki wale no,

Joseph Smith was sent here in his youth, only 18 years of age,

a keia na poe hui pu me ko'u kupunakane bapekiko ia.

and these people together with my grandfather were baptized.

¹ Apparently an error. It was George Q. Cannon.

CK: Oia ka? A hele mai lakou i Laie nei, a maneinei oe i hanau iaai (ae).

CK: Was that so? They came to Laie, and here you were born (yes).

Ka makahiki hea?

What year?

GK: Ka makahiki umikumawalu kanawalu-kumakolu.

GK: The year 1883.

CK: Nolaila, ehia makahiki ou?

CK: Therefore, how old are you?

GK: O ko'u makahiki o keia manawa ke hele nei au i ke kanawalu.

GK: My age at this time, I am in the eighties.

CK: Kanawalu (kanawalu). Kou wa kamalii heaha ke ano o keia aina o Laie nei?

CK: Eighties (eighties). When you were a boy how was Laie like then?

GK: Kula panao, kula hanai holoholona, hanai pipi.

GK: Barren, ranch land for animals, for raising cattle.

CK: Aole kumulaau a kakou ke ike nei keia manawa?

CK: No trees like those we see here now?

GK: Aole kumulaau; kula ka aina, hanai holoholona, hanai ka pipi (panao ka aina).

GK: No trees; just open country. for raising animals, raising cattle (the land was barren).

Panao ka aina, panao ka aina. Ka wa i hoouna ia o Iosepa Kamika

The land was barren, land was barren. When Joseph Smith was sent here

ai i kona mau la opiopio, kona hiki mua ana mai, a ike oia i ke aina, kula panao.

in his days of youth, when he first arrived, he saw this land, a barren range.

Aole hale misiona o ia manawa. Noho me na poe kahiko o ka aina o Laie,

There was no mission home at that time. Stayed with the natives of the land of Laie,

a malama ia aku, a ua hookipa ia.

who took care of him and entertained him.

CK: Owai o na ohana kahiko loa o keia aina o Laie?

CK: Who were some of the very old, native families of Laie?

GK: O na poe kahiko loa o ko'u kupunakane, (owai kela?) o Kaleohano, a

GK: Among the very old people were my grandfather (who was that?), Kaleohano, and
 o (Kekuku ma) Kekuku, na kupuna o Kekuku, o na kupuna o Kekuku (Apuakehau),
 (the Kekuku's) Kekuku's, the grandfolks of Kekuku, the grandfolks of Kekuku
 (or Apuakehau),
 Apuakehau, (a o keia ohana o Kawika ma) Kawika, Kawika Kamauoha
 Apuakehau, (and the family of David and folks) David, David Kamauoha
 a ko lakou poe kupuna. No Laie wale no (o Kahawaii ma), a o Kahawaii,
 and their grandfolks. All natives of Laie (Kahawaii family), Kahawaii,
 o Kahawaii, no Laie no Laie o lakou apau. Ea, maikai maoli o keia.

Kahawaii, they were all natives of Laie. Say, this recording ^{experience} is very
 pleasing.

CK: Ma Laie nei ihea lakou, ihea na kanaka i noho ai ma Laie nei? Mauka o Waieli?

CK: Here in Laie where did the inhabitants of Laie live then? Mauka at Waieli?

GK: O mauka o Waieli. Aole kukulu ia i, aole i kukulu ia kekahi kulanakauhale
 i kai.

GK: Up at Waieli. The town of Laie had not been established down here.

Ai iuka, ai iuka, aina mahi laiki, aina mahi kalo. Ka poe hale pau loa

It was up, up, next to the rice lands and taro lands. All the homes

ai i iuka. Aole loa kela aina, kula hanai pipi wale no kela.

were up there. The homes were not on this land down here, for it was a cattle
 ranch.

CK: Maihea ka wai i loa ai (ka wai) no ka loi kalo? He wai puna no?

CK: From where did come (the water) the water for the taro patches? From springs?

GK: He wai puna, wai puna. Ka wa i hoi mai o Woolley, Samuel E. Woolley,

GK: It was spring water, spring water. When Samuel E. Woolley came

nana i kemo na lua wai, nui ka lua wai. Nana i ka aina, nui ka aina

he had wells, many wells, drilled. Surveying the country, he recognized much
 land

hiki ke kanu i ke ko, ai iaia.

that could be planted to sugar cane, he did.

CK: O ke kahi poe noho ma Poohaili?

CK: Did some people live at Poohaili?

GK: Poohaili kekahi poe, Poohaili kahi o ka manako me kili iuka o Poohaili.¹

GK: Some people were at Poohaili, Poohaili where the mangoes and the kili grow up at Poohaili.

CK: Maleila kanu ia ke kalo?

CK: Was taro planted there?

GK: Kanu ia ke kalo.

GK: Taro was planted there.

CK: Maihea mai ka wai? (Mai ke kahawai mai no) He kahawai liilii no.²

CK: From where did the water come? (From the stream). It was a little stream.

Mamua kahe mau ana kela kahawai?

Formerly, did that stream flow constantly?

GK: Wai kahe mau, kahe mau, aole i, aole loa i ka aina kanu kalo i kai

GK: The stream flowed constantly, flowed constantly, but not attaining the volume of the water supplying the taro patches i ke kaona maoli e noho nei o keia manawa. A maikai maoli.

in the very area now occupied by the town. This dialogue is good.

CK: I ka wa i hele mai o Woolley kanu i ke ko? (Iaia, kanu i ke ko)

CK: When Samuel E. Woolley came sugar cane was planted? (Cane was grown with his management) A mahea i wili ia ai i ke ko?

Where was the cane milled?

GK: Hoouna ia i ka mea, i ka . . (He hale-wili no o Laie?) he hale-wili no ,

GK: It was taken to, to . . (the mill at Laie?) the mill at,

he hale-wili no o Laie.

the mill at Laie.

CK: Ihea ka hale-wili?

CK: Where was the mill located?

¹ Kili used to grow at Poohaili. It is a large shrub bearing yellow fruit, the size of a mango. ² Today that stream flows only when there is plenty of rain.

GK: Aohe i kai, ai iuka (kokoke ia Waieli?) ae, kokoke ia Waieli¹ (maleila) a
maleila.

GK: Not below but up (near Waieli?) yes, close to Waieli (there) over there.

No ka uuku kela halewili, nui ka aina a Woolley i kanu ai i ke ko,

Because the mill was small, and the extensive area planted to cane by Woolley,

ho'iho'i ia ka wili ilalo o Kahuku. Pau, wawahi ia kela halewili,

the milling was transferred to Kahuku. Abandoned, the mill was dismantled,

pau ka wawahi, pau.

all dismantled, abandoned.

CK: Pehea i ne'e mai o na kanaka malalo nei o Laie, keia wahi palahalaha o Laie?

CK: Why did the inhabitants in Laie move down here on this flat area of Laie?

Na ka hui mahiko i haawi aku ia lakou ka aina?

Did the sugar plantation give them the land?

GK: Na Woolley i haawi ai ia lakou ka aina, na pa hale. Kahea ia na hoahanau

GK: It was Woolley who gave them the land, the house lots. Members of the Church
were called
mai Hawaii, Maui, Kauai e hoi mai i ka aina, e hoopiha ka aina o Laie,

from Hawaii, Maui, Kauai to gather on this land, to fill up the land of Laie,

aina houluulu.

the gathering place.

CK: O Kekauoha ma mai Kauai mai, o lakou kekahi i kahe ia?

CK: The Kekauoha's were from Kauai, and were they called to come?

GK: Lakou kekahi, ko lakou kupuna. Hanau ia lakou i Laie, aka na kupuna

GK: They, too, their forbears. The Kekauoha's now in Laie were born here, but their
grandfolks
mai Kauai mai (Koloa), mai Koloa, Koloa. (Pehea o Makahanohano ma?)

came from Kauai (Koloa, Kauai) from Koloa, Koloa. (What about the Makahanohano
family?)

Makahanohano, ma? (Mai Kauai mai) mai Kauai mai lakou. (Musical interlude)

The Makahanohano's? (Were from Kauai) they came from Kauai. (Musical interlude).

¹Waieli is the name of the place where the present sewage plant is located.

GK: Nui ke kalo (nui ka ai o kela manawa), nui ka ai, nui ka ai o kela manawa.

GK: Plenty of taro (plenty of taro at that time), plenty of taro, plenty of taro
at that time.
Kahea o Woolley e hele e mahi, mai hookuu i keia mau aina ulu i ka nahелеhele.
Woolley would encourage the people to farm, not to allow these lands to go to
weeds.
"Eia ka wai, nui ka wai, kanu, kanu i ka ai, kanu i ke kalo."

"Here is the water, plenty of water, plant, plant taro, plant taro."

GK: Pehea keia kanaka o Samuel E. Woolley? He kanaka oluolu oia, malama oia

GK: What kind of man was Samuel E. Woolley? Was he a kind man, did he look after
i na Hawaii, na hoahanau? (Ae)
the Hawaiians, the members? (Yes)

GK: I ka olelo Hawaii . . . (poweko ka olelo) poweko ka olelo.

GK: In speaking the Hawaiian language (his speech was fluent) he was fluent in speech.

GK: Ma ka ha'iolelo (ma ka ha'iolelo) like oia me Frank, kona keiki.

GK: In preaching (in preaching) he was like Frank, his son.

GK: A oia, pololei, like me Frank. Ka makuakane e like me Frank. O Ralph Woolley

GK: That was so, true, he was like Frank. The father was like Frank. Ralph Woolley
ano haole no ka leo. He leo haole, puka no ka huaolelo. Kela puka no ka
huaolelo,
sounded like a haole. His voice was haole, but the diction was good.
aale like pu me kahi keiki (me Frank) poweko (poweko) pololei. Maikai maoli keia.
In delivery, orating,

he was not like his younger sibling (like Frank) who was very fluent (fluent)
true. This is good; I am enjoying this.

GK: Ina hoolohe kakou ia Frank e ha'iolelo ana ma ka halawai o kakou, auwe,

GK: If we listened to Frank preaching in our meetings, auwe,
nenea ka pepeiao ke lohe aku (nenea, nenea ka pepeiao ke hoolohe, pololei kela;
how fascinating to the ear to listen (how dynamic was he to listen to, that
is true;
nenea ka pepeiao ke hoolohe aku). Lohe au inehinei mai William I. Kanakanui mai
how impressive to listen to). Yesterday I heard from William I. Kanakanui

pili ana no Samuel E. Woolley ina hele oia i Hauula a ina hiamoe ana o na keiki
 about Samuel E. Woolley if he went to Hauula and if he found the boys and girls
 iloko o ka mala ko, aole oia nuku aku. Olelo oia, "He poe keiki wale no keia.
 sleeping
 in the cane field, he wouldn't scold them. He would say, "These are only child-
 ren.
 Hookuu ia lakou no ka mea ua wela (ua wela)!" Olelo mai o Kanakanui
 Leave them alone because it is hot (it is hot)." Kanakanui said
 oluolu no kela haole (ae, oluolu, pololei). Ma ka walaau, maikai,
 that haole was kind (yes, kind, correct). His Hawaiian was good,
 poweko i ka olelo Hawaii. Puka maikai ka olelo Hawaii (puka maikai),
 was fluent. His Hawaiian was good (was good),
 meheala, Hawaii maoli (Hawaii maoli, Hawaii maoli, leo Hawaii, leo Hawaii,
 as if he were a native Hawaiian (real Hawaiian, real Hawaiian, Hawaiian in voice,
 Hawaiian in speech,
 aloha no.) Mahea i halawai o na kanaka o ia wa?
 how nostalgic.) Where did the people meet at that time?

GK: A oia manawa aole i ku keia luakini. Kahi i ku nei ka halelao o keia manawa,

GK: The chapel now was not existing then. The chapel then stood where the temple is at this time,
 he luakini maleila. Malaila ka olelo o Iahova. Hoi mai o Woolley
 there was the chapel. There was preached the word of Jehovah. When Woolley came
 nana no ka hale ma'u, hale ma'u nui, a ilaila na hoahanau i pule ai,
 he built a thatched house, a very large thatched building, and there the saints
 worshipped,
 (i halawai ai) i halawai mau ai.
 (met) met often.

GK: Mahope aku kukulu ia e hale-pili, hale papa maoli (papa maoli) ma ka wahi

GK: Afterwards was erected a frame building, a real frame building (a real frame
 building) where
 e ku nei ka halelao (e ku nei ka halelao).
 the temple now stands (where the temple now stands).

GK: Ma kahi o keia hale, ku ka hale, ewalu, eono haneli, piha, ke piha ewalu haneli.

GK: Where the temple now is, stood this building with a capacity of from 600 to 800.

A ma ka wahi e ku nei keia halelaa maluna o kela kahua, ku ka luakini.

Where now stands the temple on that knoll stood the chapel.

CK: I ka manawa i hoolaa ia i keia kahua o ka halelaa, ineinei no oe i Laie nei?

CK: At the time the temple site was dedicated were you here in Laie then?

(ae, i Laie nei). Maopopo oe ka moololo pili ana ka hoolaa ana i ke kahua

(yes, at Laie then). Do you know the incidents relating to the dedication of the site

i ka halelaa? (A paa kena mau moololo iloko ou). Owai ka mea i hele mai

for the temple? (The story of those incidents are in me). Who came here

e hoolaa ai i kela kahua?

to dedicate that site?

GK: O Iosepa Kamika. Kona mau la hope keia. . . (Hele mai oia) hele mai oia.

GK: Joseph F. Smith. Those were his last days . . (When he came) when he came.

Kukuhi no paha ka Uhane (hoounui oe i kou leo); kukuhi no ka Uhane no ka mea

The Spirit directed him perhaps (increase your voice); the Spirit directed because

hoouna ia mai oia. Aole ku ka halelaa. Misiona wale no oia.

he was guided here. The temple was not in existence then. He had been a missionary only.

CK: Nui na manawa i hele mai oia e noho ma Laie.

CK: He came to stay in Laie many times.

GK: Nui, nui na manawa. (Aloha maoli no kela kanaka o ka poe Hawaii.)

GK: Many, many times. (That man really loved the Hawaiians.)

Aloha oia i ka poe Hawaii, na makuahine, na makuakane, aloha oia (oluolu)

He loved the Hawaiian people, the mothers, the fathers, he loved (he was kind)

oluolu, oluolu. Polopeka, polopeka ka huaolelo Hawaii; puka pono ka huaolelo Hawaii.

kind, kind. He was a "professor, professor" in the Hawaiian language; his Hawaiian was excellent.

CK: Loihi no kona noho ana mawaena o na Hawaii (loihi loa no kona noho ana).

CK: He lived a long time among the Hawaiians (long was his stay among them).

Oe, kekahi i hele ai a noho iloko i Loko Paakai, kou ohana?

You, your family were among those who went to live in Salt Lake City?

GK: A, ko'u ohana, ko'u kupunakane, ko'u Mama, ko'u Papa, owau hookahi

GK: Ah, my family, my grandfather, my mother, my father, I was the only one
 ka lakou i lawe ai. Ka wa i hoolaa ia o kela halelao . . . (1893) 1893
 that they took. The time the temple (in Salt Lake City) was dedicated (1893)
 (ileila oukou?) ileila makou. Kahea mai o Iosepa Kamika kona mau la opiopio
 (were you folks there?) we were there. While a young man Joseph F. Smith called
 i ko'u kuku, kekahi poe lunakahiko o Laie ia manawa. Nana ka hoolilo ana,
 my grandfather, some other elders of Laie at that time. He assumed the costs,
 na ka Ekalesia ka uku-moku (a hiki, a hiki i Loko Paakai) i Loko Paakai.
 the Church paying the steamer fare (until, until Salt Lake City) to Salt Lake City.

CK: A hoi mai, na lakou i uku ka uku-moku e hoi mai (hoi mai). Owai na ohana

CK: On your return, they paid the steamer fare for the return (the return). What
 i ne'e aku i Loko Paakai? families
 did move to Salt Lake City?

GK: O, ke poina nei, nui (Kekuku ma) Kekuku ma, Kekuku, (Kekauoha ma) Kekauoha,

GK: O, I am forgetting, many (Kekuku's) Kekuku's, Kekuku, (Kekauoha 's) Kekauoha,
 o, nui, nui, nui, o Keau, Maunahina, (John Broad) Apuakehau, o John Broad,
 oh, many, many, many, O Keau, Maunahina, (John Broad) Apuakehau, John Broad,
 Johnnie Broad (kela ohana o Broad) kela ohana o Broad . . . nui kekahi mau ohana
 Johnnie Broad (the Broad family), the Broad family . . . many other families
 (Ua poina, ua poina. A o Lua ma) Lua, ae, Lua ma, ae, Lua. There are some
 (You have forgotten, forgotten. The Lua's) Lua, yes, the Lua's, yes, Lua.
 more yet. Na lunakahiko o ia manawa. Ka wa i ho'e mai o Iosepa Kamika
 more yet. The elders of that time. When Joseph F. Smith came
 i kona mau la opiopio, kona mau la opiopio ua o'o keia poe. Me oia i pili ai,
 in his younger days, in his younger days these people were mature. They were
 a noho me lakou, a kokua ia lakou, kona mau la opiopio. close associates,
 and he stayed with them, helped them, in his younger days.

CK: Ka manawa i hana ia i keia halelao ineinei no oe? O oe kekahi limahana i . .

CK: When the temple was under construction were you here then? Were you one of the employees . .
(i hana ia kela hale? Aole) O Hamana.

(that put up that building? No) Hamana(older brother).

GK: E, O lakou na limahana (kou keikuana), ko'u poe keikuana (lakou . .), kahea ia lakou.

GK: Yes, they were the employees (your older sibling) my older siblings (they . .) they were called.

CK: Hoomaopopo 'ela oe ka moololo o ka halelao o ka wa i hana ia, a hapalua paha

CK: Do you recall that incident relating to the building of the temple, when they were perhaps halfway
ka paa i ka hale, aole papa, aole hiki ke loa ka papa mai Honolulu mai

in the construction of that building, there was no lumber, the lumber not being available in Honolulu

(ae, yeah, yeah) no ka mea e kaua ana i kela manawa (he kaua he kaua ana

(yes, yes, yes) because a war was going on at that time (America was at

o Amelika). Hele ka papa i ka aina o Europe (Europe). Nele loa o Hawaii

war)? Lumber was going to Europe (Europe). Hawaii was seriously lacking

i ka papa (nele, nele i ka papa.) A lohe oe i kela moololo i ka pule ana

in lumber (was short, short of lumber). Did you ever hear of that incident with reference

o Ralph Woolley ia ke Akua e noi ia ke Akua e haawi mai i papa?

to Ralph Woolley's praying to God and asking God to provide lumber?

GK: Pololei kena mau moololo. Noi o Ralph Woolley i na luna iloko o ka Ekalesia

GK: Those reports were true. Ralph Woolley asked the elders of the Church

hookahi wale no alahale ia kakou e hui kakou, lokahi, noi ke Akua

to unite, for that was the only way out, being united, asking God

e wehi ia mai ka puka e loa ai ka papa e ku ai o keia hale (a pehea maila?).

to open the way by which might be obtained the lumber to complete that building (what happened?).

Ae, ae, na luna apau.

Yes, all the elders agreed.

CK: Pehea i loa ai i ka papa? (a, e?) Pehea i loa ai i ka papa? Pehea,

CK: How was the lumber obtained? (what?) How was the lumber obtained? How,

maopopo oe i ka moolelo? (Aole au i maopopo loa i na mea o ia mau manawa.)

do you remember that incident? (I don't remember too well the particulars in those times.)
Maopopo oe ka manawa i ili ai kela moku¹? (Oh, yeah, ma . . .) Hoike mai oe.

Do you remember the time that steamer went aground? (Oh, yes, at . . .) You tell.

(Yea, yea, ili kela moku i . . .) Mokuauia, (Mokuauia, piha me ka papa, piha.

(Yes, yes, the steamer grounded at . . .) Mokuauia (Mokuauia, loaded with lumber, loaded.

Paa; kii ana makou e huki) Aole hiki. (Aole hiki.) Paa. (Ua lawe ia mai i ke kai

Grounded; we attempted to pull it off) Couldn't. (Couldn't) Stuck. The sea had pushed it

a ili iluna o ka pae ili. Ua paa loa. Ka moku, ka papa, na mea pau loa,

and it was grounded on the reef. Really stuck. The steamer, the lumber, the whole thing,

weiho maleila. A oia ka papa i kukulu ia kela halelaa. Pololei, pololei,

rested there. And that was the lumber used to complete that temple. True, true,

mahalo wau i kou kamailio ana kela. Pololei kela.) Hoike kela ia kakou,

I thank you for bringing this up. That is correct.) That is evidence

lohe o ke Akua i ka pule (lohe) o na hoano. Hoolohe o ke Akua.

that God hears the prayers (hears) of the saints. God hears.

(Hoike kela ia kakou, lohe o ke Akua ka pule o na poe hoano. Ea, pololei kela.)

(That is evidence that God hears the prayers of the saints. Yes, that is true.)

Kekahi hoailona nui kela (aole kela hoailona liilii). Ili kela moku.

That was a great sign (that was no small sign). The steamer went aground.

Olelo mai a ua lohe au mai ka wahine o Ralph E. Woolley, o Romania, ha'i mai oia

I heard Romania, the widow of Ralph E. Woolley, she said

elua la mahope o ka pule ana o kona kane iloko o kela hale "I Hemolele"²

two days after her husband had supplicated the Lord in that chapel "I Hemolele"

ili kela moku mawaena o Mokuauia (mawaena) ame Kahuku, a kii lakou i ka papa.

that steamer went aground between (between) Mokuauia and Kahuku, and they retrieved the lumber

¹ Romania Woolley, widow of Ralph E. Woolley, at the dedication of the Ralph E. Woolley library at the Church College of Hawaii, gave a detailed account of the story recited above.

² "I Hemolele" was the name given to the old chapel at Laie.

Haawi wale ke kapena ia lakou ka papa. A mama aku keia moku (pololei)

The captain simply gave away the lumber to them. This ship lightened up (true)

a puka ka moku, lana ka moku, a hele ka moku, a hoi i Honolulu, aole loa

and the ship escaped and the ship floated and backed off and went to Honolulu

i kekahi pilikia o ka moku (aole loa). A lawa ka papa (a lawa ka papa, pololei) ^{without sustaining}

any damage to the ship (not at all). There was ample lumber (ample lumber, true)

a hiki i ka pau ana o ka halelao (pololei kela mau moololo). Ku ka paila o ka

to last until the temple was completed (those incidents are true). There were ^{papa.}

I ka manawa i hoolao ia ka halelao ileila no oe? (Ae, ileila au . .) ^{piles of lumber.}

At the time the temple was dedicated were you there? (Yes, I was there . .)

Owai ka mea i hele mai e hoolao i ka halelao?

Who came here to dedicate the temple?

GK: O ka pelikikena o Iosepa Kamika (aole paha, ua make o Iosepa Kamika).

GK: Pres. Joseph F. Smith (likely not, for Joseph F. Smith was dead).

O, yea, ua make o Iosepa Kamika, ke poina nei. (President Grant).

Oh, yes, Joseph F. Smith was dead, I am forgetting. (President Heber J. Grant)

Oia, o President Grant. Ua make o Iosepa.

That was so, President Grant. Joseph F. Smith had already died.

GK: Olelo mai o Pres. Grant iloko o kana pule iloko o kana pule mahalo ana o Grant

GK: In Pres. Grant's dedicatorial prayer Pres. Grant thanks

ia ke Akua no kela hihio Ana i hoike iaai ia William Cluff i ka makahiki

God for the vision He manifested to William Cluff in the year

unikumawalu-kanaono-kumalima. Hele mai o Cluff e huli i wahi aina

1865.

William Cluff had come to look for land

i akoakoa ia na hoahanau no ka mea ua lele mai lakou mai Lanai mai (a oia).

on which the saints might gather because they had been thrown out of Lanai (that ^{is so}).

Hiki mai maneinei. Hele mai keia misiona, William Cluff, i ka wahi e ku nei

He came here. This missionary, William Cluff, came to the place

ko kakou hale pule keia manawa. Maleila oia. I kona hoomaka ana e pule
 where now stands the Laie Ward chapel. He was there. When he began to pray
 ike oia ia Brigham Young e hele mai ana. A hui laua me Brigham Young.
 he saw Brigham Young coming toward him. He and Brigham Young met.
 Ua lohe oe i kela moololo? (Lohe au kela. Pololei kela.) A hoike o Brigham
 Young:
 Have you heard this story? (I heard that. That is true.) Brigham Young said:
 "Maneinei e kukulu ia ka halelao o ke Akua ma keia aina." A i ka manawa
 "Here on this land a temple to God will be erected." When
 i hiki mai o Kioki Pukuniahia (Kioki Pukuniahia) i ka Jubilee i 1900, (pololei)
 George Q. Cannon came (George Q. Cannon) to the Jubilee celebration in 1900
 (correct)
 olelo mai o Kioki Pukuniahia, "Aole loihi ana e kukulu ia ana o ka hale o ke Akua
 George Q. Cannon said, "It won't be long when a temple to God will be built
 ma Hawaii"(Ae, ae). Maopopo oe i kela moololo? (Pololei kela moololo;
 in Hawaii." (Yes, yes). Do you remember that incident? (That story is true;
 pololei kela mau moololo.) Poe kaula lakou (poe kaula), poe aloha ia ke Akua,
 those incidents were true.) They were prophets (prophets), men who loved God,
 kupaa (kupaa, paa i ka mana o ka oihaanakahuna). Ai no kela mana ia kaua i keia
 manawa
 who were faithful (faithful and possessed the power of the priesthood). That
 power is with you and me today
 (aia kaua kela mana.) Ai ma ka honua nei (ai ma ka honua nei. Pololei, aia
 (that power is with you and me). It is on the earth (it is on the earth. True,
 a kaua kela. Malama i kana mau kauoha ame kana mau kanawai. Hauoli maoli
 you and I have it. We must observe the covenants and his commandments.
 ko kaua hui ana.)

This meeting of ours is certainly a joyous occasion).

Kou wa liilii ihea oe i hele ai ke kula?

When you were small where did you go to school?

GK: A ia manawa aole kula aupuni ia manawa, kula wale no o ka Ekalesia.

GK: At that time there was no public school, only a Church school.

(Nawai i a'o ia oukou ke kakau ana, ka heluhelu ana?) Na ke kumu no o ka Ekalesia,

(Who taught you children writing and reading?) Teachers of the Church.

CK: Ke kula no ka Ekalesia (ke kula no ka Ekalesia). Kula mamua, mamua ka hookomo

CK: The school belonged to the Church (the school belonged to the Church).

ia ana i ke kula aupuni, ua ku ana ke kula o ka Ekalesia. Owau ke kumupoo mua
establishment of the government school, that Church plant was still here.

i hele mai ia Laie, ka manawa i hoopau ia ke kula o ka Ekalesia (ke hoomaopopo ana)
I was the first principal
employed by the government to come to Laie when the Church's school was closed

Owau ka mea i hooana ia mai i Laie nei. A hiki o keia manawa, ke noho nei au i
(I am recalling)
Laie

I was assigned to Laie. From that time I have been residing in Laie

(wonderful). Aloha loa wau i keia aina (aloha). Aole hiki ke haalele keia aina.

(wonderful). I love this land (aloha). I cannot leave this land.

GK: Keia aina aloha wau, aloha kuu aina hanau.

GK: I love this land, I love my birthplace.

CK: Maluhia no ka noho ana i kela wa (a, maluhia, maluhia). Hiki mai na la nui

CK: Living here was tranquil in those times (tranquil, tranquil). When the holidays
came
(hiki mai na la nui) nui ka puua (nui), alala wale ka puua ma'o a ma'o

(when the holidays came) there was plenty of pigs (plenty) pigs squealing here
and yonder
(o pololei kela). Nui ke kalo (nui ke kalo), nui ka ai (nui ka ai).

(that is true). Plenty of taro (plenty of taro), plenty of poi, (Plenty of poi).

Pehea ka i'a o ke kai i kela manawa (i'a o ke kai. Ku ke akule¹, ku ke akule

What about fish in the sea at that time (plenty of fish. Akule schools, akule
schools would come in
oia manawa...) Keia manawa ano make ke kai (make ke kai) no keaha la (no keaha la

that time . .) This time the sea is somewhat dead (the sea is dead) why (why

i make ke kai?) No ka puuwai o na kanaka keia manawa ua hele a paakiki (pololei).

is the sea dead?) Because the hearts of the people these times have hardened (true)

Manao wale no lakou i ke kala (ea, a maluna o ke kala ko lakou mau noonoo.

They think only of money (yes, their thoughts are principally on the dollar.

¹Scad fish

Ea, ku ke akule. Nui ka i'a, nui ka i'a, nui ka i'a.) O Hamana, kou keikuana

Yes, akule schools would come in. Plenty of fish, plenty of fish, plenty of fish)
 (Hamana) oia ke kanaka lawaia kaulana o Laie (kaulana o Laie).
 Hamana, your older brother,

(Hamana) he was the famous fisherman of Laie (famous of Laie).

Kekahi keikuana o Logana (ae, ae, o laua na poo lawaia. Aloha no ka aina, ae ..)

Another older brother was Logan (yes, yes, the two were head fishermen.

What nostalgia for Laie, yes)

CK: Inehinei, olelo mai o Kanakanui ia'u (ae, inehinei) kona makuakane he kanaka
 lawaia.

CK: Yesterday, Kanakanui told me (yes, yesterday) his father was a fisherman.

Lawaia wale no keia wahi o Laie, Laie-maloo. Nui ka i'a (nui ka i'a),

He fished in these waters of Laie and Laie-maloo. Plenty of fish (plenty of fish),

nui hewahewa ka i'a (pololei kela, pololei. Kona makuakane he kanaka lawaia,

fish galore (that is true, true. His father was a fisherman,

he kanaka lawaia.)

was a fisherman.)

Pehea maopopo 'ela oe i kekahi mau olelo noeau o kakou o Hawaii?

Do you still remember some of our Hawaiian wise sayings?

GK: Poina (ua poina) poina, poina.

GK: Forgotten (forgotten) forgotten, forgotten.

CK: Pehea ka oli ana? (ke oli ana?) Ke hoomaopopo nei oe i ka oli ana,

CK: What about a chant? (a chant?) You know how to chant,

a oli paha oe a paa kou oli iloko nei.

you may chant so your chant will be recorded here.

GK: Sings a Hawaiian song.

GK: Sings a Hawaiian song.

CK: He himeni kela (he himeni kela). He mele kela. Ae, eleu no, paa no oe

CK: That is a song (that is a song). That is a song. Yes, you are talented, you
 remember

i ka mele o kakou (auwe hoi).

our songs (Oh, my!)

GK: Chants.

GK: Chants.

CK: Maikai kela. (Ua pau) Heaha ka manao o kela oli? (Hea? ke mele no Hiiaka¹)

CK: That is good. (That is all) What does that chant say? (What? this chant is about Hiiaka.)
no Hiiaka. (Oia ka manao o kela mele). Nawai ia a'o aku ia oe i keia mau mele?

about Hiiaka. (So that is what the chant is about). Who taught you this chant?

Nau no i imi ai (aole, ua ike pono o Moke Nakuaau?) Aole au i ike ia Nakuaau.

Did you yourself learn it (no, did you ever know Moses Nakuaau?) I never knew Nakuaau.

GK: He mea hoopaa moolelo oia, a nana i haawi mai i keia wahi apana pepa.

GK: He was a story teller, and he gave me a written copy.

"A pehea ka leo o keia mea?" A nana i haawi mai i ka leo. Oia ka leo,

"What is the voice for this chant?" And he gave me the voice. That is the voice,
oia ka leo. ^{no} Aole he nui.

that is the voice. He did not share too much.

CK: Pela i ike ai o Frank Woolley i ka oli. Nawai i a'o ai ia Frank Woolley i ka oli?

CK: Thus did Frank Woolley learn to chant. Who taught Frank Woolley how to chant?

GK: Nawai, e, na wai? Ike ke oli, ike ke oli, ike ke oli.

GK: Who I wonder? Knew how to chant, knew how to chant, knew how to chant.

CK: Ike oia na olelo wahapaa o kakou.

CK: He also knew our play or josh language.

GK: Ike, a oia wale no, oia wale no ke keiki pili mau me na keiki Hawaii.

GK: He knew, only he, for he was the only haole youth that was always with Hawaiian youths.

Ralph Woolley, aohe oia (e pili), aohe pili mau. A o Frank pili mau oia.

Ralph Woolley, he was not always (intimate) intimate with them. Frank, he was always intimate.

Oia kona mea ike i ke olelo Hawaii. Polopeka i ka olelo Hawaii iaia.

That is how he learned Hawaiian. He was a "professor" of the Hawaiian language.

¹ Was the sister of the goddess Pele

CK: Ina walaau mai, meheala Hawaii maoli (Hawaii maoli, Hawaii maoli).

CK: If he talked he sounded as if he were a native Hawaiian (native Hawaiian, native Hawaiian.)

Hiki ke walaau ma na ano walaau like ole (na ano walaau like ole).

He could converse in different modes (in different styles).

Paani no, wahapaa no.

He could josh, he could banter.

CK: Paani, i ka wahapaa oe, oia mau mea. Ono. Aloha loa. Pili mau.

CK: He could josh, he could banter, using such patterns. How sweet. I love him a great deal. We were always together.

Hele auau kai. O Ralph Woolley, aole like me Frank. Oia no ke keiki i hoouna ia

We would swim in the sea together. Ralph Woolley, he was not like Frank.

He was the son who was sent

o kona Mama i ke kula nui.

by his mother to attend college.

CK: Kahi kanaka maikai kela o Ralph Woolley. Lilo oia i pelikikena o ka halelaa,

CK: That man, Ralph Woolley, was a fine man. When he became the president of the temple,

owai kana mau hoakuka i kii ai? He mau kanaka (mau kanaka). Akahi no

whom did he select as counselors? Two Hawaiians (two Hawaiians). The first time

i loa he mau kanaka hoakuka, o maua me Wallace Forsythe. Maua na keiki Hawaii

the counselors were natives, I and Wallace Forsythe. We were native Hawaiians

(na keiki Hawaii) i lilo ai (maikai, maikai) i hoakuka no ka pelikikena

(native Hawaiians) that became (good, good) counselors to the president

(pololei kela) a hoouna ia maua i Loko Paakai, a malalo o ka lima o ka

(that is true) and we were sent to Salt Lake City, and under the hands of

pelikikena o ka Ekalesia loa ia maua i keia mana sila (mana sila).

the president of the Church we were given the sealing power (sealing power).

Akahi no i loa o ka Hawaii. Ia Ralph Woolley, hookiekie ia o na Hawaii.

That was the first time such power had ever been given to Hawaiians. Through Ralph Woolley, Hawaiians were recognized.

Kela kanaka o Ralph Woolley hilina'i loa oia i ka Hawaii, aloha maoli oia.

That man, Ralph Woolley, had great faith in the Hawaiians, and ^{he} really loved them.

(Aloha). Ina pilikia i kekahi Hawaii, hele i ka hale hookolokolo,

(Aloha). If some Hawaiian got into trouble he would go to the court,

maleila no o Ralph e hele ai (pololei kela, aloha oia) i pilikia ole lakou ia ke
kanawai.

there would be Ralph (that is true, he was full of love) to help so they
would not go to prison.

Hele o Ralph maleila, kokua. Ko Ralph ano kela (pololei kela; oia kona ano).

Ralph would go there to help. That was Ralph's nature (that was true; it was his
nature).

Kanaka kokua maoli (maoli) i na Hawaii (haahaa kona naau).

He was a real benefactor (real) to the Hawaiians (his was a humble spirit).

Einei, makemake no wau e hoopaa ke ano o ka poe, ke ano o na Hawaii mamua (aha?)

Say, I want to record a custom of the people, a custom of old Hawaii (what is it?)

Ina hui i kekahi mea i kekahi mea, hoomaka laua ina he wahine, hoomaka lakou e kuwo,

If a person rejoined another and if they were women, they would begin to wail,

aale anei? (Oia) Aole keia he u ana, he kuwo, kuwo. Iloko o kela kuwo ana

wasn't that so? (It was so). This was not merely showing grief but crying
unashamedly. In their weeping

hoike lakou e pili ana ko lakou noho kamalii ana paha, ko lakou opiopio,

they would recount their childhood days perhaps, or the days of their youth,

a ina hala o kekahi ohana, puka mai ka inoa o ka ohana i make ai, aale anei?

and if someone of the family had recently died, the name of the deceased would
emerge, wasn't that so?

(Pololei. Lohe wau kela. Aole ike maka, aka lohe au i kela mau moolelo).

(True. I have heard of that. I haven't seen only heard of those customs).

Ina hele makou i Maui, owau me ka'u makuahine, a hui aku me kekahi poe maleila,

If we went to Maui, my mother and I, and would meet some member of the family there,

a lele ai a paa kekahi i kekahi, a iloko o kela paa ana, puliki ana, uwe,

each would embrace the other and in their embrace they would weep out loud, cry,

nui ke kuwo (pololei kela). Ke ano kela o ka Hawaii maoli. (Ke ano kela maoli

cry out loud (that was true). That was a real Hawaiian custom. (That was

o ka Hawaii, paa aku paa mai, i kuwo, kuwo) Ke ano kela o na Isaraela mamua.

an indigenous practice in Hawaii, embracing and weeping, weeping). That was a old.
practice of the Israelites of/
Ina heluhelu i ka Baibala (ae, ae, ke ano kela i ka Isaraela i ka manawa mamua, oia)

If we read the Bible (yes, yes, that was a custom of the Israelites of former times, which was so)
Hoike ana keia o kakou, mai, mai ka lahui mai o Isaraela (pololei). Nolaila,

This indicates we are from, from the nation of Israel (true). Therefore,

hana kakou na mea o na Isaraela i hana ai (ae, hana kakou).

we would do what the Israelites did (yes, we would do).

Pehea o ka oki poepoe? Ua oki poepoe^{ia} oukou ko oukou wa liilii?

What about circumcision? Were you males circumcized when you were small?

GK: Oki poepoe no. (Na wai i oki ia oukou?) My tutu, akamai (me ka pahi,

GK: We were circumcized. (Who circumcized you males?) My grandfather, who was skilled, (with a knife, aole me ka pahi maoli?) Me ka pahi (aole me ka ohe?) Aole me ka ohe

not with a real knife?) With a knife (not with a bamboo?) Not with a bamboo

(me ka pahi maoli) me ka pahi maoli. (Owai kou tutu i hana ai?)

(with a real knife) with a real knife. (What tutu of yours did it?)

O ko'u tutu o Kaleohano (Kaleohano) ame ka tutu ma ka aoao o ka'u wahine.

My grandfather Kaleohano (Kaleohano) and a tutu on the side of my wife.

Ua male maua i kela manawa, a hele mai kela tutu o ka'u wahine.

We were married at that time, and this tutu of my wife came.

"Pehea, ua oki ia ko kaua mea?" "Aole, aole oki ia." "Makemake no wau e oki."

"Have you been circumcized?" "No, not circumcized." "I want to do the cutting."

Ae no oe na'u e oki aku?" Me ke akahale oe e oki ai me ke pahi. (Kahe wale no,

Do you agree that I do the cutting?" You had to cut with extreme care. (Slit only,

kahe wale no?) Kahe wale no. (Eha?) Aole eha. (Pehea ka laau i hana ia

slit only?) Slit only. (Did it hurt?) No pain. (What kind of anesthetic

i pau ai ka eha?) Aole eha, aole eha (oia?). A kela ili owaho oki ihola.

was applied?) No pain, no pain (was that so?) The foreskin was slit.

Komo kekahi ohe (iloko) maloko, a puni, a huki i ka alualu, a oki me keia nei,
A bamboo was inserted (inserted), the foreskin drawn out, which was slit this way

a hemo 'ela ke poo (a pau no) a pau. Hele a ola, hemo kau poo iwaho.

^{the}
and head came out (all done) and done. Upon healing, the head would stay out.

(Ke ano kela . .) A oia ka oki ana.

(That was how . .) That was how the circumcision was done.

GK: A pehea, ina hele i kekahi oukou i ka halawai hooilewa, ina hoi mai oukou,

GK: What, if any of you went to a funeral, if you people came home afterwards,
heaha ka mea a oukou i hana ai?

was there anything done to you people then?

GK: Pikai (pikai), pikai. Aia he pola, pola (pola wai), he pola wai mawaho ae ka
puka.

GK: Sprinkled (sprinkled) sprinkled with salt water. A bowl, a bowl (a bowl of
salt water) a bowl of salt water was outside the
Ku ma kahi o ka alapii. Mamua kou komo ana mai a kii ka mea (pikai) a pikai. door

You stopped at the steps. Before you entered someone would (sprinkle) sprinkle
salt water over you.

GK: O kela, i ka wa o Mose, o Mose ke kaula, oia kekahi, kekahi mea a lakou i hana ai.

GK: That was done in the time of Moses, Moses the prophet, which was one of their
practices.

Ina hele ke kanaka a pili i ka mea make, ua haumia ke kanaka. Nolaila,

If a person went near the dead, that person became defiled. Therefore,

e hana me ka paakai i pau kela haumia. Hana kakou e like me na kupuna i hana ai

to remove the defilement salt water was sprinkled. We did the things our ancestors
Pikai (pikai) did

i ka wa o Mose, a pikai. (Loaa maila kela ike ia oe). / A ina loaa ka i'a,

in the time of Moses, and sprinkled. (You have that understanding) Sprinkled
(sprinkled). And if fish were caught,

ina puni ke akule, ka i'a mua, heaha ka mea a lakou i hana ai?

if a school of akule were caught, what did they do with the fish caught?

GK: O kela i'a mua, ka poo-lawai kahea ia mea ka i'a mua e komo ana i ka upena,

GK: That first fish, the head fisherman would direct that the first fish caught in
the net

a paa, a haawi mai ia i ka poo-lawai, a na ka poo-lawai e lawe i kai, iwaho,
 and secured, was to be brought to the head fisherman, and the head fisherman
 would take it outside into the sea,
 (lawe i ke kai) lawe i ke kai me ka waapa nohoi, me ka waa, a i hiki iwaho
 (take it out into the sea), take it out into the sea with a rowboat or canoe,
 until outside
 i na moku (kiloi) kiloi, "Eia, eia ka oukou makana. Mai hoonele mai i ka aina."
 the point (would throw) and would throw it into the sea, saying, "Here, here
 is your gift. Don't deprive the land."

CK: Ua haawi mai ke Akua ia na kupuna o kakou, o Isaraela, keia kanawai ka mohai

CK: God gave our ancestors, the Israelites, the law of sacrifice

(mohai). Ka holoholona mua, ka hua mua o ka mahiai ana, mohai kela no ke Akua.
 (sacrifice). The firstlings of the flock, the first fruits of the field, were
 (Pela no ka Hawaii). (Mohai kela) sacrificed to God.
 Pela no ka Hawaii./ Ka i'a mua, he mohai kela/. Mai ka Isaraela kela.

Thus were the Hawaiians. (Thus were the Hawaiians). The first fish, that was
 to be sacrificed. (That was sacrificed). That came from
 A, ia ka po e i hele mai i Hawaii, hoomaewaewa lakou (hoomaewaewa) Israel.

The foreigners that came to Hawaii, they ridiculed (ridiculed)

i ka Hawaii poe. "Keia mea, hoomanamana wale no." (Pololei oe).

the Hawaiians. "This practice is only a superstition." (You are right).

Aole lakou ike (aole lakou ike) ke ano o na kupuna, Isaraela (Isaraela).

They did not understand (they did not know) the ancient culture of Israel
 (Israel).

Mohai kela (mohai kela, pololei). A ina mohai ka puua kii ka puua,

That was sacrifice (that was sacrifice, correct). And if a pig were sacrificed,

ina eleele, eleele apau (eleele paa). A ne ai, ka mea i ai ole, kanu ia

say a black pig, it had to be completely black (all black). When eaten,
 what was left over, was buried

iloko o ka lepo. Ai oe a pau, ai ole i na mea koe, kiloi ia iloko o ke kai,

in the earth. You ate all, or what was left was thrown into the sea,

ai ole kanu iloko o ka lepo (kanu iloko o ka lepo, pololei kela).

or buried in the ground (buried in the ground, that was true).
 wale

Oia ke kanawai. (Aole kiloi ka iwi ma'o a ma'o) Ka wa o Mose (mohai lakou)

That was law. (The bones were not to be scattered here and there). In the days
 of Moses

wa o na poe Isaraela, mohai lakou i na holoholona. Ai ia keia holoholona a pau,
 in the days of Israel, they sacrificed animals. These animals had to be consumed
 aole kiloi ia. Ka hipa paha, ka pipi paha, i loaa i kekahi kina, hoole ia. completely,
 no portion thrown away. A sheep, a cow having some defect was rejected.
 Pela no na Hawaii. Lawe ia ka puua maikai, ka mea ee mohai ai.
 Thus were the Hawaiians. A pig to be sacrificed had to be perfect.
 Ano like loa kela me kakou (ae, like loa, pololei). Kekahi, i ko kakou
 They were somewhat like us (yes, very much like us, true). Besides, when we
 kanu ana i ka maia, ke kalo, heaha ka mea a kakou i hana ai? Heaha ka mea
 planted banana, taro, what did we do first? What did
 a na kupuna i hana ai mamua ke kanu ia keia mau mea, aale anei i pule lakou?
 our progenitors do first before they did the planting, didn't they pray?
 (Pololei, pololei; pule lakou no keia mau mea ai). Ina hele i ka lawaia,
 (True, true; they prayed for the success of the crops). If they went fishing,
 e pule mua (pule mua). A ina loaa ka i'a hoomaikai ia o ke Akua
 they prayed first (prayed first). And when they caught fish, they thanked God
 (hoomaikai ia ke Akua, pololei kela). O keia manawa, ka poe he ai'a maoli
 (thanked God, that was true). These times, people are irreligious
 (ai'a, ai'a, pau ka noonoo Akua; aole, ai'a, pololei, ai'a ka poe)
 (irreligious, irreligious, no thought of God, no, irreligious, correct, the
 pono ai wale no (pono ai), aole lakou noonoo ia ke Akua (pololei kena, pololei. people are not spiritual)
 they simply eat (simply eat), without remembering God (that is true, true.
 Ike 'kula au i ko makou poe, aole pule, aole hele i ka pule, hele ma'o a ma'o)
 I observe my associates, they don't pray, don't go to Church, just wander here
 Puni le'ale'a wale no o keia hanauna, puni le'ale'a (hanauna puni le'ale'a) and there).
 This generation is devoted to hedonism, hedonism (a hedonistic generation).
 Imi wale no lakou na mea e olioli ai (e ola ai ka noho ana), i ka noho ana
 They seek only after the comforts (the comforts of life), the comforts of life

Aole lakou i ike keia mea ka mahalo ana i ke Akua (hoomaikai ana i ke Akua,
 They don't know what it is to thank God (to thank God,
 pololei, pololei kela. Maikai, maikai)

true, that is true. I am enjoying this dialogue).

A maaneinei oukou i noho ai (ae). Kou wa ano nui mai hele oe i ka hana (ae),
 Here you people lived (yes). When you were grown you went to work (yes),
 hana hea? (Hana o ka mahiko). Heaha ka hana? (Kamana, kamana, a mahape
 where? (Worked for the plantation). What kind of work? (carpenter, carpenter,
 lilo i luna, hele luna). Heaha kau mea i kamana ai, na papa'a hale no?
 and afterwards, foreman, foreman in the fields). What did you build, houses?
 (flume) na auwai (na auwai, na flume, mai kekahi aoao a kekahi aoao).
 (flumes) flumes, (flumes, flumes, from one side of the field to the other side).
 O kela manawa maikai kou wawae (ae, kela manawa maikai ko'u wawae).

At that time your foot was normal (yes, at that time my foot was perfect).
 Pehea? (Walawala wau i ke alapii, walawala au i ke alepii a (haki) haki
 What happened? (I fell down the steps, fell down the steps (and broke) broke
 keia wawae nei, ke ku'eku'e (a hiki i keia manawa). Keia manawa pau 'hola,
 this foot, the ankle (the impairment continuing until now). This time it is
 maikai.
 all right.
 Heaha ka hana o Hamana i kela manawa?

What did Hamana do at that time?

GK: Hana ku makahiki, mahiko, ea, hana mahiko. (Oia kekahi limahana o ka halelao

GK: Worked yearly on the plantation, on the plantation. (He was also an employee
 at the temple
 i ka manawa i kukulu ia ka halelao?) Oia kekahi limahana ma ka halelao.
 when the temple was under construction?) He was one of the employees at the
 temple.
 Likeke, kona mua ae, limahana no ka halelao. Poe kahea ia. Kahea o

Likeke, who preceded him, was also an employee at the temple. They were called.
 Pres. Samuel E. Woolley i na hoahanau e koku^{kane}, koku^{male} i ka halelao.

Pres. Samuel E. Woolley called the members to assist, to assist at the temple.

CK: Mahea i kanu iaai kou kupukane o Kaleohano? (I Laie no) Aihea kona iwi?

CK: Where was your grandfather, Kaleohano, buried? (In Laie). Where are his bones?

(Ai kona iwi. .) mahope aku o ka halelao? (Mahope aku o ka halelao; malaila, (His bones are . .) behind the temple? (Behind the temple, there, ai mahope o ka halelao). Ai mauka o ka halelao, ai malaila no ka hale o ko'u behind the temple). Behind the temple, there was the home of my

kuku o Kaleohano. A kanu ia no mahope o ka halelao. A pehea kou makuakane? grandfather, Kaleohano. He was buried behind the temple. What about your father?

Mahea oia i kanu ia? (Pau no lakou maleila.) He wahi pohaku wale no kela

Where was he buried? (There at the same place.) That area is all stone

(ae, pohaku). Pehea ke eli ana o ka lua? (Ma kekahi mau wahi maikai no

(yes, stone). How were the graves dug? (Some spots are good

a waiho ia ia mau wahi no ka poe make, na hoahanau make, a kanu ia lakou.

and such areas were set aside for burials of the saints.

Akea, nui kahi e kanu iaai.

The area was spacious and there was plenty of space in which to bury.

CK: Nawai i eli ai i na luawai o Laie? (O McCandless) na McCandless.

CK: Who drilled the wells in Laie? (McCandless) Link McCandless.

(Eleu mai oia me na poe eli. Na McCandless. Oia ka loa ka wai o Laie.

(He, assisted by his drillers, was enterprising. McCandless did it. That is how Laie was provided with water.

Hoomanao no oe i ka wanana o Iosepa Kamika i ka wa i haalele ai kekahi poe Hawaii

Do you remember the prophecy of Joseph F. Smith uttered when the Hawaiians were leaving,

kekahi poe mai Laie mai i hele aku lakou, haalele ka aina? Hoomanao'ela oe

when some were leaving Laie, when they left the land? Do you remember

i kela olelo o Iosepa Kamika? Heaha kana mea i walaau ai pili ana o keia aina?

what Joseph F. Smith uttered? What did he say relative to this land?

GK: Walaau^{oia} i ka poe Hawaii i ka aina, "Mai haalele oukou i ka aina" ("upu ae ka wai

GK: He said to the people on the land, "Don't you people leave the land" ("water
mai, upu ae mai") "a hiki mai ana o ka la e lilo ana keia aina, aina hua^{will gush forth,} i ae
will gush forth")^{ou} "for the time will come when on this land, water will
ka wai mai keia aina. Keia mau kula pipi holoholona, e hiki mai ana ka manawa
gush forth from this land. These cattle ranges, the time will come when they
e paa ana i ke ko." Aole ko ia manawa, aole ko. Kaahela mai ka pipi. (Oia?)
will be covered with cane." There was^{no} cane then. Cattle roamed over it. (Was
"Keia mau aina waiwai, hiki mai ana keia poe paina (pine) e ulu ia maanei,^{that so?}
"These rich lands, the time will come when these pine trees (pine) that are
pau ana lakou i ka hu'e ia, a lilo keia aina he aina mahiko no ka Ekalesia.
will all be uprooted, and this land will be planted to sugar cane for the Church."

GK: Aole oia i olelo mai "e ne'e ana na kumulaau o ke kuahiwai ilalo nei"(a, oia)

GK: Didn't he say, "the trees of the mountains will move down here" (yes, that is it)
Panoa wale no keia wahi mamua. "E ulu ana na kumulaau (na kumulaau, pololei)
Then this land was barren. "The trees will grow (the trees, correct)
ma keia aina (e ulu mai ana na kumulaau, hua me ai)" "E hele mai ana na manu
on this land (the trees will grow on this land and fruit)" "The birds will come
(na manu) e noho ana maluna (maluna o keia mau kumulaau) keia mau kumulaau"
(the birds) and nest on (on these trees) on these trees"
(Pololei kela, kona wanana ana. Mamua kela, mamua ka eli ia ka wai o keia wahi)
(That is true, it was his prophecy. That was long before these wells were drilled
on this land)
Mamua ka eli ia ana o ka wai (wanana o Iosepa Kamika) wanana o Iosepa Kamika.
Before these wells were drilled (Joseph Smith prophesied) Joseph F. Smith
prophesied.