

CLINTON KANAHELE INTERVIEWING
HENRY KAHALEULAOKEKUA KAMALI (BORN DECEMBER 1, 1886)
AUGUST 14, 1970 AT PEAHI, MAUI

Interloper ()

CK: Mahea oe i hanau iaai?

CK: Where were you born?

HKH: Hanau ia au i Pauwalu, kahi i ku ala ka halekula.

HKH: I was born at Pauwalu, where the school (Kearae School) now stands.

CK: Ma Kearae keia (ma Kearae keia, Pauwalu) Pauwalu.

CK: This is at Kearae (this is at Kearae, at Pauwalu) Pauwalu.

HKH: Pauwalu, oia kahi ku ala kela halekula, about 25 ft. from the school to
the east.

HKH: Pauwalu, it is where that school stands, about 25 ft. from the school to
the east.

Maleila wau i hanau ia, maleila. Kela ko'u wahi i hanau ia.

There was I born, there. That was my place of birth.

CK: Owai kou mau makua?

CK: Who were your parents?

HKH: Ko'u mau makua, o Kamalu, ko'u makuakane; o Kulamita, ko'u makuahine.

HKH: My parents, Kamalu was my father; Kulamita was my mother.

CK: Nohea mai keia mau mea?

CK: From where were these individuals?

HKH: Noleila no. No Wailua-nui no. (No Wailua-nui) Wailua-nui. Noleila no

HKH: From there. From Wailua-nui. (From Wailua-nui) Wailua-nui. From there
laua elua; noleila no laua elua.

were the two of them; from there were the two of them.

CK: Kou wa opio, nui na kanaka o kela aina?

CK: When you were young were there many people (Hawaiians) in that land?

HKK: Ae, ko'u mau la opio i hoomaopopo, nui na kanaka, but mamua aku o kela manawa,

HKK: Yes, in my young days I remember there were many people, but before that time

he oia 'ku ia, mamua o ko'u manawa mai no ka mea o ka moololo e pili ana

there were still more, before my own time because according to the records

i ka Ekalesia, oiahoi, ma Honomanu kahi mua loa kela i malama iaai

of the Church, namely, at Honomanu was first held

o kela halawai o na mokupuni holo okoa. Honomanu no ka mua loa.

an all-island Conference.

Honomanu was the very first.

CK: Nui na kanaka o kela aina o kela manawa?

CK: Were there many natives in that land at that time?

HKK: Nui, me keia, o Wailua, Mamona wale no apau loa a hele mai Wailua,

HKK: Many. To illustrate: In Wailua there were only Mormons until

a hoi mai i Waianu. A i o kela, hele mai oe i ka halekula, ai o leila

Waianu.

That is located where you approach the school and where

ke kahawai, pii mai oe makai manei o kela poe kauhale e kuku wale no

the stream is, as you ascend from makai and pass houses that are ^{not} inhabited

o keia manawa, o Waianu ka inoa o kela wahi (o Waianu). Poe Mamona wale no

these times, Waianu is the name of that place (Waianu). Only Mormons

kela pau loa. A ho'e i Keanae, he Mamona wale no. Honomanu, Mamona wale no

in that entire area. Only Mormons all the way to Keanae. In Honomanu only

a hiki i Wahinepee (Wahinepee). Wahinepee Mamona wale no. (Nui no na kanaka ^{Mormons}

Wahinepee (Wahinepee) included. Only Mormons in Wahinepee. (Many natives

o kela manawa). Nui, a kela kahi mua loa i malama iaai o kela halawai

in those times.) Many, and that was the place where first was held that meeting

o na mokupuni apau (oia?) i Honomanu (Honomanu) ae, ma kahi ko'u lohe..

encompassing all the islands (is that so?), at Honomanu (Honomanu) yes, accord-
ing to what I have heard..

CK: Aihea ka hale halawai o kela manawa, malalo o ke alanui paha,

CK: Where was the meeting house at that time, possibly below the (present) highway,

mauka paha o ka alanui o keia manawa?

possibly above the highway of these times?

HKK: Makai no ke alanui (pili kahakai) e, no ka mea ke alanui o kela manawa

HKK: Below the highway (near the beach) yes, because the highway of those times
pili me ka lio, aole like pu me keia. Hele ma kela alanui kahiko.

was ascended on horseback, not like these times. Travel was by the old road.

CK: Mahea i ku ai na hale o na kanaka, ma ke kahawai no?

CK: Where stood the houses of the people, beside the stream?

HKK: Ae, pili kahakai (pili kahakai) pili kahakai. Pili kahakai no ke ku ana

HKK: Yes, near the beach (near the beach) near the beach. Near the beach stood
o na hale o na kanaka a hele a iluna o Honomanu. Hoomaopopo 'ela oe
the dwellings of the people continuing into the uplands of Honomanu. You recall
o Honomanu kau iluna e hele mai nei i o Wahinepee, maleila poe kauhale wale no,
above Honomanu is Wahinepee, there were homes only,
poe kauhale wale no kela wahi. (Poe hale ma'u, hale pili) hale pili,
only homes in that place. (Thatched houses, framed houses) framed houses,
hale lauhala nohoi, hale ma'u nohoi. (Heaha ka ma'u, he pili?)
also lauhala (pandanus) thatched houses, also grass houses. (What kind of
grass - pili?)
Pili ka ma'u o ia mau la. (Hana i na hale me ka ma'u pili aiole me ka lauhala?)
Pili grass was commonly used in those days. (Houses were either thatched with
pili grass or pandanus?)
Aiole me ka lauhala. Oia na hale o ia manawa.

Or pandanus. These were the houses in those times.

CK: Pehea o ka laau iloko, he ohe paha aiole he laau maoli?

CK: What about the frame inside, was it of bamboo or regular timber?

HKK: He ohe (He ohe) he ohe ka laau, a o ka pou, he ohia (ohia) ohia kuahiwi.

HKK: Bamboo (Bamboo), bamboo was the frame, and the posts were of ohia (ohia) ohia
of the mountains.

CK: Ae, pehea na mea i nikiikii iaai i ka ohe?

CK: Yes, what was used to tie the bamboo together?

HKK: A ike oe i ka ieie¹ (ae, ka ieie) ka ieie, kela a'a oe kela ieie,

HKK: Do you know the ieie (yes, the ieie), the ieie, that root of that ieie,
(oia ke kaula i nakii ia ai). Oia ke kaula i hana ai, oia ke kaula.

(it was the twine used for tying). It was the tying material used, it was the twine.

CK: Pehea ke kahua o ka hale, hana ia i pohaku o ke kahua o ka hale?

CK: What about the foundation of the house, was it of stone, the foundation of the house?

HKK: Ae, ke kahua o ka hale. Hana ia i ka wa kahiko, hana lakou a paa ka hale,

HKK: Yes, the foundation of the house. In old times they first built the house,
a hoopiha oloko (i ka iliili) ia ka iliili, hoopiha i ka iliili.

then filled inside (with pebbles) with pebbles, filled with pebbles.

Hana nohoi ka nala ana o ka moena, a halii maluna.

Also wove mats and laid them on the pebbles.

CK: Hana ia no pa mawaho o ka hale, keia pa pohaku no, pa a puni ka hale?

CK: Was a fence built around the house, this stone wall, fencing the house completely?

HKK: Ae, i na wahi apau, he pa pohaku (pa pohaku) pa pohaku.

HKK: Yes, everywhere there was a stone wall (stone wall), stone wall.

CK: Uhi ia me ka iliili, a kukulu ia ka hale?

CK: Covered with pebbles, and the house built over (this foundation)?

HKK: A kukulu ia ka hale (a moe ka moena) moe ka moena (maluna o keia iliili)

HKK: The house was built (mats laid down) mats laid down (on the pebbles)
maluna o keia iliili. Peia 'hola ka hana ia ana o ka hale.

on these pebbles. Thus was a house constructed.

CK: Pehea he pukaani no ka hale? puka no?

CK: Were there windows to a house? a door?

HKK: Ae, he puka no, he pukaani no, he puka komo, he aniani no, aole nae

HKK: Yes, there was a door, a window, a door, a substitute for glass, however, not

¹ An endemic woody, branching climber (*Freycinetia arborea*) growing in the rain forests

keia aniani nei. He pale laau no (pale laau), he pale laau no.
real glass. Only wooden shield (wooden shield), wooden shield.

Oia 'hola no ka pale o ke aniani, a wehe 'ela no.

It was the shield in lieu of glass, that could be left open.

CK: Nui ka makika o kela manawa?

CK: Were there many mosquitoes at that time?

HKK: Ae, ^{no} nui ka makika, aole nae e like me keia mau la. Ka makika o ia mau la

HKK: Yes, many mosquitoes, but not like those of these days. The mosquitoes of
those days
aole like me keia mau la. Ka makika o keia mau la nui loa ke nahu o ke kanaka.
were not like those of these days. The mosquitoes of these days really bite
man.
Makika o kela mau la aole.

Mosquitoes in those days did not.

CK: Ina hiamoe ke kanaka hele a napoo no ka la komo iloko o ka hale?

CK: If people were to sleep they would go into the house as soon as the sun set?

Pani i ka puka?

Shut the doors?

HKK: Aohe, hemo ka puka. (Pehea, mahape komo ka makika). A aole kolohe ka makika.

HKK: No, the door was left open. (What, by and by the mosquitoes would enter)
Mosquitoes didn't bite.
(Oia?) Aole kolohe e like me keia mau la. Hamama wale no.

(Was that so?) Not harmful as the mosquitoes of these days. House was always
open.

CK: Heaha ke kukui?

CK: What kind of lamps?

HKK: Ke kukui, keia kukui inamona; keia kukui¹ mountain. Hana nohoi, hoi mai.

HKK: Lamps, the kernel of the kukui nut; this mountain kukui. Would gather them and
then return.
Ia manawa kalua ia ka imu²; kalua i ta imu a mo'a, aleila kike nohoi,

In those days the nuts would be cooked in the imu, and when cooked then cracked
were
open indeed,

¹ Candlenut tree; ² underground oven

a kaawale ka iwi, a kui (kui). E, ike oe kela launiu (ae), kela mea owaena konu, separating the shell, and string (string). Yes, you know the mid-rib of the coconut frond (yes), that thing in the middle, (ae), oia ka mea e kui ai.

(yes) it is what you would use to string.

CK: Oia ka mea e ho'a ia a loa ke kukui (loa ke kukui, loa ke kukui).

CK: It was the thing burned to produce light (to produce light, to produce light).

HKH: Oia 'hola ke kukui o ka hale. A hele i ka lamalama i'a like pu.

HKH: It was the lamp of the house. It was also used for torching^{for} fish.

Kela hele no, hoohui ina elima, a eono, hoohui, wili a paa, oia 'hola.

On that going, you would bundle five, six, ^{which were} bundled securely, that it was.

CK: Oia ke kukui e hele lamalama.

CK: That was the light for torching.

HKH: Hele lamalama (i ka po), ae. Kela hele oe, a hookahekahe kela mea o ke kukui,

HKH: Would go torching (at night) yes. As you would proceed, the oil of the nuts kahe. Hele oe a hoi mai, ua hanu maila ka puhi. Hele mai oe ^{would drip,} (e momoe 'ela ka puhi) flow. You would go and return, the eels having smelled the oil. You would go ^(the eels would be lying) momoe 'ela ka puhi. Nana nohoi oe i kau mea makemake. (Heaha kena ano puhi, the eels would be lying. You would look and make your choice. (What kind of he puhi uha¹?) E, puhi uha. (Uha wale^{no?}) Uha. (No ka mea, nui ka wai o kela wahi. the uha eel?) Yes, uha. (Only uha?) Uha. (Because there is much fresh water at that place. Noho ka puhi maleila, ka puhi uha.) He uha. Ka puhi 'hola no i loa (ae) he uha. The uha eel frequents such waters.) The uha. The uha was the only eel (yes) to be seen. Piha kanaka.

Many people then.

CK: Piha kanaka (piha). Pehea na umeke ai?

CK: Many people then (many). What was used to contain food?

HKH: Ka umeke ai, a kela pohue o ke au kahiko (pohue); kela umeke no ke au kahiko,

HKH: Food vessels, the gourd of the old times (gourd); that was the bowl of old times.

¹ A variety of eel (Conger cinereus)

Ae, oihola no ka umeke. Nunui nohoi kahi a hele a liilii, a oia 'hola.
 Yes, that was the bowl. Some were large ranging to small, and that was it.
 A me keia ke ano, ke ano ka noho ana o na kanaka o ia mau la. Aole like pu
 And in this manner did the natives live in those days. Not like
 me kakou. Kakou aole ike i ka malama ana. Kakou ai pau loa.
 our style. We do not know how to conserve. We eat all.
 Ke kanaka o kela mau la, aole. Ike lakou, maopopo lakou ehia la ino,
 The people of those days didn't. They knew, they knew the bad months,
 maopopo ia lakou na mahina ino, maopopo ia lakou i na mahina malie.
 they knew the bad months, they knew the clear months.
 I na mahina malie kii ia ana na mea apau. Pepehi na holoholona. (Hoahu)
 In the clear months they would gather everything. Slaughter the animals (Store)
 hoahu (na mea ai), hoahu na mea ai. (Kaula'i, kapi nohoi). Ia mau la aale ilo.
 store (foodstuff) store foodstuff. (Also salted and dried). In those days no
 Kau oe ke kamano ma ke kihi o ka hale po ka la a po a ao a po, hookahi pule, ^{maggots.}
 You could hang salmon at the corner of the house day and night, for one week,
 aale ilo (oia?). Aole nalo hele maleila ia mau la. Noleila, maikai ka i'a.
 no maggots (as that so?). Flies would not go there in those days. Therefore,
 A o ka i'a malama ia no ka wa pilikia, oio.¹ Aole paha ike oe ke ano ka hana ^{the fish was good.}
 kela.
 And the fish stored for bad times was the oio. Probably you do not know how that
 was done.
 Aia, kukuhi au ia oe; olelo wau ia oe; me keia ka hana ana:
 Here, I show you; I tell you; like this was it done:
 Ka marawa loa oe keia oio, ina he oio nui, oia ka mea makemake ia, oio nunui.
 When you caught this oio, if it were a large oio, that was the kind desired,
 the big oio.
 Ina hookomo puka ka hi'u mawaho o ka eke, eke palaoa, Puka ka hi'u, a nui.
 If put into a bag, flour bag, the tail would stick out. The tail would stick out,
 being a big fish.

¹Ladyfish, bonefish (Albula vulpes).

Kela ke ano ka oio maikai. Oia ka mea hana ia (kahe ia). Kahe ia nohoi,
That was the kind of oio desired. It was the kind worked on (carved). Also
hookaawale nohoi ka i'o, ka iwi nohoi ai no. Kela, kopi, kopi paakai.
carved,

the meat separated, and the bony part eaten. That was salted, salted.

I ke kakahiaka-nui wehe, a kela wai paakai no, ai loko no oleila e kaka ia ka
In the morning ^{you} removed the cover, and that salt water, in it the fish ^{was} rinsed.
i'a.

A pau kela paakai ka hemo, a kaula'i. Maloohaha wale no, maloohaha.

The surplus salt removed, the fish was dried. Only barely dry, barely dry.

A kela wai, kupa (kela wai paakai), kupa, kupa, kupa kela wai paakai, a mo'a.

And that water was heated (that salt solution) heated, heated, that salt water,
until thoroly heated.

Aleila, hoomaalili, hoomaalili kela wai paakai. A o ka marawa e hoomaalili

Then, that salt solution was cooled, cooled. At the time this salt solution

kela wai paakai, hoomaka oe, ke maalili, hookomo hou keia i'a, holoi hou

was cool, you would begin, if cool, to put this fish in again, to be rinsed again
iloko o kela wai paakai (a ua maalili ka wai). Ua maalili ka wai,

in that salt solution (the salt solution being cool). The solution cooled, you

holoi hou iloko leila, a pau, weiho. Ua hana mua ia na mea e hana iaai.

rinsed again the fish in there, and when done, put it aside. Other preparations
had already been consummated.
Ka limu ua loa mua, na limu ala oia mau la me ka lipaakai. Kela ka limu nui.

The seaweed had been gathered, the fragrant seaweed of those days like the lipaa-
kai. That was the kind in abundance.

Kela limu ku'i ia me ke kukui inamona (ae). A pau, a hamo, hamo keia i'a.

That seaweed would be pounded together with the cooked kernel of the candlenut
(yes). That done, the stuff was rubbed on the fish
A wahi a paa, a wili ka la'i, komo iloko o ka umeke, kau iluna

The fish would be wrapped up in ti leaves, put into a gourd bowl, hung up

(kau iluna o ke koko¹) ae, kau iluna o ke koko, iloko o ke koko

(hung up in a koko) yes, hung up in a koko, in a koko

(iole i loa i ke iole) ae. Weiho malie kela maleila a hiki mai na la ino,

(so the rats wouldn't reach it) yes. That fish would lie there until bad times,

¹ A carrying net, usually made of sennit

from November starting a hiki iloko o December. Ia manawa ka wai starting from November until December (inclusive). In those days the run-off aole like pu me keia manawa. Aole wai o keia mau la (kela manawa nui ka wai). was not like it is this day. Nothing comparable these days (that time there was more rain). Kela wa nui ka wai. Hele mai ka laau o ke kuahiwai, ke kumu puhala, The run-off that time was tremendous. The waters would bring down the trees of the mountains such as the pandanus, ke kumu ohia. Hele i kai. Keia manawa no more.

the ohia tree. They were carried into the sea. Nowadays, no more.

CK: Ka poe hale i kukulu ia, aole pili loa i ke kahawai.^{paha}

CK: The dwellings built were not too close to the streams.

HKK: Aale, aole pili i kahawai, kaawale mai ke kahawai, aole pili no ka mea

HKK: No, not close to the stream, but some distance from it, not close because nui ka wai o ia mau la, no ka mea aole wahi i lawe ia ka wai. Nui ko kai.

the run-offs were great in those days, because the water had nowhere else to go. The lower areas were flooded also. Noleila, ka manawa i hana ia i keia mau mea apau a hiki ka wa ino, oiaholo keia.

Therefore, when food was stored away and the rough season followed, this life style was vindicated.

CK: Pehea ka opae o ke kahawai?

CK: What about shrimp in the streams?

HKK: Ka opae o ke kahawai, aole nana ia i kela no ka mea he opae no ma na wahi apau

HKK: The shrimp in the stream was not a real concern because the shrimp was everywhere no ka mea o kahawai aole hana ino ia e like me keia mau la. Ia mau la because the streams were never polluted as they are these days. In those days malama ia ke kahawai. He i'a maleila. (He wahi no e inu ia ka wai.)

the streams were kept clean. There was fish in them. (They were the source of drinking water.) Ua ike ke kanaka i ka malama ana ia ka i'a, ka oopu,¹ ke i'a haole,

The people knew how to conserve the fishes like the oopu, the goldfish, maopopo lakou. Kukuhi au i na kanaka o keia mau la, aole lakou apo mai

they knew how to conserve. I have demonstrated it these times to people, but they won't apply

¹ Fresh water fish belonging to Eleotridae and Gobiidae families. (Pukui-Elbert Dict.)

i ka'u mea e hana ai, no ka mea hanau au he aina hookuonoono no ke aupuni,
 what I do, because I was born on a government homestead,
 hookuonoono, hookahi eka a oi, hookahi lo'i, a hana wau.

homestead of slightly over an acre with one taro patch which I cultivated.

Ina paha kanu ia nohoi ka ai, a ma kahi o ka makawai e komo mai iloko,

If perhaps taro was being grown, at the inlet where the water entered,

hana wau about ma kahi o ka umi kapuai ka akea. A eli wau about foot and a
 half hohonu,

I would have a pond about ten feet square. I would excavate it to a depth of
 one and one-half feet,
 a hoonoho wau ka pohaku ma ka paia ma kahi o ka wai e kahe mai ai.

and I would set large stones on the sides where the water flowed in.

Hoonohonoho aku ka pohaku, a hoonohonoho nohoi hookahi, hookahi, a hookahi.

Would place the stones one against the other.

Ka manao o kela pohaku no ka opae. Pii mai ana ka opae, kela opae nunui,

The idea of these stones was to harbor shrimp. The shrimp would enter, those
 big shrimp,
 oha'a¹ (oha'a) ae, a kela ko lakou hale e noho ai, kela pohaku.

oha'a variety (oha'a) yes, and these crevices between the stones would be their
 homes.
 Ka i'a, kela lua, kahi e noho ai o ka i'a haole, goldfish (ae).

The fish would live in the pond, the haole or goldfish (yes).

Maleila no, aiole oopu paha, maleila lakou e noho ai. Aole oe hele naku

They or the oopu perhaps would thrive there. You did not have to trample
 iloko o ka ai, aole hele. I ka manawa oe e makemake, hemo no oe ka wai o kai.

in the patch of taro, no trampling. When you wanted fish or shrimp you would
 drain the pond.
 Ka manawa hoholo ka wai i kai, ike no ta i'a, a holo ana ka i'a e holo iloko

As the water ran out, you could see the fish swimming around and going down
 o kela wahi. A kau no me ka upena opae, a hele, nana oe ka mea nunui, lawe;

the outlet. You would set your shrimp net and go and select the big ones, and
 take;
 ka mea liilii weiho. Aale hana ino i ka i'a o ia mau la. Kela opae,

the small ones you would leave. In those days the fisheries were never impaired.
 Those shrimps,

kela no ka wa pana ahol¹e. That was in the month of November and December.

those were for the time for pole-fishing ahol¹e. That was in the months of
November and December.

(He maunu kela). O mau no aku kela ka maunu (kela oha'a), kela opae oha'a

(The shrimp were for bait). They were the customary bait (those oha'a shrimp),
the large oha'a shrimp
(ka moi no kekahi) ka moi², ke ahol¹e (ke ahol¹e) kela ka maunu. Ua lako oe.

(for moi also), the moi, the ahol¹e (the ahol¹e) that was the bait. You were
well supplied.

Kau wale no e hele malalo o ka pohaku. Aole hele ma'o a manei.

All you needed to do was to catch them under the stones. No going here and
there.

CK: Kali oe a po-mahina. Oia ka manawa e hele (ae, hele) i ka pana moi.

CK: You waited until moonlight. It was the time to go (yes, to go) rod fishing.

HKK: Ae, pana moi (ka ahol¹e), ka ahol¹e. Ka wa nohoi ka i'a e ai ai. Nana.

HKK: Yes, pole-fishing of moi (the ahol¹e), and the ahol¹e. That was indeed the time
fish would bite. See.

O ka poe, aole ike no keia mau mea apau a a'u i hana aku ai. Aole lakou e

People today don't know all these practices that I attempted to demonstrate.
They won't

hoolohe mai. Ua a'o mai ko'u kupuna ia'u.

hearken. My grandfolks taught me.

CK: Nui ke kalo o kela aina o kela manawa.

CK: There was plenty of taro at that time in that country.

HKK: Ae, nui, aole hookahi lo'i weiho wale ia mau la. A ka hana ana, laulima like

HKK: Yes, plenty, no patch was left to idle in those days. The working method
involved all laboring together
na poe apau.

as one team.

CK: Lawa no ka ai o kela wahi o Honomanu no na kanaka maleila?

CK: Was there ample taro in Honomanu for the people there?

HKK: Lawa, nui ka ai. Hele ka ai a komo iloko o kela alanui ma ka aoao mauka,

HKK: Sufficient, plenty of taro. The taro patches extended above the present highway

(kela owawa) ae, komo iloko o kela owawa. Nui ka ai mamua,

(that valley) yes, and into that valley. Formerly taro was in abundance,

¹A fish (Kuhlia sandvicensis); ²Threadfish (Polydactylus sexflis

Kanu no nui ka ai (lawa ka ai); lawa ka ai, lawa ka ai. Keanae, lawa ka ai;
 Much taro was planted (taro was ample); taro was sufficient, taro was sufficient.
 Wailua, lawa (nui ka ai; nui ka aina o kela wahi o Wailua) nui ka ai, nui ka ai.
 so did Wailua, sufficient (plenty of taro; plenty of taro land in that place,
 Wailua) plenty of taro, plenty of taro.
 Piha (piha), a ka hana ana o ka ai, like na kanaka, kane a wahine,
 Full (full), and in cultivating taro people worked together, husband and wife,
 kane a wahine, kane a wahine. Hookahi no la, pau kau poe pu'a-loi.
 husband and wife, husband and wife. In one day all the patches were cared for.
 Keia poe pau loa, hele i kau (hele iloko e waele), e waele. Hookahi no la
 pau kau,
 All these people would work yours (go in to weed) to weed. In one day all yours
 would be done,
 a he la 'ku ana i ta kahi, he la 'ku ana i ta kahi. Pela ka hana o ia mau la.
 and so on with the next, so on with the next person. Thus was the labor pattern
 in those days.
 (Laulima) laulima. Hele a Poano, hana ia mea paina.

(Everybody together) everyone working in unison. When Saturday came a party
 would be held.

CK: He inu uwala (ea?) hea ka mea inu? (Aohe uwala) Uwala ka mea inu? (Aohe;

CK: Would drink sour potato (what?), what was the drink? (Not potato) Wasn't sour
 potato the drink? (No;
 he uwala nohoi, a ki nohoi). Ai no kahi limu no, kahi opihi¹ no, i'a maka (ae,
 they would have potato also and tea also). Would eat seaweed, opihi, raw fish
 (yes,
 i'a maka). Inu uwala, a hiamoe no maleila (ae, hiamoe no, ae).

raw fish). When people drank sour potato they would sleep where they ate
 (yes, they would sleep there, yes).
 Ala mai i ke kakahiakanui (ae) inu hou (ae, oia hola)

When they got up in the morning (yes) they would drink again (yes, it was so).

HKK: Ae, oia hola, oia hola, pela hola ka nohoana o na kanaka. Makou o na kamalii

HKK: Yes, so it was, so it was, thus it was the pattern of living. We children
 aohe; aole i nana 'ku i ka lakou hana. Hana no makou i ka makou.

were different; we didn't do what they did. We carried on our own activities.

¹
 Limpet (Helcioniscus), one of the species of.

Hele no i tahakai, noho anei i ka hale, hui ana no na kamalii together,
 Would go to the beach, would stay at home the children mingling,
 hele pu ka lawaia. Oia 'hola wale no ia mau la.
 going fishing together. Those were the only activities in those days.

CK: Heaha ke ano lawaia o kela manawa? me ka upena? (aohe) mokoikoi?

CK: What kind of fishing was done in those times? net fishing (no)? poling?

HKK: Mokoikoi (aole hele lu'u), aole. (A like me keia manawa, lu'u wale no.)

HKK: Poling (not diving), no. (These times diving mostly.)

O keia manawa ike ia hele lu'u; o kela mau la, aole.

These days diving is accentuated; not so in those days.

CK: Ahiu ka i'a o keia manawa no ka mea lu'u ia mau ana (a oia). Ahiu ka i'a.

CK: Fish are wild these days because of continuous diving (that is so). Fish are
 wild.

HKK: O kela mau la, ina oe lu'u aku noho mai no ka i'a ma keia, aole holo.

HKK: In those days if you dived the fish would remain like this and not run .

Aole holo ka i'a (aole ahiu ka i'a); aole ahiu ka i'a.

The fish would not run away (the fish was not wild); the fish was not wild.

CK: Ina noho oe ma ka lihi-kai hiki oe ke ike ka i'a e holoholo ana iloko o ke kai.

CK: If you stood at the edge of the water you could see fish swimming about in the
 ocean.

Keia manawa aole ike ia. Pau ka nalowale o ka i'a (pau, nalowale, nalowale)

These times they are never seen. The fish have disappeared (gone, disappeared,
 disappeared)

Make ke kai o Hawaii nei, make.

The sea is dead in Hawaii, dead.

HKK: Make ke kai, make na mea apau o Hawaii, make (make) make.

HKK: The sea is dead, everything in Hawaii is dead, dead (dead) dead.

CK: Hele no na kupuna, hele no me ka lakou loa (lawe no me na mea apau).

CK: When the grandfolks went they went with their resources (taking everything).

Keia manawa, auwe, hele a nele loa o Hawaii.

These times, goodness, you go and come back with nothing in Hawaii.

HKK: Oia ka olelo o ko'u mau kupuna: malama i na mea apau, i aha ai?

HKK: This was the counsel of ^{my} grandfolks: conserve all things, why?

I ole oe e nana ka ha'i; i ole oe hele e kii ka ha'i (i ole na keiki i nana
aku ko ha'i).
So you wouldn't have to look at what others have; so you would not have to
take what belongs to others (so the children would not look at others)
Ae, kuko ka naau, hele e aihue. Pela ka i'a no. Na poe apau lako, pipi,
Yes, the heart covets, stealing follows. Thus with fish. Everybody was supplied
with cows,
puaa, moa, pipi, puaa, moa, lako. Ne wau pepehi ka'u pipi keia mahina,
pigs, chickens, cows, pigs, chickens, well supplied. If I should butcher my cow
this month,
a na poe apau (mahelehele) mahelehele, mahelehele. Hookahi kala, hookahi,
all my neighbors (shared) shared, shared. A dollar's worth to each,
hookahi, hookahi. Mahina 'ku ana ka kahi. Pela ko makou noho ana.
each, each. Somebody else would do it the following month. Thus did we live.
Ka puaa, haawi wale (nui ka puaa) nui ka puaa. Hele wale ka puaa, nui ka puaa.
Pigs were given away (plenty of pigs) plenty of pigs. Pigs roamed freely,
plenty of pigs.
(Aole hana ia he pa puaa?) Aole hana ia, hookuu.
(No pens made for the pigs?) Not made, pigs roamed about.

CK: Laka ka puaa.

CK: The pigs were tame.

HKK: Laka. Ike oe kela ano pupu (e). Ina oe puhi (ae) hoi mai ka puaa. Nau e puhi,

HKK: Tame. You know the conch shell (yes). If you blew into one (yes) the pigs would
come home. You would blow,
hoi mai ka puaa o ka poe pau loa. A ike oe, hele mai no kau puaa,
and the pigs of all the people would come. You would see your pigs come to you,
hele no i kau pa. A hele no ka puaa o kahi, hele no i kona pa. Ka puaa
and go into your enclosure. The pigs of another would go to his pen. The hogs
maopopo ko lakou wahi.
knew their pen.

CK: Oia no paha ke kumu hana ia ke kahua o ka hale ano ki'eki'e (ae) aku,

CK: Perhaps it was the reason house foundations were high above the ground (yes),

i ole e komo ka puaa iloko o ka hale (ae).

so that the pigs would not enter the house (yes).

HKK: Ae, ki'eki'e, ki'eki'e, about six feet high (oia?) oh, yea, (ke kahua)

HKK: Yes, high, high, about six feet high (was that so?) oh, yes, (the foundation)
ke kahua o ka hale, kiekie.

the foundation of the house was high up.

CK: He alapii no pii iluna?

CK: Was there a ladder to climb up on?

HKK: Oh, yea, yea, ae, he alapii that i ka hale moe. Ka hale moe ki'eki'e, ki'eki'e

HKK: Oh, yes, yes, yes, there was a ladder to the sleeping house. The sleeping house
ka hale moe. A ina hale i hala lalo, a pa (hana ia ka pa) ^{was high up, high up} hana ia ka pa a paa,
was the sleeping house. If that house was low, a fence (a fence was built)
pa pohaku no (i ole komo ka puaa) i ole komo ka puaa iloko ^{a fence was built} (oia ka!)

of stone (so that the pigs would not enter) so that the pigs would not enter
Na hale apau o ia ano, he pa. (that was so!)

All houses of that design had a fence around.

CK: Pehea ka moa? Holoholo no ka moa? (Holoholo ka moa). Aole lele ka moa

CK: What about the chickens? Were they loose? (The chickens were loose). The
maluna ke kahua o ka hale? chickens didn't fly

on the foundation of the house?

HKK: Aole, noho malie no. Kau moa noho malie no i tou wahi; ka'u moa noho malie no.

HKK: No, they remained in their place. Your chickens would remain in your place;
Lawa ka ai. my chickens would remain in mine.

There was plenty of food.

CK: Ina hanai ia ka moa heaha ka ai a ka moa?

CK: If the chickens were fed what was the food?

HKK: Kalo (kalo) kalo., ka manawa e hele huli ka ai no ka mea o kela manawa

HKK: Taro (taro) taro, when the underground oven was uncovered because in those
times
aole kupa iloko o ke kini. No keia mau la wale no kela. Ka wa mamua,
cooking did not involve metal containers. They are only for these days. Formerly,
ko'u wa kamalii, aole. (Kalua iloko o ka imu). Kalua. The first set of kalo,
in my childhood days, no. (Cooking was in an underground oven) That was the
pattern. The layer of taro at the
olalo, pili kela o ka pohaku, that one is going to be papa'a.

bottom next to the hot stones would be cooked crisp.

Olalo e papa'a ana (papa'a). Kela poe kalo papa'a apau loa, weiho.

The bottom taro would be crisp (crisp). All those crispy taro were put aside.

Kela i mea inu waiu. Loaa ka mea inu me ka waiu. Malama no oe tau,

Those were to be eaten with milk. They had something with which to drink the
milk. You kept your taro,
malama no wau ta'u. Huna oe tau, huna, mahope aihue ia.

I kept mine. You would hide yours for fear someone might steal it.

CK: Makemake loa na kamaiki kela mea papa'a (ae).

CK: The children relished the crispy part (yes).

HKK: No, no, kela kalo holo'okoa (kela kalo holo'okoa), kela kalo holo'okoa malama.

HKK: No, no, that whole taro (that entire taro), that whole taro would be put aside.

Ke kalo papa'a apau loa aole hana ia i poi (oia?). Weiho ia kela mea

All the crispy taro was not used in making poi (was that so?) That was put aside

e ai me ka waiu, waiu pipi. Wanaao hele nohoi na kamalii e uwi, ka pipi

to be eaten with cow's milk. At dawn the youths would go to milk the cows

hoi mai ana me ka nana ole nawai ia pipi. Hele oe e uwi.

that came home regardless who owned the cows. You would go and milk them.

CK: Hookuu wale no ka pipi? (E hookuu wale no.) Laka ka pipi?

CK: The cows were simply turned loose? (Simply turned loose.) Were the cows tame?

HKK: Laka (laka na holoholona apau), laka na holoholona apau. Ka puaa, he laka ka puaa.

HKK: Tame (all the animals were tame) all the animals were tame. The pigs were tame.

Hele pu ka puaa me ke kanaka. Hele pu iloko o ka lo'i kalo. Aole hele ka puaa

The pigs walked together with man. They went with him into the taro patch.

e kolohe ke kalo (ae,) aole hele. Ke kumu, maana mau ka opu o ka puaa; The pigs did not

harm the taro (yes), would ^{not} do so. The reason, the pigs' stomachs were always full;

piha mau i ke ai (hua mai ke kuwawa). Hua mai o ke kuwawa, aole kuwawa i kela manawa

filled with food (during the guava season). Guava season, no guava at that time

(aole kuwawa i kela manawa; mahape 'ela wale no). Ai wale mai nei no,

(no guava at that time; came only afterwards). Only relatively recently,

ai wale mai nei no i ka manawa nui ai e ka pipi. Na ke pipi i hoolaha i ke kuwawa

only relatively recently was the guava spread when cattle had increased.

(ki'o ma'o a ma'o). A oia, pela i laha ai. Kela wahi o Wailua, you know the

(defacating here and there). That was it, thus it spread. That place, Wailua,

halepule Kakolika, ku oe maleila aohe, aohe mea nalowale (ahuwale ka aina) you know the

Catholic church, if you stood there nothing was hidden (the country was exposed)

ahuwale. Keia manawa aole oe ike ke kai (paa me na kumu laau) paa i ka laau.

exposed. These times you cannot see the sea (view obstructed by trees) covered with trees.

Mamua aohe; nawahi apau.

Formerly, no, everywhere was open to view.

CK: Kela punawai malalo (o Ohia) maleila e kii i ka leko, ulu wale no

CK: That spring below (Ohia) there we used to gather watercress, growing luxuriantly

(a maleila e kii ia ai ka leko). Heaha ka inoa o kela wahi?

(there watercress was obtained). What is the name of that place?

HKK: Ohia (Ohia) Ohia, kahi kela o ka wai a Kanaloa, Kane laua o Kanaloa.

HKK: Ohia (Ohia) Ohia, that is the waters of Kanaloa and Kane.

(Puka kela wai mai) mai loko mai (ka waipuna).

(The water gushes forth) from inside (from a spring).

CK: Hu'ihu'i kela wai (hu'ihu'i). Hele makou e auau maleila.

CK: That water is cold (cold). We used to swim there.

HKK: Ae, he wai laau kela, wai laau (no ke kunu, no ka ma'i kunu?) ae,

HKK: Yes, that is healing water, healing water (for coughs, for coughing illness?) yes, na ma'i like ole. Maleila e hookuu ia ka ma'i. Ke loa oe i ko oukou ma'i all kinds of sicknesses. There the sick were taken. When you have your illness hele oe iloko laila e auau ai. Pau. Kekahi he mau misiona, ma'i.

you go into there to bathe. Healed. Some missionaries were sick.

"Mahea la ke kauka o keia wahi?" Mea 'ku nei o kekahi poe: "Aia ke kauka,

"Where is the doctor in this place?" Some people answered: "There is the doctor, hele iloko i kela wai."

go into that spring."

CK: O kela waipuna.

CK: That spring.

HKK: Kela waipuna. Kela alanui kahiko (e) makai oleila, he lua hohonu maleila.

HKK: That spring. Below that old road there is a deep hole there.

Maleila i auau ai ka poe.

There the people would bathe.

CK: Ka waipuna mauka aku, ka wahi e puka mai ka wai, pana wai.

CK: The spring is above that at the spot where the water gushes forth.

HKK: Ai kela i kai nei. Mamua kela alanui ai no kai. A hoolohe no keia mau misiona,

HKK: That is down. Before that road was down. The missionaries consented,

but olelo mai ka poe: "Ina hele auau e pule no paha, hele e hoola mai."

but the people said: "If you go in to bathe, had better pray for recovery."

Hele keia mau misiona e pule. E, maleila keia mau misiona i auau ai, a pau.

These missionaries went to pray. Yes, there these missionaries bathed and were healed.

Ola kela mau misiona. Kela wai waikapua kela. Ua lohe oe i ka waikapua?

These missionaries were healed. That water has magical powers. Have you heard of such waters?

CK: Pau 'ela kela ma'i.

CK: The sickness was cured.

HKH: Pau, pau, pau. O na poe apau i ma'i luu iloko o kela wai, pau ana kela ma'i

HKH: Cured, cured, cured. All the people who were sick that dived into that water, were healed of their illness
(kupaianaha no) kupaianaha kela wai, kupaianaha. A ko'u kupunakane,

(marvelous) that water is extraordinary, marvelous. My grandfather,
ai ma kela alanui kahiko he pohaku nui. A maleila he lua. A ina hemo kela pohaku,
there is on that old road a large rock. A hole is there. If a certain stone,

he wahi pohaku liilii wale no, I think it is about 10 or 12 pound stone,

which was only a small stone, I think it was about 10 or 12 pound stone,

ke hemo kela pohaku emi kela wai, puka i ke kai (oia?) puka i tahakai.

were removed the water would diminish, come out at the sea (was it so?), come

Moloo kela kahawai hele i kai. Hele oe kii opae, oopu,¹ ka i'a haole. out at the sea.

That stream would almost dry up, the water escaping into the sea. You could
gather shrimp, oopu, and goldfish.

A pau, hele no keia elemakule a hookomo kela pohaku ma kela wahi

That done, this old man would return that stone to its original location

(pani hou i ka puka) hele ka wai. Make oia, pau; aole poe ike

(which would close up again the hole) where the water escaped. When he died,
that was the end; nobody knew the secret
(aole lakou ike keia pohaku). Aole lakou ike a hiki i keia la.

(they never knew of this stone). They have not found out until this day.

Owau, like pu, hele pu wau me keia elemakule.

I am included although I went with this old man.

CK: Ko'u wa kumukula no ke kula o Keanae (o Keanae) ai no ke kula mauka aku,

CK: One time I was a teacher at Keanae School (Keanae), which is right above,
ai no kela wahi makai. Hele mau ana makou maleila e kii ka leko.

and that spring is below. We always went there to gather watercress.

Hu'ihu'i kela wai (hu'ihu'i kela wai; wai hu'ihu'i kela).

That water is cold (that water is cold; that water is cold).

¹ General name for fishes included in the families Eleotridae and Gobiidae (Pukui-
Elbert Dictionary)

HKK: He mau moolelo no o keia wai no ka mea he kanaka ka mea i noho maleila.

HKK: This spring has a legend because there was a man who lived there.

Kale-makua-kaimano, oia ka inoa o keia kanaka i noho ma kela wahi.

Kale-makua-kaimano was the name of this man that stayed at that place.

A kanu oia kela poe kaupalo'i, ka leko e ulu nei o keia manawa, kanu ke kalo,

He planted those patches of taro where the watercress grows now, planted taro,

kanu ka he'i, kanu ka mai'a, kanu ke ko. A keia mau mea pau loa ana i kanu ai,

planted papaya, planted banana, planted sugar cane. All these things which he

a olelo mai oia na kana mau akua kela, na Kane laua o Kanaloa. ^{planted} Oia kona mau akua.

he said were for his gods, Kane and Kanaloa. They were his gods.

Na manawa pau loa oia e aiai, inu ka awa, pela, pule no oia i Kane me Kanaloa.

Whenever he ate, drank awa, and such, he would offer thanksgiving to Kane and

Hele a kekahi, kekahi la, a ho'e ai ia mau akua nei. Aole wai mamua. ^{Kanaloa.}

This went on until one day these gods appeared. Formerly there was no spring.

Aole loa kela wai mamua (oia?), aole loa. Ka wa noho kela kanaka maleila,

The spring was not there before (was that so?), not there. The time that man lived ^{there,}

aole loa kela wai. Ka wai mai iuka mai no o kahawai, hele a lele loa

there was no spring. The water used to come from a stream up above, which stream

o kela kahawai o Keanae. Maleila mai no ka wai. A ke maloo no, a pau

was part of the stream that flowed into Keanae. The water came from there.

(pau) aole wai. ^{In dry weather there was no water}

(no water) no water.

CK: Keia wai waipuna, kahe mau ana (ae) huli ka makahiki, a huli ka makahiki.

CK: This spring which exists always flows (yes) the year round, the year round.

HKK: I kela kanaka ka mea i loa ai, kona walaau mau, pule mau no ia

HKK: That man got the water through his constant importuning, constant praying

keia mau akua o Kane laua o Kanaloa, ia Kane laua o Kanaloa.

to these gods, Kane and Kanaloa, to Kane and Kanaloa.

Hele i kekahi ahiahi, ho'e o ia mau akua nei. Ho'e, a noho,
 Came one evening these gods appeared. Arrived, and stayed,
 "Aloha no na kamaaina o keia hale." Maopopo no keia kanaka,
 "Aloha to the occupants of this home." This man knew,
 maopopo no keia no na akua. Aloha 'ku nei wahi kanaka nei. A ia manawa,
 knew these were the gods. This man returned the greeting. At that time,
 kona hale kokoke nei, a huhuki ka awa; kii ke ko; kii ka mai'a; lawe mai
 his house being nearby, he uprooted some awa; got some cane; got bananas
 hoahu i ta hale. A mama nohoi ka awa. Pau, inu awa lakou. A inu awa ana,
 and stored them in the house. He chewed the awa. Then, they all drank awa.
 maopopo keia no na akua ana i pule nei. Oia kela wai; na Kane kela wai
 As they were drinking awa,
 the man recognized these were the gods he had been worshipping. That is his
 e holo nei. Maopopo oe kela hele ana kela alanui la, he wahi, he wahi ano uwapo?
 water; that is Kane's water
 that is flowing. You recall as you walked on the highway a place in it over a
 (Ae) ka Kanaloa kela, ka Kanaloa wai kela. O ka manawa keia mau wai i puka ai,
 bridge?
 (Yes) that is Kanaloa's, Kanaloa's spring. When these two springs first began
 kela wai nui loa ka halulu. So pani ia kela wai a paa. Pani laua kela wai
 a paa.
 these waters created a great rumbling sound. So one spring was sealed. They
 sealed up that spring.
 Hookuu hookahi wai, nehe. Mamua ka wai aale maleila kela wai keia manawa.
 One spring was left flowing quietly. Formerly that spring now flowing was not
 there.
 Ai ae iluna ae, iluna ae ka wai. A i ka mea apiki, eli 'honei kanaka
 It was further up, further up. The strange thing, the people
 i noho kela wahi a hele a loa ka auwai. Komo ka wai, ho'e tauhale,
 that lived there dug a ditch. The water entered and flowed to the house,
 po no a ao, maloo. Oia kela emi malalo; nui ta puka ma'o manei.
 and the next morning it was dry. The water had escaped below there being a
 spacious hole.

Mamua no he puka poepoe, hookahi no puka, hookahi no puka. Aole poe
 Formerly there was a round opening, one opening, one opening. Nobody
 ike maihea mai keia wai. Hookahi pake make iloko o kela kahawai o Keanae.
 knew where the water was coming from. A Chinaman died in that stream at Keanae.
 Oia ka wahi ka wai e hele ai a haule, a kahi kela i hele ia a paeae'a oopu.
 It was the place where the stream falls and where people used to pole oopu.
 Maleila nui ka oopu. Hele no oe aohe emo loa nui ka oopu, hoi.
 The oopu were there. You would go there and in no time catch many oopu.
 A hele keia pake maleila haule iloko o ka wai (aole hiki oia ke au)
 This Chinaman had gone there and fallen into the water (he couldn't swim)
 aole hiki ke au, a make. Ia make ana, na kela wai, ka wai huki,
 could not swim and perished. Dead, this water sucked him down,
 huki ka wai a paa ma kela wahi, ma kahi o kela puka. A mahape kii ia e na kanaka
 sucked him and his body blocked the whole through which the water escaped.
 hele a luu. Ka manawa i hele ai e kii, ka manawa i huki ia mai a paa. ^{Afterwards men attempting to recover the} body
 dove down. When they attempted to drag him, his body was sucked against the hole.
 Kela wai (huki) huki loko. A hele mai kela kanaka a kahea i kaula.
 That water (sucked) sucked him. So the divers came up and got a rope.
 Na kii i ke kaula a huki ia i kekahi poe. Ka manawa i hemo ai hoomaka i keia wai
 Tied now to a rope some people pulled him out. The time the body was removed
 holo ka wai. A oia ka mea maopopo ia kela ka wai, kela ka wai puka mai kela ^{this water began}
 to rush out. And that was how it was discovered ^{wahi,} that water mentioned above
 i loa ka wai o kela wahi.
 was coming from this pond where the Chinaman had drowned.

CK: A pehea oe, ua hanau ia oe ma Wailua?

CK: What about you, were you born at Wailua?

HKK: Hanau ia au ma Wailua.

HKK: I was born at Wailua.

CK: A mahape ne'e oukou i Honomanu?

CK: And afterwards you people moved to Honomanu?

HKK: Aale ne'e i Honomanu. (Hele wale no oukou) Aale wau ne'e hookahi wahi.

HKK: Did not move to Honomanu. (You people simply visited there) Never moved to
any other place.
(Hele wale no oukou maleila e holoholo) Maleila wale no e hele holoholo ai,

(You people only went there to visit) Went there only to visit,
a hele i Wahinepee, a hele i Huelo, holoholo wale no.

then went on to Wahinepee, then went to Huelo, only to visit.

CK: Mahea i halawai na hoahanau i kela manawa?

CK: Where did the saints meet at that time?

HKK: Ia manawa me keia nei: ka manawa i hiki mai nei o ko makou manawa,

HKK: At that time, it was like this: the time our era came,
ka manawa i hiki ai ko makou manawa, na hoahanau ua pau te komo i na
the time our era came, the members had all joined
ekalesia like ole (Kalawina) Kalawina (Kakolika) Kakolika.

other churches (Congregational) Congregational (Catholic) Catholic.

Keia poe Mamona ua pau ke komo. (No keaha la?) No keaha la?

These Mormons had all joined. (For what reason?) For what reason?

Ua pau keia poe i ke komo, pau. Noleila, uuku wale no ka poe Mamona.

These people had defected, gone. Therefore, only a few Mormons were left.

Akaikahi wale no ka poe Mamona. Ka hapanui pau loa ke komo i ke Kakolika ame

The Mormons were few. The majority had defected to the Catholic and
ke Kalawina. Pehea la?

the Protestant churches. What was the reason?

CK: No ke kumu paha o kela haole o Walter Gibson i Lanai?

CK: Perhaps the reason was because of that haole Walter Gibson on Lanai?

HKK: I think so; manao wau mai kela manawa mai.

HKK: I think so; I believe the apostasy started then.

CK: Mai kela manawa mai haalele ka poe i ka Ekalesia (manao au oia) no ka mea

CK: From that time the members started to leave the Church (I think it was the reason)
because
oia ka pelikikena o kela manawa, o kela haole.

he (Gibson) was the president at that time, this haole.

HKK: Manao wau oia ke kumu no ka mea piha ka poe. Kela ko'u lohe, ko'u poe kupuna.

HKK: I think that was the reason because this place had been full of members.
That was what I heard from my grandfolks.
A aohe hoomana e a'e; he Mamona wale no pau loa. Ina hoomaopopo oe

There was no other religion; all were Mormons. If you recall

ai loko i hookahi puke, ai loko hookahi puke a kakou, puke haawina I think so,
in a certain book, in a certain book of ours, I think a lesson manual,
ai loko ileila e hoike, e hoike ana i kela moololo o Honomanu.

in there is indicated, is indicated the story of the Church at Honomanu.

CK: Lohe au ua hele o Keoki Pukuniahia mai Kula mai, mai Pulehu mai, hele lakou

CK: I learned George Q. Cannon came from Kula, from Pulehu, and they went
i Keanae, oia me keia haole o Keeler. (Keeler, e, e) Akoakoa ka poe Hawaii
to Keanae, he and this haole Keeler. (Yes, Keeler). The Hawaiians gathered
ma Keanae. Makemake lakou e lohe. Hoomana hou keia, aole lakou i lohe.
at Keanae. They wanted to hear. This was a new religion which they had not heard.
Ua kamaaina no lakou i ke Kakolika, Kalawina (keia aole lohe).
They were familiar with the Catholic or the Calvin Church (this they hadn't heard).
Ka manawa lakou i hele mai, keia mau haole misiona, ua hana mua keia poe Hawaii
When they, these two haole missionaries, arrived, the Hawaiians had already built
kekahi kuahu pohaku.
a platform of stone.

CONTINUATION: CLINTON KANAHELE
INTERVIEWING HENRY KAHALEULAOKEKUA KAMALI
AUGUST 14, 1970 AT PEAHI, MAUI

Interloper ()

CK: Hele mai o Keoki Pukuniahia me kona hoa o Elder Keeler. Mai Paul Elia mai

CK: George Q. Cannon and his companion Elder Keeler came (to Keanae). Paul Elia
i ha'i mai ia'u. Kamaaina no oe ia Paul Elia (Oh, yeah, kamaaina)?

told me this. Are you acquainted with Paul Elia (Oh, yes, acquainted)?

HKK: Kona wahi no, kela landing o Keanae, maloko no ileila. Ai no he hale

HKK: His home was by the landing at Keanae, in there some place. There is now a
e ku ala ileila i keia manawa. Maleila ko lakou kahua. house

standing there this time. Their foundation was there.

CK: Kona ohana he Moramona mai kinohi mai?

CK: Was his family Mormons from the beginning?

HKK: Ae, Moramona mai kinohi mai. Aole lakou change (aole loli) a pau loa lakou

HKK: Yes, Mormons from the beginning. They never changed (never changed) until they
i ka make, make a elemakule a (kupaa no). Ka hope loa he luahine. all

died, died of old age (faithful indeed). The last of them was an old lady.

Oia ka hope loa a pau, a hoomaka ka poe opiopio e auwana.

She was the last of them, then the young folks began to wander away.

CK: Ehia makahi oe e noho nei ma keia wahi o Peahi?

CK: How long have you been staying at this place, Peahi?

HKK: Loihi loa ko'u noho ana maneinei. Manao au piha ia'u i ke kanakolu makahiki

HKK: My living here has been very long. I think I have been here over 30 years,
a oi, kanaha paha, no ka mea ko'u male ana o ka'u wahine

forty perhaps, because upon my marriage to my wife

a hoomaka ko'u noho ana manei.

began my staying here.

CK: He aina kalo no keia wahi?

CK: Is there taro land in this place?

HKK: He aina kalo no ko keia wahi nei. Ai tai aku nei. (Maleila oukou i kanu i

HKK: There is taro land in this place. It is below here. (There you people planted ke kalo?) Aohe mahiai.

taro?) Never farmed.

CK: Heaha ka oukou mea ai ma keia aina? he uwala?

CK: What has been your staple in this land? sweet potato?

HKK: Ka ai, he kuai. (Mai kinohi mai?) Mai kinohi mai. Aohe nui o ka ai

HKK: The food is purchased. (From the beginning?) From the beginning. There is not too much o ka aina kalo o keia wahi.

taro land in this area.

CK: Pehea oukou i ne'e mai i keia wahi, he aina ai ole?

CK: Why did you people move to this place, a land without taro?

HKK: Ne'e mai au i keia wahi nei mamuli o ka hana (hana). Hanau wau (ka hala)

HKK: I came to this place because of employment (work). I worked (pineapples) aole, hana au me ka aupuni. Penei: ike au i kela mau la e hiki no ka poe no, worked with the government. Like this: I noticed those days ^{hupo} uneducated ke holo i luna makaaainana, heaha la. Ma ke ano i kau walaau ana oe i puka ai. people could run for representative, and such. By how you talked you were elected.

Ma ke ano i kau walaau ana oe i haule ai i kela mau la. So noonoo au

By how you talked in those days you were defeated. So I thought

e holo au. Ineinei no wau kahi i noho ai. Olelo wau i ko'u wahine,

I would run. I was staying here then. I said to my wife,

"E, e haalele ana au i ka hana." "Hela ana oe ihea?"

"Say, I am quitting the job." "Where are you going?"

"E hole ana au i luna makaainana."

"I am going to run for the office of representative."

CK: Puke no oe?

CK: Did you get elected?

HKK: Aole, haule (haule) haule. Ewalu, I come No. 9. (Auwe, pilikia). Haule.

HKK: No, failed (failed) failed. There were eight, I came nine. (Shucks, hard luck)
Failed.

A ai'a, oia ko maua^{kau} holo like me keia laweleka o Maui nei. Ike oe? I Kahului.

Like this, it was our campaign with this postmaster of Maui. Do you know?
At Kahului.

Auwe, poina hoi au kainoa (he Hawaii) e noho nei i ka hale-leka o Kahului.

Shucks, I have forgotten the name (a Hawaiian) working then at the post office
of Kahului.

Aole au maopopo kela kanaka, kela hapa-haole. Ko maua makahiki like kela

I don't remember that man, that hapa-haole (half white). That was our year

holo like. Puka oia. Holo oia Lepupalika. Puka oia. Second year,

when we ran. He won. He ran as a Republican. He won. The second year,

aole oia makemake. Olelo mai oia ia'u, "E hole ana oe?" Mea 'ku nei au,

he did not want to run. He said to me, "Are you going to run?" I replied,

"Aole e holo ana. Ua loa ka'u hana no ka mea mamuli o ko'u hele ana

"Not going to run. I have my job because by my getting into

politics, well, ua loa ka'u hana. Na ka make e hookaawale ka hana."

politics, well, I have received my job. Only death can separate me and the job."

Oia kela hana alanui - cantonneer.

It was that highway job - cantonneer.

CK: Heaha ka hana o ka poe o Honomanu mamua? keia poe Hawaii?

CK: What kind of employment did the people at Honomanu have before? those Hawaiians?

HKK: He mahiai kalo wale no. (Mahiai) Mahiai.

HKK: Only taro growing. (Farming) Farming.

CK: Aole nana keia mea ke kala? (Aohe) Aole ai na mea o ka ai haole; ai Hawaii
wale no.

CK: Were not concerned with this thing, money? (No) Did not live on haole food,
only Hawaiian food.

HKK: Ai Hawaii wale no. Aohe nana ia ka mea ai haole; he mea ai Hawaii wale no.

HKK: Ate only Hawaiian food. Were not concerned with haole food, only Hawaiian food.
(Oia?) Aole lakou nana i na mea ai haole.

(Was that so?) They were not interested in haole food.

CK: Pehea i na ma'i, heaha ka laau e haawi ia i na ma'i?

CK: What about the sick, what kind of medicines were prescribed to the sick?

HKK: O na kahuna o ia mau la maopopo ka laau. Na poe kahiko (na laau like ole)

HKK: The herb doctors of those days knew the remedies. The oldtimers (all kinds of herbs)
maopopo. "E, ma'i mai no o mea." Ka hoi maila no o na poe kahuna.

knew. "Say, so and so is ill." The "doctors" would come.

"He mea ka ma'i; eia ka laau. Hele kii i kela laau. He mea, he mea, he mea
ka laau."

"This is the sickness; here is the medicine. Go and get that herb. Thus, or
thus is the herb."
CK: Ina ma'i na keia poe kahuna lapaau (ae) e haawi i ka laau (e haawi i ka laau).

CK: If these people were sick, the medical expert (yes) prescribed the medicine
(prescribed the drug).
Maopopo no oe na ano laau i haawi ia no na ma'i like ole?

Do you know the different kinds of herbs prescribed for the different kinds of illnesses?

HKK: He nui paha na laau. Pau ka nalowale. He nui na laau. Laau hakihaki, paa ia'u.

HKK: There were many medicines. They are all forgotten. There were many cures.
Herbs for fractures, I know.

Ko'u wawae nei, elua haki 'ku ana keia.

My leg here sustained two fractures.

CK: Heaha ka laau no ka wawae haki?

CK: What herbs were used for the fractured leg?

HKK: Ai malalo o ke kauka. Noho wau i ke kauka a puka ke kua. Ka manawa

HKK: I was under the doctor's care. I stayed under the doctor's care until my
back developed sores. The time
i loa'a iki ia'u ka oluolu, olelo au i ke kauka, "I am going home." "How you feel?"

I got to feel slight improvement, I told the doctor, "I am going home."

"I am O.K." "E, hoa'o no oe e hele." Hoa'o au. Aohe hiki pono, "How do you feel?"

"I am O.K." "Say, you try to walk." I tried. Could not so well,

kela hoomanawanui e hiki ke hoi mai. Ia hoi mai ana a'u, makaukau wau.

but I persevered so I could go home. When I got home, I was ready.

Ua hana mua ka'u keikimahine no i ka laau, kela kowali¹ (kowali).

My daughter had already prepared the medicine - that kowali (kowali).

CK: Pehea la i hana ai, he ko? (Ko) Ka laau o ke kowali.

CK: How was it applied, by rubbing lightly? (Rubbing lightly). Kowali was the herb.

HKK: Oia ka pololoi: ka lau opiopio, ka lau o'o, ke a'a, kela kumu, kela a'a.

HKK: The correct formula: the young leaves, the matured leaves, the roots, that
trunk, those roots.
O kela mau mea apau loa ku'i, mahape me ka paakai no (me kahi mimi no o kaua.)

All those ingredients are pounded together, then rock salt added (with some of
your own urine.)

Aale, aole mimi (aole mimi) aole mimi. Ka wai (ka wai), ka wai, oia no kela wai

No, no urine (no urine) no urine. The juice (the juice) the juice, that is the
juice

(o ke kowali) o ke kowali. Kela lau kowali loa ka wai. Kela wai lawa

(of the kowali) of the kowali. Those kowali leaves contain sap. That water is
sufficient,

(law) lawa kela wai.

(sufficient) sufficient is that water.

CK: Ehia manawa e hana ai? elima?

CK: How many times to apply? five?

HKK: E, oia ka hana ana. Ko. Hookahi no ko ana, ko hele ilalo, a ko aku no

HKK: Yes, that is how to do it. Rub gently. One gentle rubbing, rubbing downward,
and rubbing again
me keia nei. Pela ihola. Pela ka'u hunona i hana ai. Na ka'u hunona i hana.

like this. That is how. That was how my son-in-law did it. My son-in-law
did it.

Hookahi no pule (ola) ola.

One week only (healed) healed.

CK: Eleu no ka poe Hawaii.

CK: The Hawaiians were skillful.

HKK: Oia ka laau, but aole piha pono kela laau, aole piha pono.

HKK: It was the herb, but ^{the} herb does not complete the list, does not properly
complete the list.

¹A morning glory (Ipomoea)

Ai 'hola 'ku no kekahi mau laau aku no e hui pu iaai, but aole ike ka poe,
 There are other herbs to be included, but the people don't know,
 but ua lawa no kela (ua lawa), ua lawa no, lawa no kela laau.

but that preparation is good enough (good enough) good enough, good enough is
 that preparation.

CK: Ka hauow¹i oia no kekahi laau.

CK: The hauow¹i is another herb (for broken bones).

HKK: Ae, e, hauow¹i e, pololoi. Kekahi no, kela laau (ke kukaepuaa², oia no paha

HKK: Yes, the hauow¹i, correct. Moreover, that herb (the kukaepuaa, it is perhaps
 kekahi laau no ka . .). Ae, ke kukaepuaa oia no kekahi laau maikai, kukaepuaa.
 another medicine for..) Yes, the kukaepuaa it is another good herb, the kukaepuaa.
 (Nui no na ano laau like ole). No ka mea, ai nohoi me ke ano no o ka ma'i

(There are all kinds of herbs). Because, according to the symptoms of the
 sickness
 a pela no o ke ano o ka laau. Ina no i huhewa kau laau, a ua huhewa no ka ma'i,
 so is the nature of the medicine. If your prescription is wrong, so will the
 patient suffer,
 aole no e ola. Ai no e like ka laau me ka ma'i, aleila ola. Hoomaopopo au
 and cannot be healed. The medicine must suit the symptoms then there is recovery.
 I remember
 he keiki no ka pake. Mainoino. (Heaha ka ma'i?) Kela ma'i o ka wa kamalii
 a Chinese child. Terrible. (What was the disease?) That disease common to
 children
 kela wa liilii. What you call that? (Puupuu) puupuu (puupuu).

when they are very small. What do you call that? (Sores) sores (sores).

Ka uwe wale no e uwe ai, uwe ai. Oi no ka iho ka pake i ko lakou ike laau;
 The child would only cry, cry, cry. The Chinese were applying their medical
 skills;
 oi no mai la ke kauka o Hana a hiki ole. A lohe, lohe ke kuku, a walaau 'ku nei,
 the doctor at Hana had applied his skills and failed. The grandfather heard,
 learned about the child and said,
 "Aia he wahine loa i kela laau. Oia ke ike i ka laau no kena ano ma'i."

"There is a woman who has the cure. She knows the cure for that kind of affliction."

A hele, a hele ana a walaau 'ela, "Heaha ka mea? Lawe mai, lawe mai, lawe mai.

They went, went to talk to her, "What's wrong? Bring, bring, bring the child.

¹A weed, a verbina ²A weed

Hele au e kii ka laau." (Heaha ka laau?) Popolo¹ (popolo, ka lau o ka popolo?)
 I go and get the medicine." (What was the medicine?) Popolo (popolo, the leaves
 of the popolo?)
 E, ka popolo ku hookahi. A kona lau liilii. He mea elua ano.

Yes, the popolo growing by itself. It ^{has} small leaves. There are two varieties.
 Hookahi popolo lau nui, a hookahi popolo lau lii. Kela popolo lau liilii
 One variety has large leaves, and the other small leaves. That small leaf kind.
 (Ku'i oe me ke kumu apau ame ke a'a oia mea apau loa?) Ku'i na mea apau,
 (You pound the whole plant, roots and all?) Pound everything,
 no ka mea ka manawa oe e ku'i ai e hemohemo wale no keia poe iwi, a kiloi
 because when you pound it the woody part comes out easily and is washed away
 a lilo i ka wai, a ku'i me ka paakai nohoi. Hamo ia, a po wale no ao, pau
 by the water, and you also include rock salt. It was applied, and overnight,
 (pau), pau, pau kela mea ka helelei, a hoomaka mai ka ili e maikai. ^{cured,}
 (cured), cured, the scab falling off and the skin restored to normal.

CK: Naauao no ka poe Hawaii.

CK: The Hawaiians were brilliant.

HKK: Oia, ua manao, ua manao na kupuna e make ana keia pepe, aka aole (ola).

HKK: That being so, the grandparents thought the baby would die, but no (cured).

CK: A pehea ka ma'i puuwai, he laau no?

CK: What about heart disease, is there an herb?

HKK: Ma'i puuwai, aole wau ike.

HKK: Heart disease, I don't know.

CK: A pehea ka akepau?

CK: What about tuberculosis?

HKK: E like pu me ke akepau, aole au ike ka laau.

HKK: Same with regard to tuberculosis, I don't know the medicine.

CK: Ka leko paha?

CK: Watercress perhaps?

1

The black nightshade (Solanum nigrum)

HKK: Oia o kekahi poe e ai nei. Ai ka leko, pela aku, pela aku,

HKK: It is what certain people are taking, eating watercress, thus and so, thus and so, but ka'u laau e ai nei, ko'u ma'i he diabetes. Olelo ke kauka aole ola but my medicine I am taking is for my disease - diabetes. The doctor says no cure kena ano ma'i. Owau ka diabetes. Pehu ko'u mau wawae, pehu, for that kind of sickness. I have diabetes. My feet used to swell, to swell, but keia manawa aole pehu.

but this time there is no swelling.

CK: Heaha ka laau, maile hohono?²

CK: What is the herb, maile hohono?

HKK: No, ai loko nei, ai no ia'u. Laau inu, ko'u "kope" e inu nei. (Laau Hawaii?)

HKK: No, it is here, I have it. Drinking medicine, my "coffee" I am drinking. (A Hawaiian herb?)
Laau Hawaii, lukini¹ (lukini).

Hawaiian herb, lukini (lukini)

CK: Heaha kena ano laau, hoikeike mai oe ia'u?

CK: What is that kind of herb, show it to me?

HKK: Ua haawi au, ai a mea. Ai lalo, ai kela hale lalo, ai leila ke kumu-laau.

HKK: I have shared it with someone. It is down there, at that house below, there the plants are.
Ai ia oe hoi, hele pu kaua, a ilalo leila kuhikuhi au ia oe. Ai kela hale a'u ilalo.
When you go, we shall both go down there and I will show it to you. It is down at that house.
Ua kanu wau nui ino. Ua hana au kekahi mea, kokoke e pau. Ko'u "kope" e inu nei.
I have planted many. I have gathered some which is almost used up. My "coffee" I am drinking.
That's my tea, lukini. You can take any kind of sickness, any kind.

Lukini is my tea. It is good for any kind of sickness, any kind.

CK: Maihea mai kela laau? No Hawaii no, no Hawaii no kela meakanu?

CK: Where is that herb from? Native to Hawaii, is that plant native to Hawaii?

¹ Lemon grass (Cymbopogon citratus) ² A weed (Ageratum conyzoides)

HKK: Ae, no Hawaii nei no kela. Ua inu au. Ma Keanae ku ka paila mamua kela ano

HKK: Yes, that is native to Hawaii. I have drunk it. At Keanae before there were
piles
(oia?) Ka makou kela i hele ai ma'ama'a. Kela ano laau aole ike ia.

(was that so?) We had become accustomed to it. That kind of medicine was not
known for anything else.
Ka'u wale no i ike hoopulo'ulo'u, you know steam, steam bath, that 's good.

I had only seen it used for steam baths, you know steam baths, which are good.

Kela laau good for steam bath. Ai hoi a, ka poe Pilipino ike lakou keia laau.

That herb is good for steam baths. However, the Filipinos knew about this herb.

Kela poe wahine heekoko, paa (paa). Kela wahine i noho ai i Paukukalo,

This could stop hemorrhages those women had (stopped). That woman who lived at
Paukukalo,
a he Pilipino ke kane hele huli, huli i kela laau, aole loa. "We have some

her Filipino husband went looking, seeking for that herb, but failed. "We have
some
makai nei, aole nui but eha opu, I think." A hele mai no e walaau ina loa

down there, not too much, about four clumps, I think." They came and asked if
we had
i kela ano laau. Mea 'ku nei ka'u keikimahine, "Loaa, ai makai nei.

that kind of herb. My daughter said, "We have, it is below here.

Hele oe nana makai nei o keia wahi." A hele no ua Pilipino nei, hele no a ike.

You go and look below here." So this Filipino went and he saw it.

Olelo mai nei oia ina hiki oia kela. "Sure." "Ehia kala?" "Te, lawe aku oe!"

He asked if he could have that. "Sure." "How much money?" "No, you take."

Hana no 'ela ia a lawe no kana wahine, heekoko (heekoko, aole paa ke koko).

He gathered some and took it for his wife having hemorrhage (hemorrhage, the blood
wouldn't stop).
I kela laau, paa (paa). Ke ano ka hana ana, I don't know. Ka laau, kai lawe

That herb stopped it (stopped it). How they applied I don't know. The herb they
took
but ke ano e ka hana ana aole oia walaau mai.

but how it was used he did not tell me.

CK: O oe, hana ki oe me ka lau.

CK: You make a tea of the leaves.

HKK: Owau ka'u e ino nei, my "coffee" I am drinking.

HKK: I have that to drink as my "coffee".

CK: Maikai kela no ka diabetes?

CK: Is that good for diabetes?

HKK: Oh, yes, good for diabetes.

HKK: Oh, yes, good for diabetes.

CK: Kou koko keia manawa, kou mimi aole kopaa? (Well) Nana mai ke kauka,

CK: Does your blood at this time or your urine have sugar? (Well) The doctor has
examined you,
pehea maila? pehea?

what does he say? what?

Nana
HKK: mai ke kauka, okay. Nana ko'u wawae. Keia nei pehu. Keia nei . . .

HKK: The doctor has examined and he says okay. You see my feet. These used to swell.

CK: Kela mea, okioki wale no ka poe wawae o na kanaka loa kela ma'i.

CK: Because of that condition people's legs are being amputated.

Nana na poe pau ka okioki ia na wawae.

You see people whose legs have been amputated.

HKK: Oh, yes, pau ta okioki ia. Ka'u e olelo nei that is one of the best medicines.

HKK: Oh, yes, amputated. I have to say that it is one of the best medicines.

I think nui na ano ma'i oia hoola. That is what I think na ano ma'i like ole

I think there are many other diseases it can cure. That is what I think all
kinds of diseases
hiki ke ola i keia laau ke inu ki. Ka'u e ike nei ko'u ola kino.

can be cured by this herb drunk like tea. I have noticed this improvement in
my health.

O'u nei mamuli wale no keia loa ana keia ano ma'i, a pilikia.

As for me, because I have now a certain kind of illness I am in trouble.

CK: Heaha kau ma'i o keia manawa?

CK: What is your illness this time?

HKK: Well, it is a big story keia ano ma'i i loa ia'u. Maikai wale no wau,

HKK: Well, it is a big story in connection with this kind of illness I have got.

I am usually well,
you know, ha'i wau ia oe. Kaua wale nohoi keia. Keia ma'i i loa ia'u

you know, I tell you. This is only between you and me. This sickness that
I have got

he ma'i kupainaha, he ma'i kupainaha keia. A hoike au ia oe ka moololo o keia
ninau.

is a strange affliction; this is a strange affliction. I disclose to you the
background to this problem.

O keia me keia nei: mamua ka'u wahine hehei ia i kekahi poe. Ike oe kela;

This is like this: before my wife was entangled by some people. You understand
that;

ua maopopo oe kela. Ae, noleila, ho'i i kekahi mea iluna, kane a wahine,

you know that. Yes, therefore, something possessed her, man and woman,

elua laua. Ke kane, hoaikane oia ia'u. Ma na wahi apau a'u e hele ai

two of them. The man befriended me. Wherever I went

aole loa i na popilikia. But ko'u manawa a'u i komo iloko o keia Ekalesia,

I never had any troubles. But my time I joined this Church,

owau he Kakolika, ko'u manawa i bapekiko iaai, komo iloko o ka Ekalesia,

for I had been a Catholic, my time I was baptized and joined the Church,

noho ana maneinei aohe au maopopo pono. But a ho'i au i Kahului,

I was staying here and did not fully understand. But I removed to Kahului

hana i ka breakwater, loa ia Keala. You know David Keala, Keala makua

to work on the breakwater where I met Keala. You know David Keala, Keala Sr.

(kamaaina au iaia). A oia, na kela kanaka, nana i hookomo ia'u iloko o ka

(well acquainted with him). It was he, that man, that converted ^{me} into the gospel.
euanalio.

Hooikaika kela kanaka a bapekiko ia au iloko o ka euanalio a loa ka mana

That man tried hard and I was baptized into the gospel and subsequently received
the power

o ka oihaanakahuna. Akahi hoolilo ia he deacon, teacher, a priest. Mau no

of the priesthood. First I was ordained a deacon, then teacher, then priest.

I was still
kela inu ana, inu, a mahape loa ia'u keia oihaanakahuna Melikisideka.

drinking, drinking, and considerably later did I receive the Melchizedek priesthood.

A mahape wau noonoo aohe pololoi keia. Ai no au ke hana nei o ka hana
 After joining the Church I thought this was not right. I was doing the work
 a ke Akua, eia au ke inu nei. Sure, hele au olelo i ka poe i ike
 of the Lord and yet I was drinking. So I went to ask the people if they knew
 ina mea hiki keia mea ke lawe ia. You know Holau, old man Holau.
 of anything that could take away this desire from me. You know Holau, old man
 Olelo mai wahi elemakule nei, "He easy wale no kena. Ai aku ke kanake. ^{Holau.}
 This old man said, "That is easy. Eat candy.
 Ina ono mai oe i ke paka, ai oe i ke kanake, ke kanake." Ka lama kela manawa
 If you crave for tobacco, you eat candy, candy." With respect to liquor at that ^{time}
 oia na makahiki i kapu ka lama. Aole kuai ia. Noleila, aole loa ka lama.
 those were the years liquor was prohibited. It couldn't be sold. Therefore,
 Aia poe hana beer, hana okolehao, aia loa ia oe. ^{liquor was not to be obtained.} Aohe no au ike.
 Only from people who made beer or okolehao could you obtain liquor. I didn't
 He malihini a'u e noho ana i Kahului. Oia ka mea hemo ia'u i keia mau mea, ^{know.}
 I was a stranger living in Kahului. What induced me to quit these things,
 hemo ke paka a hemo ka lama mamuli o ka loa ana ia'u i ka oihanakahuna.
 to drop tobacco and liquor was because I was receiving the priesthood.
 A noleila, loa ia'u i ka oihanakahuna. So kuka wau me ko'u wahine.
 Therefore, I received the priesthood. So I conferred with my wife.
 "Pehea keia, elua akua a kaua e malama ai. Pehea, pehea keia ninau nui?
 "What is this, we are keeping two gods. What about, what about this big problem?
 CK: Ea, he hoahanau no oia i kela manawa?
 CK: Say, was she a member at that time?
 HKK: Oh, yeah, oia ka hoahanau mua mamua o'u.
 HKK: Oh, yes, she had been a member before me.
 CK: Heaha kou manao he elua akua? Heaha keia mea au e olelo nei?
 CK: What do you mean by two gods? What is this you are saying?

HKK: Oia hoi keia, kela akua o kanaka e hoomana ai ame keia, me keia akua

HKK: That is this: that god that man worships, and this, and this god

a kakou e pule nei. E like pu kela me he elua akua.

we are praying to. That is the same as two gods.

CK: Puolo ka oukou, malama puolo?¹ (Puolo) Owai ka mea e malama puolo?

CK: Did you folks have a puolo, keep a puolo? (Puolo) Who was keeping the puolo?

HKK: Ka'u wahine (kou wahine) ko'u wahine. Aole oia makemake keia mea.

HKK: My wife (your wife) my wife. She did not like this thing.

CK: Heaha ke ano o ka puolo? He welu, he pohaku (na mea like ole) he laau kauila?²

CK: What was the nature of the puolo? A rag, a stone (all kinds of things), a
kauila stick?

HKK: Na mea like ole: ka lole, he lole, ka paka nohoi, ipu paka, na mea like ole apau,
oia mau ano.

HKK: All kinds of things: a cloth, a cloth, also tobacco, a pipe, all kinds of things,
and such.

Ke kauila I never see. I don't think so kauila; na mea like ole. Noleila,

I never saw a kauila stick. I don't think there was any; but all other things.

Therefore,
ka'u wahine aole mamake, but aole hiki ke alo ae. Ua ike keia poe no ka mea

my wife did not like this but she could not avoid it. These people knew

aole oia ike. Ke ho'i ia lawe ia iloko o te kai. Oia ka mea lapuwale.

she was not aware of it. When she went home it would be hidden in the sea.

It was a bad thing.
So mahape wau noi hoololi ko'u wahine. "Ina pela, ina like kou manao me ia'u,

So afterwards I asked my wife to reform. "If that is so, if your mind is like
mine,

mamake wau ia laua e hoi mai. Hookahi pau hele, a hele mai kahi.

I want those two to come back. When one goes the other comes.

Mamake wau e noi ia laua."

I want those two to return."

CK: Owai o laua? Owai keia "laua" au e olelo nei?

CK: Who are these two? Who are "they two" you are talking about?

HKK: Oiahoi elua mea hoi luna ona (elua), kane a wahine (he uhanē pili keia).

HKK: That is those two things that would go on her (two), a man and a woman (these
were familiar spirits).
¹Bundle serving as a home for familiar spirits.

²A very hard native wood.

He uhane pili keia ma ko kakou aoao (ae, ae) kupuna (kupuna; maopopo anei au)
 These were familiar spirits on our (yes, yes) grandfolks' side (grandfolks; I
 understand)
 Ma ka aoao kupuna kela. A mea 'ku nei au i ko'u luahine, "Me keia nei
 That was on the side of the grandfolks'. I said to my wife, "Like this
 kava e hana ai. Hoi mai laua, a kuka wau me lakou no ka mea hookahi mua apau
 you and I shall work. When they return I shall discuss with them because one
 would come first then
 hele a hoi mai kahi." A kuka wau me ia, a ae oia, hiki ko'u manao hiki.
 the other would come." So I conferred with her and she agreed with my idea.
 Puni ia'u. Ninau wau kekahi, a hoi mai a ninau wau kekahi. Ae, hiki.
 Agreed with me. I would ask one, and when the other returned I would ask that
 person. Yes, okay.
 "Ina oia kou manao, hiki. All right. Hookuke mai ia'u ka mea e hana ai."
 "If it is your idea, okay. All right. Show me that thing to do."
 "Hana oe me keia, me keia nei. Keia poe mea apau loa, lawe oe keia mau mea apau
 loa
 "You do it this way, this way. All these things, you take all these things
 a huna oe kahi e hiki ole ke ike ia, kahi hoopilikia ia ole ka poe.
 and hide them where they cannot be seen, where they cannot be desecrated by people.
 Lawe oe keia mea a huna, a pau ka noonoo maleila." Noleila, ko'u hana ana kela
 You take these things and hide them, and dismiss then the matter." Therefore,
 my doing that
 a hiki keia makahiki, a hiki i kela makahiki 'kula manao wau piha i ke
 until this year and until the past year I think
 kanaha makahiki a oi kela kaawale ana. Aole hookahi ano hoopilikia, aha la.
 more than forty years have elapsed. Not a single trouble whatever has obtained.
 Keia makahiki loaa. Oia keia pilikia o'u (loaa, pehea?) Me keia:
 This year reoccured. That is my trouble now (reoccured, what?) Like this:
 ai kekahi poe manao ino ia'u, a ua loaa keia mea (ia lakou) ia lakou.
 there are some people who think evil of me and they have these things (with them).
 Hoouna maila keia mea e hoi mai e ai ia'u, a oia keia pilikia o'u.
 They have sent these things to come back and eat me, and that is my predicament.

CK: Na wai i hoi ke aku ia oe i keia mau mea?

CK: Who has shown you these things?

HKK: Ka moeuhane (ma ka moeuhane) ma ka moeuhane. Ma ka moeuhane a ike au

HKK: The dreams (by dreams) by dreams. In dreams have I seen

i kona ano (keia mau uhane) keia mau uhane, me ka olelo mai ia'u,

his form (these spirits) these spirits saying to me,

"Hana 'ku au a make oe." Oia ka olelo, "Hana 'ku au a make oe."

"I am going to kill you." This was the decree, "I am going to kill you."

CK: Pehea maila, ua hele no oe i na lunakahiko o kakou e hooonopono i kela mau mea?

CK: What now, have you gone to our elders to correct these things?

HKK: Kahea wau ia lakou e hele mai. Ua walaau liilii no ia lakou a ua hele mai nohoi

HKK: I did call them to come. I talked a little to them, and (name forgotten) came also
o . . . Ua hele ia i Honolulu. Ua hoi mai paha la, Makaokalani with the other

He has gone to Honolulu. Perhaps they have returned, Makaokalani and the other
one. Laua kahi i hele mai a walaau a hoi ke aku wau ia laua i keia mau mea.

party. They (two) had come and talked to me and I explained to them these things.

A laua pule, pule laua (ho-oki) hooki kela mau mea apau (kela mau mea apau).

They both prayed, they prayed (to nullify) to nullify these decrees (all these
decrees of the evil one).

Ka mea apiki mau no mea ano mea. Kela lapule mua 'ku nei hele au i ka pule

The strange thing is that their influence still continues. The first Sunday
I went to Church
a hoi ana mai, waiho. Poakahi ae, aohe ai i ta ai. Poalua loa ka lanakila.

and returned and fasted. The following Monday I didn't eat. Came Tuesday I had
overcome.

CK: Ke nana nei au i kou helehelena maikai no kou helehelena. Maikai no kou ano.

CK: As I look upon your countenance your face looks good. Your appearance is good.

HKK: Ai keia pule 'ho nei a loa ia'u ke ano maikai. Ua maikai iki.

HKK: This past week I received much improvement. Feeling a little better.

Nee hoi ka walaau e pili ana i kela mau mea. "Ina eia kekahi poe e malama nei ia
oe,

Did a lot of talking about these two spirits. "If there are some people harboring
you,

he mea pono nou e hana oe i ka mea e like pu kau i hana ai mamua me a'u,
the proper thing for you to do is that which you used to do before with me,
oiahoi hoola ka poe pilikia. Mai pepehi kanaka."

that is, healing those in trouble. Don't destroy man."

CK: Olelo mai o Iesu ma ke hookeai ame ka pule e lanakila kakou maluna o na uhane
ino (pololoi, pololoi).

CK: Jesus said by fasting and prayer we overcome evil spirits (right, right).

Noleila, na pule apau hookahi la hookeai oe, hookeai oe i ka ai o ke kakahiaka,
Therefore, every week you fast one day, you fast breakfast,
ka ai o ka awakea, ka auinala, a hiki ke ahiahi a ai oe ka ai o ke ahiahi.
the noon day meal, the afternoon, until evening and you may eat supper.

Pela oe e hana ai i na pule apau. Lanakila oe, lanakila. Aole hiki keia mea e
lanakila.
This you do every week. You will overcome, overcome. The evil power cannot
overcome you.

HKK: Ike no au iloko o ka moeuhane keia mau mea. A i ka moeuhane hope loa

HKK: I have been seeing these two persons in my dreams. And in the last dream

i loa 'honei ia'u, kela moeuhane e hoike mai ana he make, oiahoi

I had that dream portended death, that is,

ina oe kau maluna kekahi lio eleele, o make kainoa o kela lio (ae).

if you ride a black horse, death is the name of that horse (yes).

O make kainoa o ia lio, okay. Ua kau wau maluna o keia lio. I ka mea apiki

Death is the name of that horse, you understand. I rode on this horse.

The strange thing
ko'u kau aku nei o keia lio a hele aku nei keia lio i kekahi wahi,

was upon my getting on this horse this horse went to a certain place

ua lele 'honei au ilalo, but hookuu 'honei au i ka lio no ka mea he lio ua laka.

and I got down, but I let the horse go because it was a tame horse.

Aole oia i hele. I ka mea apiki ko'u hele ana e kau ka lio a huli au e nana,

It did not go. The strange thing was when I attempted to get on the horse
and turned to see it,

aohe ua lio nei. Nee 'ku nei, nee 'ku nei e hele huli, aohe loa,

the horse was not there. I looked hard, looked hard but couldn't get it,

aoha loa ua lio nei. Ae, puiwa, ala a noonoo. Aia ka make aka ua hele ka make
that horse was not anywhere. Yes, startled I awoke and thought. Death has been
i kona ala hele. here but death has gone

to its destiny.

CK: Aole oe e make ana. E loihi ana kou mau la ma keia honua.

CK: You are not going to die. Your days on the earth will be long.

HKK: Hele 'ku no i ka make. Kekahi no, kekahi no me keia, e walaau au ia oe.

HKK: Death is inevitable. Moreover, moreover it is like this I tell you.

Iloko o ko'u mau popilikia apau, ke hoi mai ko'u luahine (i ka moeuhane keia)

In all my troubles, when my wife comes (this is in a dream)

e, i ka moeuhane, kekahi manawa moe. I ka ala ae e moe ana, ike no ia'u

yes in a dream, she sleeps sometimes. When I get up she is sleeping but she

ua ala (ua ala) a ke ala ae no oia e hele. Aole walaau. Noonoo ihola ou
sees me

getting up (awaking) and she will arise and leave. No conversation. So I believe

o kela pilikia e pau ana.

that trouble of mine will cease.

CK: Kou anela kiai kela.

CK: She is your guardian angel.

HKK: Ka manawa a'u i loa i ka pilikia, hoike mau ko'u luahine me kela.

HKK: At the time I received the foregoing trouble, my wife was constantly appearing

Hoi mai oia me kela ano. Moe a kela walaau oe e moe ana. Kela ala no oia hele,
in my sleep.

She would appear in that form. She would be sleeping and when I would speak

aole walaau, aole walaau. Ala 'na oia e hele no ka mea ua hana au iaia
she would be asleep. Then she would arise and leave,

without talking, without talking. She would arise and leave because I have worked
for her

iloko o ka halelao (ae, ua sila ia olua) e.

in the temple (yes, you two have been sealed), yes.

CK: Ehia ka olua mau keiki?

CK: How many children did you two have?

HKK: Aale maua keiki. He mau keiki kane me ke kane mua. Oia keia a'u e noho nei

HKK: We had no children. She had sons with her first husband. It is this her
me ke keikimahine. Aia he keikimahine ma Kaleponi. Aohe keiki au mea
daughter I am living with. There is a daughter in California. I had no children
no ka mea ua old maua. Both of us was old. Kahiko oe. Ua oi kona mau makahiki
because we were old. Both of us were old. She was old. She had more years than
I.

CK: Kou wahine mua oia ka wahine au i loaa i keia mau keiki.

CK: Your first wife, she was the wife by whom you had those children.

HKK: Aole, aole no a'u keiki a hiki no i keia la.

HKK: No, no, I personally have had no children until this day.

CK: Hookahi wahine wale no kau?

CK: You had only one wife?

HKK: Aole, akahi wahine, alua, akolu wahine (ekolu wahine), akolu wahine,

HKK: No, one wife, two, three wives (three wives) three wives,
but keia wahine a'u i hana ai iloko o ka halelao.
but this wife I worked for in the temple.

CK: A pehea kela mau wahine elua?

CK: What about those two other wives?

HKK: Kela mau wahine elua aohe no he keiki. (Ua make laua?) ua make. (Ua sila oe me
laua?)

HKK: Those two wives had no children. (They are dead?) dead. (You were sealed to them?)

Aohe. (No keaha la?) Aole hana au me laua. (No keaha?) no ka mea

No. (Why?) I did not work for them (in the temple). (Why?) because

he mau ekalesia oko'a ko laua. Noleila, aole wau i hana (aole nana kela).

they both belonged to different churches. Therefore, I did not work for them
(that attitude is wrong).

Hana wau me keia nei i ka mea i hele pu me ia'u iloko o ka ekalesia hookahi.

I did the work (in the temple) for the one who joined me in the one church.

Aole au i noonoo i kela mau wahine elua no ka mea he mau kane no ka laua

I am not concerned with those two other wives because they had had husbands

(he kane no) he kane no. O ko'u noonoo e sila me ka laua (ka laua kane) kane no
 (had another husband) had another husband. My idea is to seal them with
 (their husbands) their husbands
 no ka mea he mau keiki(ae) he mau keiki. A kekahi wahine like pu no.

because there were children (yes) there were children. The third wife was the
 same.

He mau kane no. Noleila hoihoi no wau me na kane mua no ka mea ua loa no na
 keiki.

She had had several husbands. Therefore, I shall seal them to their prior
 husbands because there were children born.

CK: Keonimana no kou noonoo ana.

CK: Your thoughts are those of a gentleman.

HKK: Pela i ko'u noonoo (maikai kela noonoo ana; aole oe makemake e kaili keia

HKK: Thus is my thought (that is good thinking; you don't want to take them away
 aale, aale,

mau wahine mai ko laua kane mai) no ka mea he kane ka laua. Hookuu no,

from their previous husbands) no, no, because they two had had husbands. I would
 give them up,

noleila ko'u noonoo. Noleila keia nei he kane no kai nei, but ua hiki ole

therefore this is my thought. Therefore, this third wife had had a husband, but
 I could not

a'u e alo ae no ka mea ua hele like i ka pule, ua hele like i na mea apau.

help it because we had gone to church together, and had been together in all things.

CK: E hoike mai oe i kekahi mau hana kupainaha i na alakai i hana ai, na lunakahiko.

CK: You relate some extraordinary things the leaders, or elders, did.

Maopopo anei oe i kekahi hana a lakou i hana ai?

Do you remember some of the unusual things they did?

HKK: Ae, he nui, na lunakahiko o tatou (e hoike mai) i hele i na hana o na hana kahiko.

HKK: Yes, many, our elders (indicate) who followed the works of the ancients.

Aia, oia poe apau, ua pau ka make. (Ua pau loa) ua pau lakou i ka hele.

There, all those men are dead. (All gone) they have all gone.

Ai aku no kahi i kahi, a ai mai no kahi i kahi, aia (oia?) aia,

Each would "eat" the other, and in return would "eat" one another (was that so?)
 there,

(elua ano akua a lakou) ae, ae. Hoike au ia oe i keia ninau.

(they had two kinds of gods) yes, yes. I will explain to you this question.

Hele a pololei a imua pono i ko'u maka. (Ano'e no na Hawaii) ano'e.

These things happened straight before my own eyes. (Hawaiians were peculiar)
peculiar.

CK: Hele i ka pule, loa i ka oihana kahuna, malama no i ka puolo, (ae) auwe!

CK: Would go to church, receive the priesthood, but still kept a puolo, (yes) wow!

HKK: Keia kanaka, keia kanaka o Waihee, aole kekahi kanaka like pu mea no ka mea

HKK: This man, this man at Waihee, there was no man like him because

ua make kona wahine iaia. (Hana ana ana i kona wahine) ae, nana no,

he caused the death of his own wife. (He practiced black magic on his own wife)
yes, he did,

a make no kekahi hoaloha no maleila. Iaia no, iaia no, ua make ai. Aole i ha'i.

and caused the demise of a friend from there. He did, he did, cause the death.
Not others.

Iaia ka hope no ai ia no oia a make no oia.

In the end he was liquidated by someone else.

CK: A na ha'i no i hoouna mai i kekahi mea e ai iaia (ai iaia).

CK: Some other person had sent an evil spirit to devour him (to eat him).

HKK: Nana, manao no oe o oe wale no. Ai ana no ia kahi a pilikia. You see kela ano.

HKK: You see, you might think you are the only invincible one. Someone else will "eat"
him to his disaster.

Noleila, oia kekahi hana hupo loa ke kanaka i hana ai.

Therefore, this was one of the most stupid things man could do.

CK: Oia paha ke kumu make wale no na kana i kela manawa (pela, pela).

CK: It was perhaps the reason the native death rate was high at that time (that was so,
that was so).

Ai no ke kanaka i ke kanaka no.

Man ate man.

HKK: A oia, pela. Pela no mamua ko'u hoomaka ana i keia euanalio. Ka poe mai o Laie,

HKK: That was it, that was it. It was so when I first embraced the gospel.
The people at Laie
like pu me kela. Malama no kela mea kahiko. Nui ko'u akaaka.

were like those (above). They kept those ancient things (puolo) Great was my
laughter.

CK: Pehea oe i ike ai? Hele oe maleila a noho oe ma Laie?

CK: How did you know? Did you go there and stay at Laie?

HKK: Ke ano o ka walaau ana, o ke ano o ka walaau ana, hiki no au ke ike (oia?).

HKK: By the nature of conversation, by the nature of conversation I could perceive
(was that so?)
Hiki no wau ke ike ke ano o ka walaau ana; (malama puolo no) yeah, malama puolo.

By the nature of the comments I could know (the party kept a puolo) yes, kept
a puolo.
Hoopau ia kela hoi ana, hele ana mai a hoi ana, hoopau ia. I forget the name

He was excommunicated when he returned, when he came and returned he was
excommunicated. I forget the name
of that man, tall man. Poina wau i kainoa o kela kanaka. Hoopau ia

of that man, that tall man. I have forgotten the name of that man. He was
excommunicated
mailoko o ka Ekalesia no kela ano hana. (Oia? Oki ia oia) oki ia, oki ia

from the Church for carrying on black magic. (Was that so? he was cut off)
he was excommunicated, excommunicated
mai ka Ekalesia. Kela hoi mai ana maneinei ua walaau mai ia'u.

from the Church. When he came here he told me about it.

Nana oe, hana wau, makou, i paina i loa ke kala e uku i ko makou halepule

You see, I or we put on a dinner to get money to pay for our chapel

(halepule hea?) i kukulu ia i Haiku mamua. Aole lawa ke kala a hana paina

(what chapel?) that was built at Haiku before. The money was not enough and a
benefit luau was put on
i lawa i ke kala. Olelo mai no ua kanaka nei, "Ha, mai nana."

to raise the needed funds. This man said, "Ha, don't worry."

I ko'u manawa i nana i ka manawa ka poe i hele mai ai, O boy, ka manawa

When I saw the crowds that came, the time when

ua helu ka nui o ka poe iho la au, "Aole lawa ka ai me ka i'a. E pau ana

the people were numbered I said to myself, "The poi and the fish are not enough.

These will be consumed
a aole lawa ana no ka mea ua uuku keia mau mea i hana ia." Ua oi aku ka nui

and there will not be enough because the food prepared is too inadequate. There
are more people than anticipated
o na kanaka. Aole manao ia e pii ana ka nui. Mea mai no ua kanaka nei,

Such a large number had not been expected. This man said,

"Na iala (na iala) e hana mai, naiala e hana mai." Pololoi i'o, koe ka ai,

"He will provide (He will provide) He will provide." This proved to be true,
there was poi left over,

koe ka i'a, nana oe. Ke kumu o ka laki puni mai nei ka i'a ilalo o Kahului,
there was fish left over, you see. The reason for our good fortune a school of
fish had been caught at Kahului -
ke akule. Lawe ia maila elua eke akule. Loaa ka i'a, ka i'a hou.

akules. Two bags of akule were brought in. Fish, fresh fish, was sufficient.
Makemake loaa ka poe ma ka i'a hou, koe ka laulau, Ka mea ono ku ka paila,
The people relished the fresh fish, and the laulau was spared. Cakes were piled
high,
a lawa maila. Lawa ke kala no ke kukulu ana.

so there was plenty. There were sufficient funds raised to build the chapel.

CK: Ka manawa i noho ai na kanaka ma Honomanu, malama no lakou i ka puolo?

CK: The time when people stayed at Honomanu, did they keep puolos (practice black magic)?

HKK: A nui, nui, (poe o Keanae no) Keanae, nui, malama. (Ikaika no o Kakana

HKK: Many, many; (people in Keanae too) Keanae, many kept puolos. (Satan was strong
mawaena o ka poe Hawaii mamua). Nui ka iteita; nui ka iteita; nui ka iteita.
among the Hawaiians before). Very strong; very strong; very strong.

CK: I ka poe, ike wale no i keia akua-lele¹ e lele ana.

CK: People used to see frequently flying balls of fire.

HKK: Ae, ike i ka lele. Yeah, pololoi. Owau noho wau i ko'u wahi o Wailua ka wahi

HKK: Yes, they would see them flying. Yeah, correct. Me, I stayed at my place in
Wailua near
o Joe Hookano, maopopo no oe (ae, ae) ma kela aoao ma'o, ka ulu manako maleila
that of Joe Hookano, whom you know (yes, yes), on the other side where the mango
trees were, there
ko makou hale. Ah, ike oe keia mea lele. (Maihea mai i lele mai, mai, mai?)

was our home. Ah, you could see those flying things. (Flying from where, where?)

I kekahi manawa mai kela aoao mai (mai Nahiku mai) e, a i kekahi manawa

Sometimes from that other side (from Nahiku) yes, and sometimes

a ma keia aoao (Keanae mai). Ike oe ke hele, a mahea^{ae} la ke hele aku a pouli.

from this side (from Keanae). You would see them fly and go somewhere and
disappear in the dark.

A pela 'ku ana. Ano ano'e no ko'u ano, ko'u ano he ano'e no ke ano o ko'u ano
kulana

And thus and so. My nature is somewhat peculiar, my nature is somewhat unusual
¹flying evil spirits in the form of fireballs with a long tail traveling swiftly

(hiki oe ke ike keia mau mea) ae, a ina paha wau pupahulu I think lawe ia wau,
 (you could detect these things) yes, and if I were easily excited I think I might
 a lawe ia au maluna o kela aina, Kane-huna-moku, no ka mea hookahi wanaao, ^{have been taken,}
 and placed on that mystic land, Kane-huna-moku, because one dawn,
 i ka wa no e pala no ka manako. Owau ala i ke kakahiakanui loa, mamake
 when the mangoes were in fruit, I had awakened early that morning, desiring
 e hele e nana i ka manako. Ko'u manawa i ala mai e puka mawaho, ua ike i keia aina
 to go and gather mangoes. When I got up and went out, I saw this land
 e hele mai la e pae iuka i ka iliili. E hoomaka mai ana e hele, owau holo iloko.
 coming to join up with the shore line. It was beginning to move in and I ran in.
 Hoala i ko'u papa, "Papa, Papa, Papa, wake up, wake up, wake up."
 I woke my dad saying, "Papa, Papa, Papa, wake up, wake up, wake up."

Note: According to Hawaiian traditions island would suddenly vanish as soon
 as such excitement commenced. On this land were people, trees, etcetra.

NOTE: The footnotes with reference to the classification and scientific names of
 such things as plants were taken from Hawaiian English Dictionary -
 Pukui and Elbert.