

PROJECT: AN ATTEMPT TO PRESERVE THE HAWAIIAN LANGUAGE

CLINTON KANAHELE AND HILDA HOOHILA KAWELO,
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INTERLOPER ()

C. Kanahele: He kahawai nui no maneinei mamua?

C. Kanahele: Was there a large stream here before?

H. Kawelo: He kahawai nui mamua, aole like pu me keia manawa. Pelapela loa

H. Kawelo: There was a large stream before, not like it is this time. Our
ko makou kahawai o keia manawa. (Ae) Nui ka pelapela.

stream is polluted this time. (Yes) Extremely filthy.

CK: Pehea ke kahawai piha (piha me ka oopu, opae) me ka oopu¹, opae?

CK: Were the streams full of (full of oopu, shrimp) oopu, shrimp?

HK: Hele no a hopu a lawa no ka mea ai a hoi mai no oe a pulehu paha,

HK: You would go and catch enough to eat, and you would return, and perhaps
palai paha (hala ka ai ana) Hala ka ai ana. Pela no ka mea ka i'a
broil, perhaps fry ("there goes a meal"). "There goes a meal!" Thus it was
gula (i'a haole) ae, hana pake apau a hoomaloo ia maila. Ka auwai
with gold fish (haole fish) yes, which would be salted and dried. In the
e kahe ana ka wai maleila ku ka paila, he i'a gula. He i'a gula Hawaii
ditch that is flowing over there were fish in abundance - the gold fish.
kela, aole keia ano i'a gula o keia manawa .

That was the Hawaiian gold fish, not the kind of gold fish of these times.

CK: Oia? aole kela he i'a haole? He i'a Hawaii kela?

CK: Is that so? wasn't that haole fish? Was that native fish?

HK: Kela aole kela he i'a haole. He i'a Hawaii maoli kela. Keia ano mea

HK: That was not haole (foreign, introduced, not indigenous) fish. That was
aole wau ike ke hiki ke ai.

native Hawaiian fish. This kind of ^{haole} fish I don't know if it can be eaten.

¹Oopu is fresh water fish.

CK: Kou wa liilii piha no na loi kalo me keia ano i'a

CK: When you were a child the taro patches were full of this type of fish,

(a o ka pupu pake) ka pupu pake, a kekahi keia opaeoiha'a

(and Chinese shells) Chinese shells, and besides this ana'a shrimp

(opaeoiha'a, opae kuahiwi), aole pilikia, aole nele na kanaka.

(oiha'a shrimp, and mountain shrimp), no difficulty, people were not wanting.

HK: Aole nele, ne no oe molowa e hele i ke kai, hele oe i ka tahawai,

HK: No wanting, if you were lazy to go to the beach, you could go to the streams,

loaa no ka mea ai. Aole pololi ka opu, ai no molowa oe a pololi ka opu.

and obtain food. The stomach was never hungry; if you were lazy the stomach
hungered.

CK: Kau mau ana ka i'a maloo maluna o ka hale.

CK: Dried fish was always hanging from the house.

HK: Kau mau ana ka i'a maloo. Ina hele mai ka poe, haawi,

HK: Dried fish was always hanging. If visitors came, you gave,

aole makemake e malama. Haawi ka poe i hele mai.

you had no desire to keep. You gave to those who came.

CK: Hoahua ia iloko o ka eke; kau ka eke maluna o ke koko.

CK: Stored in a bag; the bag was suspended in a carrying net.

HK: Kekahi manawa e hele mai no e kaula'i ia ana no. Olelo 'kula o Papa me

HK: Sometimes when people came the fish were being dried. My father and

Mama, "Kii, kii, kii ka i'a, lawe, lawe." Ia mau la lokomaikai ka poe.

mother would say: "Take, take, take the fish, take, take away." In those

days the people were generous.

CK: Hele mai na poe kaahale, he kipa no maneinei.

CK: The travelers (acquaintances) would come by and turn in here.

HK: He kipa no maneinei no i noho ai me makou ka poe kaahale i kela hale ma'o,

HK: The travelers would visit here and stay here with us in that house over there,

noho pu me makou. (Na poe misiona mamua) misiona mamua akamai
would stay with us. (The missionaries before) missionaries were skilled
i ka olelo Hawaii, akamai i ka olelo Hawaii.

in speaking the Hawaiian language, skilled in the Hawaiian language.

(Keia poe haole misiona) ae, poe haole no.

(These haole missionaries) yes, haoles.

CK: Maneinei no oukou i hookipa ia lakou?

CK: Here you people entertained them.

HK: Ae, maneinei hele mai noho, makou walaau.

HK: Yes, here they would stay, and we would talk.

CK: Oia no ke kumu loa oe i na pomaikai he nui, nui na keiki,

CK: That is the reason you have been so richly blessed, with a large posterity,
hoolako o Kekua ia oukou me keia mau wahi poe hale a oukou e noho nei. (Hele no)
and provided by God with these homes that you now occupy. (Would go)

E like me kou hookipa ana i na kauwa o Kekua, pela no o Kekua e malama aku ia oe
As you have entertained the servants of God so has God provided for you.

HK: Ae, a ke hele mai noho no mea a walaau, himeni, himeni like makou,

HK: Yes, when they came they would visit and talk, sing, and we all would sing,
himeni Hawaii. Nui loa ko lakou mahalo i ka himeni Hawaii, a ua maopopo
sing in Hawaiian. They favored highly Hawaiian singing, and/^{they}could understand
lakou i ka manao o ka olelo Hawaii. Mamake loa lakou, a kakau ihola i
the thought expressed in Hawaiian. They desired very much to write
mele i Hawaii. Ne lakou hele i Kaleponi hele maila e ike ia makou,
Hawaiian songs. When they would return to California they would come to see us,
launa pu makou apau, a olelo aku makou, "Na Kekua e kia'i a malama ia oukou."
visit and associate with us, and we would say: "God bless and watch over you."

CK: O ka poe o Honolulu e hele ana i ka Hui o Laie, maneinei lakou e hookipa iaai?

CK: People from Honolulu going to Conference in Laie, were they entertained here?

HK: Ka manawa, keia manawa? (Mamua) Mamua, ae, ko'u kupunakane

HK: The time, this time? (Before) Before, yes, my great grandfather

ma ka aoao o ko'u Mama, Kealakaihonua, (Oia? kamaaina loa au i kela inoa)

on my mother's side, Kealakaihonua, (Is that so? I am well acquainted with that name)

Kealakaihonua, ke kupunakane kela o ko'u makuahine.

Kealakaihonua, the grandfather that of my mother.

(Oia? kanaka kaulana loa kela) Kaulana. Maneinei no i hele mai a noho makou

(Is that so? a very famous man) Famous. Here he would come and stay with us

a mau la a hele, hele kaahale, hele kaahale, apau o Oahu nei.

for a few days, and then travel, travel, completely around Oahu.

Hele paha i Maui, i Hawaii paha, ihea la i hele ai.

He would go to Maui perhaps, to Hawaii perhaps, wherever he went.

Ke hoi mai kipa hou mai, a pela ae a hele o ko'u kupunakane.

When he returned he would turn in here, and thus he continued until ^{his or} my great grandfather's death.

CK: Kamaaina oe ia Brother Kim Fah Chong?

CK: Did you know Brother Kim Fah Chong?

i noho ai i Kalihi, male oia i kela ohana o Isaac? He tutu no oia no

who stayed in Kalihi and had married into the Isaac family? He was a tutu

kela ohana o Isaac.

of that Isaac family.

HK: He poina, poina, maopopo no paha, ua poina, no ka mea, aole au,

HK: Have forgotten, forgotten, perhaps I know but have forgotten, because not I

oia nei hele mau ma'o a manei. Ko'u manawa opiopio i ka hale wale no,

but he, ^{my husband,} went here and there. When I was young, I was always home.

He manawa wale no hookuu ia e hele. Ina maua me ko'u keikuana hele i paani

Once in a while I was permitted to go out. If my sister and I went to play

i Waihee, hele maua i ka paani i Waihee, kau maila ke kanawai maluna o maua.
at Waihee, for we played at Waihee, the law was placed over us.

"Hele olua, mamua o ka napoo ana o ka la hoi mai olua.

"You two may go but before the sun sets you must be home.

Mai olua hele a napoo ana o ka la hoi mai olua.

You two must not stay out until the sun sets then come home.

Hele olua paani, a mamua o ka napoo ana o ka la hoi mai olua."

You two go to play, and before the sun sets you must be home."

Kekahi manawa nenea i ka paani, ka paani me kela poe hoahanau o maua i o,

Sometimes we would be busy playing with our cousins over there,

paani, paani, paani, paani, apau, a ke napoo aku nei ka la.

playing, playing, playing, playing, ending the sun had already set.

Holo naaupo, holo, holo, holo, aale hiki.

Would race home, run, run, run, wouldn't make it.

Ua uhi maila o ka malu o ka po, a hiki maua i ka hale.

The darkness of the night had cast its pall, and we reached home.

Aia ka laau ma ka puka (ae). "Aha, pehea keia? Ua kau anei i ka la i ka pali?

The rod was at the door (yes). "Now, what is this? Is the sun still shining
on the cliffs?

Ae, ua napoo anei o ka la?" A olelo aku maua, "Aale, ua napoo ka la, Papa,

Yes, has the sun already set?" We would reply, "No, the sun has set, Papa,

ua napoo ka la, ua hewa maua, Papa, no ka mea nui loa ko maua lilo i ka paani

the sun has set, we are wrong, Papa, because we were too preoccupied with

(Nenea loa i ka paani) a poina aku ka noonoo i ka hoi ana mai i ka wa kupono." ^{playing}

(Too absorbed in playing) and we forgot to think to return at the proper time."

"A noleila, hele mai olua manei; hele mai olua manei." Hili ia ka'u keikuana

"Therefore, you two come here; you two come here." My sister and I would get

a hili ia'u. "Mai keia manawa aku, mai olua hele hou e like pu me keia nei."

a thrashing. "From this time on, don't you two go out that way any more."

HK: He kupono no kakou e hoopaa naau no i ko kakou olelo.

HK: It is proper for us to learn our language.

A he namu nohoi paha i na poe e hiki ole ke namu mai ia oe a namu haole mai,
 You might have to speak English to people who cannot speak Hawaiian and must
 e namu oe i ka mea e hiki. Owau aole ike loa i ka olelo haole; ^{speaking English}
 you speak the best you can in English. I don't know how to speak English well;
 ma ka olelo Hawaii wale no o ka'u olelo.
 only in the Hawaiian language do I speak.

CK: Keia manawa he namu wale no o ka olelo.

Now English is the only language being spoken.

HK: Pela no ka'u poe keiki. Olelo Hawaii wale no wau ia lakou; maopopo ia lakou.

HK: That is so with my children. I always talk Hawaiian to them; they understand.

Aka, o ka manawa e ma na mea e maopopo ia lakou e olelo mai ia'u

But at the time they try to tell me what they know,

alaila hoopuka mai la ka mea aole maopopo, walaau haole maila ia'u.

then they utter that which they don't know, so they speak English to me.

Ai ka pilikia (ai ka pilikia) ai ka pilikia

That is the difficulty (that is the difficulty) that is the difficulty

CK: Nenea loa kakou i ka namu haole, poina 'ela i ka olelo Hawaii.

CK: We are so involved in conversing in English that we have forgotten the Hawaiian
 language.

HK: A pololoi kela, no ka mea, olelo 'ku wau i kekahi mau moololo me keia nei:

HK: That is right because I tell you a tradition that goes like this:

Ke ano o na kanaka Hawaii mamua, a ina kela wahine me kana kane,

The nature of the Hawaiians before, if that wife and her husband,

ua ineina paha ke kane i ka wahine aole ka wahine i ke kane,

the husband was angry with his wife or the wife with the husband,

a ke nana nei ka poe, ke nana nei, a ke ike nei i keia mau mea,
the people would be watching, would be watching, and sense what was going on,
a aia ka olelo o ka poe, "Te'a, okaikai mai nei ka moana, okaikai mai nei ka
moana!"
the people would say, "Goodness, the ocean is getting rough, the ocean is
getting rough"
(Olelo noeau kela) ae, "okaikai mai nei ka moana, ke pii 'ela ke kai i ke kumu
pali."
(That's clever talk) yes, "the ocean is getting rough, the waves are dashing
against the cliffs."
A nana oe, nana oe, (Nani no ka olelo Hawaii) nalo, nalo kela mau mea;
You see, you see, (The Hawaiian language is beautiful) those things are
hidden, hidden;
aole poe maopopo, poe kakou wale no ka poe a'o.

people wouldn't know, only we who have been taught.

A lakou ka poe ike ole i keia mau mea, no ka mea, aole makemake ia e olelo

And they did not know these things, because they did not want to speak

ma ka olelo maoli e lohe mai ai lakou (hunahuna ka olelo)

in plain speech lest they would understand (concealing the allusion)

"okaikai mai nei ke kai, pii ke kai i ke kumupali"

"the ocean is getting rough, the waves are dashing against the cliffs"

A maopopo 'hola owaila keia mea i mea nei, aia.

Those who understood the figure of speech would know what was going on, there.

CK: Ina molowa maila e olelo oe, "Ke maloo mai nei i ke kai!"

CK: If the employees got lazy you would say, "The tide is going down."

Nani loa o ka olelo o ka poe Hawaii mamua (ae, nani nohoi)

The language of the Hawaiians before was beautiful (yes, beautiful).

Hoopilipili lakou keia mau mea (Keia mau mea apau) keia mau manao maikai.

They would make allusions (All these allusions) these fine thoughts.

HK: Maikai ka olelo o ka poe Hawaii, a like pu me Pele i hele mai ai mai Kahiki.(ae)

HK: The language of the Hawaiians was good, like the story of Pele coming from
Kahiki (Yes

A hele mai o Pele mai Kahiki. Kona manawa i hele mai ai huna oia ia Hiiaka

And Pele came from Kahiki. When she came she hid Hiiaka

malalo o kona poli. Aole ike ia, he hua, hookomo ia malalo o kona poli.

under her bosom. Not seen, she was a seed placed under her bosom.

A oia ka mea i mea ia ai, "O Hiiaka ka poli o Pele". Hele mai o Pele mai Kahiki

That gave rise to the saying, "Hiiaka the bosom of Pele." Pele came from Kahiki

Kona manawa i hele mai ai, hele mai no ka ua; hele mai ka ua noe me ka ua awa.

When she came, the rain came, too; the mist and the rain of fire following.

Heaha i mea "ua awa"? Maopopo anei ia oe? (aole) Ka "ua awa" oia no kauwahi,

What is the "ua awa?" Do you know? (no) The "ua awa" is the fire mist,

o kauwahi kela o kela ahi o kela no ka mea he ahi hoi oia hele maila.

that is the fire mist of that fire (Pele) because she is indeed fire approaching

Kela uwahi e pohina nei i ka aina ana e hele mai nei

That is the misty smoke hovering over the land she travels

e ike ia aku nei o na maka o na keiki o kanaka.

that is being observed by the children of men.

Ina oe e honi i kela he ano ponionio no oe. (He ua awa kela?) He ua awa hoi ia.

If you smell that you become dizzy. (Is that volcanic mist?) It is volcanic
mist.

A o kela ua aole oe pulu; (ae) aole oe e pulu (e hanu wale no i kela ua)

And that rain does not drench you (yes); you don't get wet (that rain can only
be smelled)

e hanu wale no. Ke hele nei o Pele mai Kahiki, e hele mai me ka ua awa me
ka ua liilii,

only smelled. Pele is coming from Tahiki, coming with fire mist and fog,

uhi 'ela paa o na pali paa no o Kahiki, akahi ka hiki ana mai i ko aloha ia'u
nei.

covering the cliffs of Kahiki, just now your love has reached me.

(He himeni kela) ae, he olioli hoi paha kela (he olioli); he olioli kela.

(That is a song) yes, that may be considered a chant (a chant); that is a chant.

CK: E olioli paha oe, e Mama, (e?) he olioli paha oe, e Mama, i lohe aku i keia oli.

CK: Will you chant, Mama (what?) will you chant, Mama, so this chant may be heard.

HK: He olioli keia. He hauoli no ina wau noho hookahi wale no olioli ae,

HK: This is a chant. A joy indeed if I am only by myself chanting,

a keia manawa aohe ka leo i hiki au ke ko loihi i ka leo.

but this time I don't have the voice to hold a note.

CK: Kau mea e hiki ae e hoopaa iloko nei.

CK: Do whatever you can to be recorded here.

HK: Naenae, naenae koke.

HK: I tire quickly, tire quickly.

Hele mai o Pele mai Kahiki

Comes Pele from Kahiki

Hele mai ka ua awa me ka ua noe

Come the fire mist and the fog

Uhi 'ela paa i na pali, paa o Kahiki

Covering the mountains, shutting out Kahiki

Akahi ka hiki ana mai o kou alo i o'u nei

Just now your presence has come before me

E Kalani ma, e . . . E iho koke ilalo nei

O Heavens Come down here quickly

I maha e au, E Kane ma, e

So I can relax, E Kane

Oki ia ka lili ke ineina o lakou nei la, e . . . ae.

Stop the jealousy, the anger from them.

CK: Mahalo kela, mahalo. (Nice) Paa no, naenae nohoi, mahalo.

CK: Thanks for that, thanks. You do well altho short breathed, thank you.

HK: Noho ka poe aohe oe e walaau aku no ka mea he puka e komo mai oukou

HK: People stay and you say nothing because there is the door through which you
may enter,
no ka mea aole poe kipoku ia oukou, a noho no wau haipule.

because nobody will send you out, and I stay and pray.

Haipule no wau, amene. "Komo mai, komo mai, hele mai" a e haipule no (ae)

I pray and amen. "Come in, come in, come in," but I still pray (yes)

no ka mea ko'u manawa haipule keia, haipule au. I na manawa pau loa

because this is my time to pray, so I pray. At all times

loaa ai i ka manawa a'u e noonoo ai i Ke Akua, hoomanao au i Ke Akua

I have time to think of God, to remember God

no ka mea na Ke Akua i haawi mai i keia kino, nana e haawi mai nei i ka ikeika
i keia kino

because God has given us this body; he has granted strength to this body

aale na ke kanaka, na Ke Akua. Noleila, keia mau mea apau o kanaka o ka honua
nei,

not by man, by God. Therefore, all these things of man on the earth,

ke make ke kanaka, hoomana ia 'kula o keia mea, a kela he opala wale no.

when a man dies, this corpse may be empowered, and that is only rubbish.

(Aole pololei kela) aole pololei, aole pololoi. Oia ke kumu o kekahi poe i huhu
ia'u,

(That is not right) not right, not straight. That's the reason why some people
are angry with me,

no ko'u walaau i keia ano, no ka mea aole wau hilina'i i kela ano.

because I don't countenance this practice, because I object to that practice.

Hilina'i wau ia Ke Akua. Keia mau mea apau loa no ka mea ko kakou manawa e
hoi ai,

I trust in God. All these things because when our time to go

pau 'hola kakou malaila, pau (pau) pau 'hola kakou malaila. Hoi kakou i ka
lepo.

we all go there, gone (gone) we all go there. We go back to the earth.

Maleila kakou e noho malia ai. Ko kakou uhane aia 'kula mahea;

There we repose. Our spirit where has it gone?

lilo 'kula no oia, hele akula no oia, mahea? Aole kakou maopopo.

it is gone, it is gone, where?

We do not know.

A noleila, aohe waiwai e hele a hoomana i keia mea make, he mea lapuwale loa
kela.
Therefore, nothing of value in going and worshipping this corpse, that is fool-
ishness.
(Ua hala ia) ua hala pau 'kula oia, ua hele ia, pau, pau ka hoomanao ana.

(He is gone) he is completely gone, he has gone, gone, no more remembering.

Kou noho iho paha aloha, aloha oe. Ina paha oe noho, oe aloha 'ela oe

As you live you probably reflect feelings of love, you love. If you live, you
love
i kou makuakane, aloha oe kou mokuahine, aloha 'ela oe i kau kane, a oia mau
mea.
your father, you love your mother, you love your husband, and such persons.

A noonoo oe i na la i hala, a oia mau mea. But aole oe noonoo e hele aku oe

And you reflect on bygone days, and such things. But you should not think of
going
e hana ia aku paha, ka hana o na kanaka (hana hoomanamana)

and perhaps doing the works of men (incantations over the dead)

hoomanamana, kela aole maikai. Ahia poe a'u i pahu ai keia ano (oia?)

incantations, that^{is} not good. How many people have I reproved for this (is that
so?)

Pahu ai au i keia ano poe me kela. Hele mai, hele mai i ka hale nei,

I would reprove this kind of people in that manner. They would come to the
house,
walaau mai a olelo aku no au, "E ia oukou poe malama puolo oukou,

and talk and I would say: "You people who keep a puolo¹

aole au hoihoi i keia ano. Ko'u home nei aole au makemake kela ano.

I am not pleased with such practices. In my home I don't want that kind.

Malama ia Ke Akua."

Worship God."

CK: Mamua ike ia wale i na akua-lele.

CK: Formerly, flying balls of fire² were frequently seen.

NOTES. 1. A puolo is a bundle containing such things as a stone, stick, red rag, human hair, etc. 2. flying spirits that cause sickness and even death

HK: Ae, ai ka lele hele ma'o a maneinei, ko makou wahi nei penei mau ana kela ano
mea.

HK: Yes, they would fly there and here, at our place these things would always come
in this way.
Aole wau ike. Ko'u makuakane, ka'u kane ka mea ike. Owau aole wau ike.

I did not see. My father, my husband did see. I did not see.

Ko'u makuahine aole no ike. Ka'u kane ame Papa o laua ka mea ike

My mother did not see. My husband and Father they two saw

ka lele keia mea maneinei, maneinei no ka mea keia wahi nei he laina niu wale no
this thing flying here, here because there was only a row of coconut trees at
keia wahi mamua. Holo a lele maila; ina ai o Papa iloko o ka lua liilii mawaho,
this place, before. Would run and fly here; if Papa was in the toilet outside,
lele 'ela maneinei. A ai ka Papa olelo: "Hele mai ai maneinei ka mea ai."

it would fly here. Papa would say: "Come, your food is over here (excrement)."

Aia, nana oe. Hoi mai 'ela o Papa a olelo, a akaaka.

There, you see. Papa would return and report, and laugh.

Aha hoi ke ano o ka poe e hele mai nei a hoouna mai nei ka lakou mea lapuwale.

What kind of people are sending such diabolical things of theirs!

"Hoi aku no ke akua a lakou me lakou e ai ai, aole me kakou.

"Their evil spirits shall return to them and eat them, not us."

Te'a, aole kakou ike ia mau mea e malama ai i kakou ia mau mea; hoi no me lakou.

Heck, we don't recognize such things that we keep such things; they shall go
to their masters.

Ai no ke akua o lakou ia lakou.

Their evil spirits shall eat them (their masters).

CK: Oia ka pilikia o ka poe Hawaii malama i na puolo (Malama puolo oia ka pilikia).

CK: That was the trouble of these Hawaiians that kept puolos (From keeping puolos
that was the trouble)
Hoomana no lakou i ke Akua o ka lani, hoomana no lakou i keia mea puolo.

They would worship the God of heaven and worship these puolos.

HK: O ka poe e hele mai i ka hale nei, walaau maila.

HK: The people that would come to this home, would discuss these things.

Then noonoo 'kula au he poe malama puolo keia. Kohu mea hoaka maila no o Kekua.
 Then I would perceive they were keeping puolos. Would seem as if God had shown
 me.
 Noleila, pahu aku oe i keia poe, poe malama keia. Pahu 'kula no wau,
 Therefore, you would reprove these people, people who kept these. I would rebuke,
 walaau 'kula no. "Pehea la kakou ka poe Hawaii, aole kakou noonoo aku
 and counsel. "What is the matter with us Hawaiians, we don't think
 i ke Akua o ka lani. Pehea la kakou e iho nei ilalo o ka honua, ka poe i hele
 aku i ka po,
 of God in heaven. Why do we dig into the earth, the people who do this at night,
 a e kii kakou ko lakou mau mea, alia e hoala hou mai. I mea aha?
 and we take hold of their (the dead) remains, then reactivate again the dead.
 For what?
 Ua pau ka pono, ua pau ka pono."

They are worthless, they are worthless."

CK: Malama no lakou i ka pohaku, me ka welu (Kela ano mea aole maikai) oia mau mea.

CK: They would keep a stone, a (red) rag (Those things are not good) those things.

HK: He mea kela e hoopilikia mai ia oe. (Na kela mea e ai aku ia oe, a make, pau)

HK: These things bring you disaster. (That thing will eat you to your death, finished)

Kela mau mea aole maikai. Noonoo ia Ke Akua o ka lani, oia ka mea nui

Those things are not good. Think of God in heaven; he is the important thing

hoopaa iloko nei no ka mea eia no ka Uhane o Ke Akua iloko kakou (ae)

to remember in here because the Spirit of God is in us (yes) because

no ka mea he manawa no kakou e noho ai, he manawa noonoo ihola oe a pau,

there are times for us to relax, there are times for you to meditate and then

hoomanao no oe iloko o kou naau. "Aloha wau ia oe, ko'u Makua o ka lani.

you remember in your heart. "I love you, my Father in heaven.

Ke nonoi aku nei au i mua ou, ko'u Makua, e launa pu oe me ia'u i na hola o keia
 la.

I am asking before you, my Father, that you be with me throughout the hours of
 the day.

Kiai, malama ia'u, hoopakele mai ia'u mai loko o na popilikia apau
 Watch, care for, protect me against all misfortunes
 o keia ola kino honua ana, no ka mea, nana mai oe e ka Makua,
 of this temporal existence, because you notice, Father,
 owau hookahi wale no maloko o ka home. Ua pau ka'u poe keiki ke hele i ka hana
 I am all alone in this home. All my children have gone to work
 a owau wale no oloko o ka home. Noleila, oukou no o Ke Akua ka mea nana,
 and I am all alone in this home. Therefore, you folks are God that see,
 kiai a e malama ia'u, e hoopakele mai ia'u no ka mea eia no na poe,
 watch and care for me, protect me because here are people,
 na poe hele nei maloko o ko'u aina nei, komo hele mai nei. Aole wau maopopo ia
 people entering my land here, trespassing. I do not know them. lakou.
 Ke hele anei lakou, aka, e alakai pololoi oukou ia'u.
 They are moving about, but you guide me straight.
 I ka manawa e hele mai keia poe iloko o keia honua lepo nei,
 When these people come on these grounds,
 ai au mawaho o keia honua lepo, nau no ko'u Makua e hoala mai ia'u.
 and I am outside on this earthy world, you, my Father, are to alert me.
 E ku aku oe e nana ai aku ka poe ke hele mai nei. Pane aku oe imua o lakou:
 You stand and observe the people coming in. You admonish them:
 "Pehea aole anei oe ike i ka hoailona maka malalo o,
 "Why did you not notice the gate sign below over there,
 ka mea i hana ia malalo o, na poe malihini apau e komo mai maloko?"
 the sign posted below there for all strangers who come in here?"

CK: O keia manawa na poe haoles e hele nei mao mao (ae, poe hippie) poe hippie.

CK: These times wandering haoles go there and yonder (yes, hippies) hippies.

HK: Eha paha keia poe nana aku no keia poe lauoho loloa. Pehea la ko'u mea ana,

HK: Perhaps four persons, these persons appearing with long hair. How came my prompt-
ing,
e hana ana no au i ka opala iloko o ka pahu, a kohu mea e olelo ia ana,
I was raking the rubbish into a box, and it seemed as if a voice was saying:
"E ku ae oe luna, a ku anei au iluna, nana 'ku nei au a ike 'honei keia
"You had better stand up," and so I stood and saw these
poe keiki kane ke hele anei, a hele anei kokoke ia'u, a olelo maikai no wau ia
lakou.
young men coming in, coming near me, and I spoke nicely to them.
Aole wau olelo ino. Ninau aku nei au: "E hele ana oukou ihea?"
I did not speak abusively. I asked: "Where are you going?"
Olelo mai nei e hele ana iho. Olelo 'ku nei wau: "Aole, aole poe mahope o keia
wahi.
They said they were going to the back. I said: "There are no people back of this
place.
He poe hele nohoi. O na poe apau mahope nei he poe noho ana wale no.
The people have gone. All the people back here ^{are} residents.
He aina wale no ko lakou pau loa mahope nei. A keia wahi a oukou komo maila
They all own their lands back here. And this place you have entered
no'u keia wahi. Aale nei oukou ike i ke "Kapu" malalo o? Mai oukou komo iloko
is my property. Didn't you see the "Kapu" sign below there? You must not enter
o keia honua lepo nei. Aale anei oukou ike?" Paa ko lakou waha, aole o lakou
walaau.
these grounds. Couldn't you see?" They shut their mouths, they would not speak.
"Noleila, mai oukou hele hou maloko nei, o kahea anei a'u i ka makai e hopu ia
oukou.
"Therefore, you are not to come in here again, lest I call the police to arrest
you.
(Maikai kela) A ina oukou makemake e hele mai hele mua mai oukou e walaau mai
ia'u.
(That was good) And if you want to come in you must first come to talk to me.
Oia no ka mea maikai. Ina hookuu wau ia oukou ke hele, hele oukou.
That is the right thing. If I permit you to proceed you proceed.
Ina aole wau hookuu ia oukou aole oukou hele no ka mea owau he aloha wau i ka
poe.
If I refuse to permit you you don't go, because I have much consideration for
people."

Ina wau ike, hookuu, hookuu no wau, like pu me keia nei; ua hele mai nei oukou

If I see them, I permit them just like this incident; You have come

me ke ano powa, aihue, oiai e huli ana ko'u kua, ko'u alo i kahi e,

like robbers, thieves; while my back was turned, my face elsewhere,

ai oukou mahope o ko'u kua i hele mai nei. Noleila, na ke Akua no e

you were coming behind my back."

Therefore, the Lord

kukulu aku a nana aku keia poe e hele mai nei, eha lakou,

prompted me to stand so I could see these people coming in, four of them,

but aole au i olelo ino ia lakou, aole ma na ano apau, na olelo maikai.

but I did not speak harshly to them in any way at all, but in good language.

CK: He poe moelepo lakou, aole auau.

CK: These individuals are dirty; they don't bathe.

HK: Aole auau, a walaau aku no me ka maikai ia lakou, a olelo aku nei wau:

HK: Don't bathe, and I talked to them nicely and said to them:

"E hele oukou, mai oukou komo hewa i na hale apau o keia wahi

"You go but don't trespass on everybody's property in this community

no ka mea mahope oukou pilikia. Keia nei ka'u e kauoho nei imua oukou,

because you might get into trouble. This is my instruction before you,

mahope oukou pilikia. Akaaka wale no mai nei lakou ia'u a hele lakou.

by and by you get into trouble. They only laughed at me and they left.

CK: Maikai no kela walaau ana ia lakou.

CK: That was good counsel to them.

HK: Ae, no ka mea aole kakou ineina, nuku, wahakole, a kipehe aku paha.

HK: Yes, because we were not angry, we did not scold, nor were boisterous, nor used
strong language.

Aole kakou hana kela hana. Me ka malie wale no oe e hana keia poe,

We do not follow that procedure. With calmness do you handle these people.

me ka malie (ae) me ka malie, no ka mea owau hookahi wale no.

with composure (yes) with composure, because I was alone.

Aole wau hiki hana kela hana e kipaku^{aku} ia lakou (e hoonui aku i ka leo)

I could not undertake the task of driving them out (by accentuating the voice)
e hoonui aku i ka leo, ma ka olelo palupalu wale no ia lakou.

by enlarging the voice, only by using a kindly voice with them.

Nana 'kula lakou, a na lakou e ike mai ua hewa lakou (hana naauao no kela),

They looked, and they would need to acknowledge their guilt (that was a stroke
of wisdom)
a kunou mai lakou, minoaka mai ia 'u, a hele lakou.

and they nodded, and smiled at me, and they departed.

HK: Pohaku Ilio iluna o kela puu, a ka manawa ka'i ai ka huaka'i ilio,

HK: Pohaku Ilio (Dog Stone) is on that hill, and when the dogs have their night
hele maila keia poe ilio a hiki i ka hale wili-laiki. Hele maila a hiki laila,^{march}
these dogs march until they get to the rice mill. They march until there,
a hoomaka lakou ne'e hele mai, hele maila a hiki i Kanehe. Kanehe o kela pali
o oukou.
and they begin to march, to march until they come to Kanehe. Kanehe is that cliff
of yours.
O Kanehe kela. A hele maila a hiki maleila, ka'i huaka'i ilio. Hele ma keia
aoao.
That is Kanehe. They march until there, the dog procession. March to this side.
Hele ka huaka'i ilio maneinei a pau ka'i, ka'i, ka'i i kai i kela Pohaku Ilio
o kai.
The dog marchers come here, then march, march, march to that Pohaku Ilio seaward.
Hele 'kula ileila ka Pohaku Ilio (ma ka wahi e noho nei o Parker ma)

They end there at Pohaku Ilio (where the Parkers live now)

A ke alanui kahiko, ina oukou maopopo i ke alanui kahiko e pii nei

The old road, if you remember the old road goes up

no ka mea he alanui hou keia ua hana hou ia malalo. Ke alanui kahiko maluna.

because the present road is a new road built below. The old road is up.

Ma ka aoao maluna e pii ai. Hele aku no oe i ka papali, a ai malaila ka lae
ponoi.

On the side you climb to go up. You go as far as the steep hills, and there is
the correct point.

Ai malaila ka ilio pohaku ilio nui. He ahea 'ku nei au,

There is the big dog stone.

I called,

makemake au i ka'u poe keiki e hele lakou e nana. Makemake au e ike

I wanted my children they to go and see. I wanted them to see

pehea la ai no paha ke ku mai nei. Lohe pepeiao wale no wau,

whether the stone was still standing. I had only heard

makemake ia e eli keia, keia ilio ka manawa e hana ia ana i ke alanui.

there was a desire to remove this dog at the time the road was being laid.

So lawe ia au a hiki kai leila. Lele aku nei au, a ua paa kela wahi i ka
nahelehele,

So I took them down to the spot. I got off, but that spot was covered with weeds,

a hele 'ku nei no wau, a hele 'ku nei no wau e nana, waele ai

and I went, I went to examine, to remove brush at spot

ka'u wahi i maopopo. Nana 'ku ana au kahi o ka lae, kahi o kela pohaku,

I remembered. I looked at the point where that stone was presumably loca-

ted,
ka lae pono no malaila kela pohaku. Hele aku nei au malaila nana aole au ike

at the true point there that stone was supposed to be. I went there to see but
did not see

keia pohaku, aole au ike. Ua kiola ia paha, ua haule^{aku} paha ilalo,

this stone, did not see it. Probably it had been thrown away or had rolled down,

aiole ua huki ia paha kahi e, aole au maopopo. A ai ka mea apiki lohe maila wau

or it had been carted away, I didn't know. The strange thing was I learned

ka mea ka haku nana i olelo keia poe e eli keia pohaku.

that the road superintendent had directed these men to dig up this stone.

Olelo ke kamaaina o kai mai aole hula'i kela pohaku; waiho malie ka pohaku

The oldtimers there told him not to uproot that stone; to leave that stone alone

no ka mea he Pohaku Ilio keia; na mea kahiko keia.

because that^{was} Pohaku Ilio (Dog Stone); this was of ancient origin.

Hookuu malie aole hana ino keia mea, aole keia pohaku ke hana ino, e waiho malie.

To leave that stone alone, not to abuse it, for this stone was not to be mistreated,
to be left alone.

Hana nohoi ke alanui he wahi okoa, aole, mai hula'i .Olelo ia kela poe hana e hula'a
i keia pohaku.

To build the road at a different place, and not to uproot it. Those workmen were
instructed to uproot the
stone.

Haalele keia haku hele; hele oia hele oia hele 'honei i ke kahaukapila

This superintendent left; he left, he left to go to the hospital

e ike ka wahine i ke kahaukapila. Keia hele aku nei aohe hiki; aole komo aku

to see the wife at the hospital. This trip ^{was} not successful; he had not entered

iloko o ke kahaukapila a make. Make ke kane no ka mea ua kauoho 'hola oia e eli
i keia pohaku,
into the hospital but died. The husband had died because he had ordered this stone
to be removed.

A ko'u hele ana a halawai me ka poe o Wailau, a ninau aku wau a olelo maila a

When I went and met with the people of Wailau, and ^I inquired and they said they
pehea la,
wondered,

ai mahea lakou i lawe ai e kiloi, oloka'a ia mai paha ilalo,

where they had taken and abandoned it, probably had rolled it down,

lawe ia paha ia wahi okoa, aale maopopo. Nana oe.

perhaps removed it elsewhere, nobody knew. You see.

CK: Oia ka moolelo (ae) pili ana keia poe ilio (ae, ae) kaahale (ka ka'i huaka'i i
ka po)

This is the legend (yes) relating to these dogs (yes, yes) that march (march at
night)

A ina oe ike ke ka'i huaka'i ka po o ka ilio e hele mai ana,

And if you see the dogs marching at night toward you

moe malie oe ma ka aoao, a aole hele, moe ma ka aoao. Kau hana wale no

you lie still on your side, do not go, lie on your side. All you do

e nana ko lakou ka'i ana, ka'i, ka'i a hola ekolu paha o ke kakahiaka.

is to watch them marching, marching, marching at about three o'clock in the morn-
ing.

A ko lakou ano i pau ai, a pau iho no (pumehana mai ka makani) ae

And when they are through, they are through (the wind becomes warm) yes

(wela maila ka makani). Anoano, anoano, anoano ke ano o ka hele ana,

(the wind gets hot) Eerie, eerie, eerie, is the marching,

anoano oihoi pumehana, anoano ka hele ana o ka huaka'i. Peia 'hola ke ano,

eerie, that is, warm, eerie is the procession. So is their nature,

but aale, aale, aale, hoopilikia ka poe, ai no ia oe ka pilikia no oe lekei

but will not, will not, will not harm the people, unless you leap

aku maluna o lakou, a pilikia oe. Aka hookuu no ia lakou, hele aohe no pilikia,
 on them then you are in trouble. But leave them alone to march, no harm,
 aale oe pilikia. Maikai na mea apau ke hana ia. A noleila, aole oukou ike i
 no harm comes to you. All turns out well if you conform. Therefore, you will
 Ina e kau ana kela pohaku, oia ko'u manao oia ka mea i hiolo ai, i hiolo ai
 If that stone were still standing, it is my belief it had been knocked down,
 kela pohaku no ka mea ua hemo ia, ua wehe keia pohaku i kai nei.
 that stone had been removed, this stone had been dislodged.

Ko'u nana hou aku aole au ike kela Pohaku. Ilii.

When I looked again I could not see that Dog Stone.

CK: I ka'u wahi i noho ai ko'u wa opiopio i Hana, o ko'u wa opio aole au ike

CK: At my place in Hana where I lived when I was young, in my youth I never saw

i ka poe wahine hele a nui palena ole me keia, no ke aha la?

such fat women as these, why? (Referring to some fat women present at the time)

No ka ai nui loa paha, no ka hana ole paha?

Because they eat too much perhaps, or don't exercise or work perhaps?

HK: Ai no hele, ai no noho, ai no hana lepo, pehea? Aohe noho oi aku ka hana.

HK: Eat and go, eat and sit, eat and defecate, why? Work never exceeds inertia.

Pela wale no a e hiamoe, a pela wale no a hiamoe. A oia ka'u mea i olelo

Thus, and sleep, and thus and sleep. And this what I said

kekahi keikimahine o'u: "Ke hana nei oe keia hana, hoopiha mai ia loko,

to one of my daughters: "You are doing this job, filling up inside,

no ka mea aole manawa e hemo hana mau aku ai oloko (ae) ka hana lepo,

because no time to continuously move the bowels (yes) to defecate,

paa mau ana iloko, paa mau ana ^{a komo no} ka ai a piha, piha, piha, a kahi la ala a piha,

always constipating, always constipating, and always full, full, full, and the

a makani, piha makani iloko o ka opu. Hoomaka mai ^{next morning full again,} kamakani iloko o ka opu,

the stomach is full of wind, wind. Gas develops in the stomach,

a pela i pilikia ai ke kino o ke kanaka.

and thus the human body has trouble.

CK: Kekahi no o ko'u wa liilii ka poe wahine hana mau ana lakou (ae).

CK: Besides, when I was small the women were always active (yes).

Hele nohoi i kahakai (kahakai) hele i ke kahawai (pololoi, pololoi),

They would also go to the beach (beach), go to the stream (right, right).

Oni mau ana ke kino (oni mau ana ke kino) aohe wa e hiki e momona ai,

The body was always moving (the body was always active) no time for fat to
accumulate,
(aole loa ka momona), wiwi ke kino ka poe wahine.

(no fat obtained), the women had thin bodies.

HK: Ka'u nana nei i ka wahine o keia manawa, nui loa paha ko lakou ai ana paha,

HK: As I see the women of these days they probably eat a great deal,

(nui ka ai, noho wale no) ai wale no (hiamoe, holoholo wale no me ke kaa)

(eating much, doing nothing) only eating (sleeping, riding around on a car)

pololoi, pololoi (aole e like me oe, he maikai kou kino, wiwi maikai ke kino)

right, right (not like you; your physique is good; the body is slender)

HK: Aohe, aohe, waiwai kela ano nui me kela.

HK: Nothing, nothing to gain from that kind of a big body.

CK: Aole make koke ka poe wiwi; ka poe momona make koke lakou.

CK: Skinny people don't die early; fat people die early.

HK: Kela ano aole maikai; nui loa ka mea iloko; na opala like ole oloko;

HK: That kind is not good; too much stuff inside; all kinds of rubbish inside;

hoomaka mai ka ma'i iloko o ke kino o ke kanaka.

illness sets in the body of the person.

CK: I kou wa hanau keiki ana, heaha kau mea i hana ai i kau keiki?

CK: When you were having babies, what special care did you give your babies?

Ina hanau mai ke keiki e hookau i ka popolo maluna o ka manawa?

If the child were born did you put popolo (an herb) on the anterior fontanel?

HK: Alia, alia, ko'u manawa e hanau ai i ka'u poe keiki, mamua o ko'u hanau ana,

HK: Wait, wait, when I gave birth to my children, before giving birth,

aole au hanau mamua o ko'u hanau ana; hoomakaukau mai ko'u makuakane ame ko'u
makuahine
I wouldn't give birth until the time for me to give birth, my father and my
mother would prepare
i ka welehau, welehau

the welehau, the welehau (the juice extracted from the inner bark of the hau)

a weiho, a waiho iloko, a kii ka noni, ka hua noni opiopio, hoi maila,

and then put it aside, and then get the young noni fruit, return,

a hookomo iloko o ka mea, ku'iku'i apau, a uwi apau, iloko o ka mea o ka pola,

and put it into a cloth, pound it, then strain it into a bowl,

a kanana maikai, a hoopumehana. Kela mau mea hana mua ia, hana mua ia

straining well, and warm it up. Those things were done first, prepared before-
hand

iluna o ke kapuahi. Ke hemo no ke keiki, mamua ka hemo ana mamua ka hele ana
o ke keiki,

on the stove. When the child was born, before the child was born,

inu mua wau i keia wai hau, keia wai hau, kela he mea e hoopakika i ke keiki

I would first drink this hau juice, this hau juice, that thing to make slippery

e hemo iwaho, mea hoopakika, hoopahae, hoopahae i ke keiki.

the passage, to make slippery, slippery, slippery the birth process.

(Keia wai hau he noni keia?) Aole ka wai hau, a ka noni kela no ka hooheho

(Is this the noni juice?) Not the juice of the hau, but the noni is to remove

ana i ka wai ulaula o ka makuahine, na mea paa hooheho, iole, oiahoi

after-birth blood clots in the mother, the blood clots, in order that, that is

ka mea i olelo ia ai, lapa, loa ka lapa (blood clot) iloko o ka makuahine,

these things called blood clots, the blood clots in the mother,

ka lapa, lapa ke koko. (O ka iawe aole hemo o ka iawe?)

blood clots, blood clots. ^{may not occur.} (What about the navel?)

Ka iawe, aole, ua hemo 'kula hoi ka iawe me ke keiki na mea pau loa.

The navel, no, the navel and everything else go out with the child.

A keia nei ua pau akula na mea apau loa, a keia mamake ia ana e wawahi na lepo,
 Now that everything has come out, what is wanted now is to dissolve the blood,
 na koko paa iloko i koe, e hooheho pau loa. A hoomaka ia maila e kii kela noni,
 the blood clots remaining inside, to extract all. That noni would then be gotten,
 a lawe ia maila, hooheho ia maila oe i keia noni, a olelo ia maila au e ku oe
 and brought in, you would be asked to drink the noni, and you would be told to
 ae, ku iluna, ku ai iluna, kahi, elua kapuai, ekolu kapuai, eha kapuai, pau,
 yes, stand up, stand up, one step, two steps, three steps, four steps, then,
 a nana 'ku oe na ka wai ulaula no e hemo, kela lapa, ka mea koena koe o ke
 you would notice the red water come out, those blood clots, that remaining
 keiki aole puka mai. Pau, pau loa iwaho. Oia ke kumu ko'u opu liilii
 after the child is born. All, all comes out. It is the reason why my stomach
 (aole pehu ka opu) aale. O lakou nei iloko no o ka haukapila.
 (the stomach does not protrude) no. They have their babies in the hospital.
 Olelo aku wau ia lakou no: "Ina noho oe i ka hale nei, na'u e hana aku ia oukou
 I tell them (her daughters): "If you stay at home, I will attend to you.
 Aole lapa ka opu o oukou, ke lapa koko kena. Hele oukou i ka haukapila,
 No blood clots will remain in your stomach, those blood clots. When you go to
 hoopaa koke i ka hele ana o ka wai ulaula, pilikia, kela lapa koko ai no iloko,
 the flow of the red liquid is checked too soon, trouble, those blood clots are
 a manao no aole keiki no keia hale.
 and they think no babies can be delivered in this house.

CK: Owai ka mea e kokua ia oe kou wa hanau ai, kou kane no?

CK: Who helps you when you are giving birth, your husband?

HK: Ko'u kane, ko'u makuakane, ko'u Mama. (A ina huli ka pepe?) Aole huli ka pepe.

HK: My husband, my father, my Mama. (If the child sets wrong?) The baby does not set wrong.

Ka'u poe keiki apau loa aole huli, aole huli, no ka mea ine wau ehaeha
 All my babies never turn^{ed} (all born normal) because if I had the pains
 ka'u kane aole ike i ka manawa kinohi, pehea la ke ano ka hanau ana o ke keiki.
 my husband did not know at first how the child was born.

Kana wale no e noho mai, a ko'u makuakane ka mea paa ia'u, a kana wale no
 maneinei.
 All he did was to wait, and my father would hold me, and he would only hold me
 here.
 Maopopo oia kahi ke poo o ke keiki, a maopopo oia ka wawae o ke keiki,
 My father knew where the head of the baby was, and he knew where the feet were,
 maopopo iaia, a hoomaka maila, hoohuli, hoohuli, hoohuli ai i ke ano o ke keiki,
 he knew, and would commence to turn, to turn, to turn the position of the child,
 hoohulihuli. Ke hoomaka wau e mea, e mamake e kuakoko, kuakoko,
 to turn. When I began to labor hard, to labor hard,
 oiahoi ka manawa e hoonou ai i ke keiki, a paa 'hola ma kela wahi,
 that is, the time I would force out the child, he would hold me at that spot,
 a a hiki ko'u hemo ana i keia mea, keia ka wai (ka wai) ka wai ka mua e hemo,
 until I would break water, (the water) the water that comes out first,
 a mahape aku ke keiki. Ke poha no kela wai ke keiki no aku ka lua,
 and afterwards the child. When the bag bursts the child follows right after,
 a pau akula iwaho. A oki maila ko'u Mama i ka piko o ke keiki a pau a hookaa-
 wale.
 and all goes out. Then my Mama would cut the navel of the child and then put
 it aside.
 A keia mea a pau loa, ka waihona o ka mea o ke keiki, pau loa oki ia a paa,
 All these things, the bag, etcetra, of the child, all severed
 puolo mahape e hele aku ai e kanu, kanu, a pau, a o keia noni oia ka mea hope loa.
 were bundled and buried, buried, and then, this noni (juice) was the last thing
 to drink.
 Kela walehau oia ka mea mua i hoainu ia'u. Aole hemo ia i ke keiki i kela manawa.
 That hau juice was the first drink given to me. The child was not born at that
 time.
 Kela mea hoopahae (hoopahae kela), hoopahae no ke keiki e hemo ai.
 That thing was to make slippery (to make slippery) to make slippery, the passage
 of the child.

(Ka lau o ka hau?) Aole, o kela alualu o ka hau, a aale o kela ili owaho,
 (The leaf of the hau?) No, that bark of the hau, not the bark outside but the
 ka ili oloko, ka mea keokeo oloko, no ka mea elua, elua mea kela, ka ili owaho
 inside layer, the white part inside, because there are two layers, the outside
 bark
 Kela aohe maikai kela. A o ka ili oloko a kela hana no oe a pau,
 That is not good. But the layer inside that you use all,
 a okioki no oe a liilii keia mea, liilii kupono, A hookomo no oe iloko o ke
 kapu,
 and you cut this thing into small pieces, of the right size. Then you put it
 into a bowl,
 kapuwai kupono, a wili ai oe, a wili ai oe, a hiki i ka loa ana ka wale o ka
 hau,
 proper sized bowl, and you stir, and you stir until the slimy substance of the
 hau is extracted,
 hele a lilo he wale. A ina hookahi pola nui haawi ia ia'u, hookahi pola nui
 all that slimy juice. One full bowl was given to me, one bowl full
 (a oia kau mea e inu ai) a eia ka'u mea mua e inu ai. Inu mua au kela mea
 (and that was what you drank) and that was the thing I drank first. I drank
 that thing first
 e hoopakika i ke keiki, Pela wale no au i hanau ai i ka'u poe keiki,
 to lubricate the birth process. Thus have I given birth to my children,
 aole kauka aole ma na ano mea apau, eia wale no.
 no doctors, not by any manner or means, that was all.

CK: O ka pepe i ka manawa e liilii no ka pepe a hana i ka popolo maluna o ka manawa.

CK: When the child was very small popolo was put on the anterior fontanel.

HK: Ae, o ka manawa e hemo mai ai o ke keiki a pau ae la o na mea pau loa,

HK: Yes, at the time the child was born and the after-birth and all were out,

a o kukae weka, o ke kukae weka, oiahoi kela hana lepo eleele o ke keiki,

next would be the meconium, meconium, that is that black excreta from the child,

He kukae weka hoi kela, kela ka mua e hana aku iaai. Kii ia ka mea ka ilima,

That is the meconium; that would be the first thing to be done. Would get ilima,

ina aole ka ilima o ka pua hau, ka pua hau. Naunau ia maila apau,
 if ilima is not available then the hau flower. It is chewed well,
 a pakika keia mea a he walewale wale no, pakika a haawi ia ke keiki.
 and this substance is slippery and slimy, slippery and given to the child.
 Hookomo iloko o ka waha a i mea i noha, aole haawi nui loa i mea noha no ke
 keiki.
 Put into the mouth of the child as a laxative; don't give too much as a laxa-
 tive for the child.
 A ka manawa i mea e naha ke keiki, aohe emo pau kela kukae eleele o ke keiki.
 When the laxative works on the child, in no time all that black excrement of
 the child comes out.
 Kukae weka oia kela, kukae weka, a hemo pau kela mea apau a o keia pua hau
 It is called meconium, meconium, and so that thing can be discharged the hau
 flower,
 oia kau mea e hanai mau ai, ka pua o ke hau. Eha, eha pua, a oia wale no,
 it is the first thing you feed, the hau flower. Four, four flowers, that is all,
 a hanai oe a piha ka mahina a mahape o ko ia pau ka oolea o kela,
 you feed until the child is a month old and after, that flower loses its strength,
 pau ka oolea o kela mea. O ka popolo kau nohoi maluna nei (back of head at
 the strength of that flower is nil. The popolo¹ is put on the base of the
 bottom of skull) ame ka manawa ka popolo. A ina aole no ia ina he awa kau
 skull at the back of the head, and on the fontanel. And if it is not available
 and you have awa
 ka awa, ka awa, ku'iku'i no oe ka lau apau a kau maluna (ka lau ka mea e kau ai)
 use awa, awa. You pound the leaves and then put the stuff on (the leaves are
 put on)
 ae, ku'iku'i oe ka wai, ka wai. Hana oe ka mea, ka mea apau a maleila
 yes, you pound and use the juice, the juice. You prepare it and apply it there
 a noke hoi oe ka mea a holoholo ai i ka mea apau a weiho malie oe,
 and you continue running the preparation over and then leave it alone,
 a hele no mahape nei (back of head at bottom of brain). Ai no keia manawa
 back of the head at the bottom of the skull. There is this fontanel
 o kakou mahape nei (ma ka a'i) a ma ka a'i, ka hono keia, ka hono keia o kakou,
 of ours back here (near the neck) by the neck, which is called the "hono" or
 the back of our neck.

NOTE: ¹Popolo is an herb about three feet high (Solanum nigrum)

Ai maleila ia wahi, kakou, keia wahi nei palupalu no keia wahi o kakou.

That is where it is in us, this soft spot, soft spot of ours.

A hana ia maila no (maleila) maleila i kela laau. Keia nei he e'a huna keia
 It is applied there (there) there that herb is. This here, this here is ^{mane'i,}
 the hiddern thrush,
 keia nei. Keia e'a aole ike ia kou manawa e ma'i ai, aia loa ana ia oe ka ^{fever}
 this here. You can't detect an illness by this thrush; when you get a fever
 aleila maopopo he fever kou. He e'a huna kela, e'a huna kela.

then you know you have a fever. That is hidden thrush, that is hidden thrush.

CK: Ina he e'a^o ka waha (ka e'a o ka waha) heaha ka laau?

If it is thrush (thrush of the mouth) what is the herb?

HK: Kukui, (kela) ka hui o ke kukui maka, kela hou, ka hou o ke kukui maka,

HK: Kukui, (that) where you break off the green nut, that sap, the sap of the green
^{kukui nut,}

a oia kau. Ina nohoi oe ina mea mei nohoi me kou lima, Ina aole,

that is put on. If you wish you apply it with your finger. If not,

me ko alelo nohoi oe e mea ku ai i ke kukui. (Hemo wale kela mea iloko)

apply the kukui with your tongue. (The coating inside comes off
 easily)

Ae, aleila, hoomaka oe e olokaa iloko me kou manamana lima.

Yes, then you roll your finger in the child's mouth.

Noke ke koe, koe, koe a pau. A moni no oe aole oe kiloi, moni oe,

You persist in scraping, scraping, scraping until it is clean. You don't throw
 the sap away. It can be swallow
 no ka mea e hiki kela e'a iloko ke hemo pu iwaho. Na keia kukui e lawe ka e'a

because that substance inside can be eliminated. This kukui will remove the
 thrush
 iloko pu kekahi. Kela e'a, pela no oe e hana anei. Eha kukui au e hana ai.

in the system also. That thrush, thus you treat. You use four green nuts.

A lawe oe i kakahiaka hookahi a i mea he ekolu kukui, lawe oe i ke kakahiaka
 hookahi,

In the morning use one nut leaving three nuts; you use one in the morning

lawe oe i ke kakahiaka hookahi, lawe oe i ka awakea hookahi,
 take one in the morning, you take one at noon,
 a lawe oe i ka ahiahi hookahi, ekolu kukui o ka la. Pela aku ana he la,
 and you take one in the evening, three kukui a day. Thus the day after,
 pela oe e hana ai a hiki a (pau ana) hookahi kauna. Ina aole hookahi kauna,
 thus you do until (cured) one kauana or four times. If not one kauana (4)
 kualima (kualima) kualima hookahi, hookahi kualima e hana ai oe, apau,
 then kualima (five times) one kualima, you do one kualima (5) and then
 hoomaha oe, a hoomaha. E hoomaha oe hookahi la a he elua la, hoonaha oe.
 you rest, and rest. You skip one day and two days, then you give a laxative.

CK: Heaha ka laau hoonaha? Na ka makuahine no e hoonaha?

CK: What laxative? Does the mother provide it?

HK: Ae, na ka makuahine no e hoonaha. Ka waiu, o ka waiu oia kela ke keiki e ai ana,

HK: Yes, the mother provides the laxative. The milk, the mother's milk that the
 aole na ke keiki (e komo kela laau iloko) ae, i komo ka laau iloko o ke keiki,
 not a laxative given the child (that medicine enters thru the milk) yes, that
 no ka mea o ka waiu wale no o ka poli e hanai ai. Ka'u poe keiki me ko'u waiu
 because breast milk is all that is fed the infant. My babies were raised only
 o lakou, aale waiu pipi, aale waiu o ka halekuai, ko'u waiu wale no,
 not on cow's milk, not on milk from the store, only on my milk,
 (maikai ka niho o na keiki) a maikai. A mahape iho nei nui loa ka ai o ke kanake,
 (makes good teeth in the children) good. Afterwards they began eating too much
 aia nui ka pilikia. A hanau paha ke keiki kekahi a mea mai ka mea ka niho
 there the trouble is. Due perhaps to having children their teeth
 (haule maila) haule maila. A like pu me ia'u, he pale ko'u niho.
 (have fallen) have fallen off. Like me, I have false teeth.
 Ko'u poe niho aale, aale, aale mea, aale wa pilikia ko'u niho.
 My own teeth there was no, no, no, no time when my teeth were impaired.

Aole popo ko'u niho, aole ma na ano apau, aka no ka nui loa^o ka'u poe keiki,
 My teeth never had a cavity, not in any manner, but because of my many babies,
 helelei wale mai no ko'u niho (helelei), halelei wale no ka niho, aole paa,
 my teeth simply fell off (fell off), the teeth simply fell off, not firm,
 aohe ikeika ka mea ka mea nei (ka i'o), ka i'o i ka paa. Helelei wale no, aole
 the gum was not strong (the gum), the gum was not firm. Simply fell off, no
 He niho ku'i keia manawa, he niho ku'i. Oia ke ano o ka niho o keia manawa,
 This time they are false teeth, false teeth. That is the kind of teeth these
 he niho ku'i. Ke olelo nei ka'u poe keiki ia'u: "E Mama, heaha ke kumu kou mea
 false teeth. My children are asking me: "Mama, what is your reason
 komo ole kou niho?" Olelo aku wau: "Tia, heaha ka waiwai e komo ai i ko'u niho
 for not wearing your teeth?" I reply: "Shucks, what is the value of wearing my
 ai no wau i ka hale nei. Ina hele mai ka poe aole pilikia,
 when I am always home. If people come no problem,
 ina wau pale aku ko'u waha, aohe niho, aohe nana ia kela (ae).
 if I open my toothless mouth, no teeth, that is not important (yes).

CK: Kekahi poe ina hemo ka niho hana ia hele a (opaha) opaha ka papalina, kau aole.

CK: When some people remove their dentures (cave in) the cheeks cave in, yours don't.
 (Aole wau hilahila) Mehemeala ai no kau niho iloko o kou waha.

(I am not embarrassed) You look as if you have your natural teeth in your mouth.

CK: Ina he poe keiki kane, ko lakou manawa liilii no, oki poepoe no? Nawai i oki?

CK: If the babies were male, at the time they were young, were they circumcised? Who
 did the surgery?

HK: Ae, (nawai e oki poepoe[?]) no ka mea hookahi au keiki, lilo oia i ka hanai,

HK: Yes, (who did the cutting?) because one of my children was given to another to
 oia keia keiki i lawe ia mai nei i lawe mai nei ia oe. Lilo oia ka hanai.
 he is this young fellow who escorted you here. He was given to a foster father.
 Ai ka mea apiki, keia keiki noho me ka papa i Honolulu, kela makuakane hanai,
 The strange thing was although this boy stayed in Honolulu, with his foster father

hoouna mai no keia papa no keia keiki i ka hale nei me o maua.

the latter would send him to come to stay with us.

Noho mai nei no pau a hoouna maila no. A noho no apau hele i ke kula apau

He would stay away and be sent home. He would stay away, go to school, then

e hoouna mai no. Pela aku ana ka hana ana, a no ka mea ka inoa o keia keiki

would be sent home. Thus was he brought up, because the name of this boy

o William Keaokaulaokeahi Kawelo koi nei inoa. Oia no kainoa (U'i no kela inoa)

is William Keaokaulaokeahi Kawelo, his name. That is his name (That is a pretty
name)

Oia kainoa o keia mea nana i malama, nana i malama i keia keiki.

That was the name of the foster father, he who raised this boy.

A hanai oia a kau ai keia inoa maluna o keia keiki.

He raised him and put this name on this boy.

Kona manawa kokoke oia pau pilikia aole maua i maopopo e pilikia ana oia,

When he (the foster father) had recovered, we did not know he would have a relapse,

maikai wale no, a kelepona ia maila maua. Hoouna ia mai keia keiki e hoi mai,

for he looked good, and we were telephoned. This boy was sent home.

Olelo maua i keia keiki: "Pehea oe i hoi mai nei a haalele oe ia Papa i Honolulu?

We asked this boy: "Why did you come home and leave Papa in Honolulu?

Pehea oe i hoi mai i ka hale nei? No ka mea e noho ole oe i Honolulu me ia?

Why have you returned home? Why did you not stay with him in Honolulu?

a pau kona hana a hoi mai oia? Noho oe i ka hale a hoomaemae i ka hale

until he had returned from work? You stay home and clean up the house

a nana na mea lepo iloko o ka hale a holoi." A olelo mai ia 'u: "E hoi wau ilalo
nei."

and wash the dirty things in the house." And he said to me: "I want to return
home."

No ka mea apiki kela kakahiakanui ua kelepona mai ua make. Nana oe.

Because the strange thing was that morning we were notified by phone that he
had died. You see.

O ka mea apiki kana mau mea apau loa a hana ai maluna o keia keiki,

The peculiar thing he left all his possessions to this boy,

ke kenikeni oe, na mea apau ana i hana ai no keia keiki.

his money, all things he left to this boy.

Keia hiki ana maua ua pau ka pahu, ka pahu lole i ka olepeia ka poe.

When we got there the trunk, the trunk had been rifled by somebody.

Aohe mea koe iloko o ka pahu lole, no ka mea ua hoikeike mai no ia maua.

Nothing left in the trunk, because we had a premonition this would happen.

"Ne wau e hele ai no maneinei na mea pau loa a ka'u keiki, waiho aku wau

"When I go, here are all the articles I leave to my son, I leave these in

iloko na olua e malama, a hiki kona kanaka makua ana. A o olua ka haku,

for you two to keep until he has attained maturity. You two are the custodians,

ka mea nana e hookomo aku iloko o ka poho o kona lima." Olelo aku nei maua me
keia nei:

who will place these things into the palms of his hands." We replied in this
manner:

"Heaha kou mea noonoo oe i kela mau mea?" "Aale, ka'u keia.

"Why do you think of those things?" He said: "No, this is my will.

Waiho malie keia mau mea a hiki ka manawa mea." A o ka mea apiki

Leave alone these things until his maturity." But the mischievous thing

keia hele ana aku makou, oia ko maua mea mua ka mamake e hele ana kii

was that when we got there, the first thing we wanted to get

ke mea a kenikeni a keia keiki. Aohe. Ai ka mea apiki, e hookahi, elua,

was the money left to this boy. Gone. The strange thing, one, two,

hookahi, elua, eha poe make hookahi manawa, (oia?) eha poe.

one, two, four persons died at the same time (as that so?) four persons.

A oia no ka poe nana i lawe ke kenikeni. Nana oe (hoopa'i ia), hoopa'i ia,

These were the persons who had pilfered the money. You see (were punished) they
were punished,
hoopa'i ia lakou. Ua maopopo ia makou na lakou nei i lawe.

they were punished. We knew these people had taken the money.

A pehea anei oe ke hiki ke hana aku, ua pau 'ela, pau 'ela.

What could you do when the money is gone, gone.

A oia ka hoi hou mai i keia keiki. Keia hoi hou mai keia keiki a noho hou me maua.

It was then this boy returned home. This boy's return was to stay with us.

Aleila, no ka mea kona inoa mamua o William Keokaulakeahi Makawao.

There, because his name heretofore had been William Keokaulakeahi Makawao.

Mamake oia e Kahakula, a mamake oia e hoololi kainoa o Kahakula, aole oia mamake,

His foster parent wanted Kahakula, and he wanted to change the name Kahakula, which he didn't want.

Mamake no oia kainoa o ka Papa, e hookau mahape ona. A olelo aku nei au,

He preferred the name of his father, to be placed on him. And I said,

"Heaha hoi ka pilikia o kela inoa?" "No, I like Papa's name." A hookau ia

"What is wrong with that name?" "No, I like Papa's name." And he was called

(He pono kela, kainoa o ka Papa) kainoa o ka Papa, a oia kainoa a hiki i keia la, Kawelo.

(That was proper to use his father's name) by the name of the father,

and that is his name till this day, Kawelo.

(Ae, aloha no).

(Yes, aloha).

CK: Ko oukou wa opiopio mahea oe i hele ai i ke kula?

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

HK: Waiahole, i Waiahole. (Owai ke kumu?) Miss Mudge (Mudge). O Mr. King ka mua

HK: Waiahole, at Waiahole. (Who was the teacher?) Miss Mudge (Mudge). Mr. King was first

(Oia King). O Charlie King ka mua, ke keikuana hele iaia. Owau aole,

(That King). Charlie King before, my older sister going to him. I, no,

e liilii ana no wau ia manawa. A hoi ae o Mr. King i Honolulu i ka hale kula

I was small at that time. Then Mr. King transferred to a school in Honolulu,

A komo mai

o Honolulu e a'o ai. O Miss Mudge oia ka'u kumu i hele ai, o Miss Mudge

to Honolulu to teach. Miss Mudge, she was my teacher, Miss Mudge

(Miss Mudge), Miss Alice E. Mudge.

(Miss Mudge), Miss Alice E. Mudge.

CK: Kamaaina no oe i kela ohana o Cullen ma i noho ma Waiahole?

CK: Were you acquainted with the Cullen family of Waiahole?

HK: Ah, kamaaina wau. (I noho ma Waiahole) ma Waiahole. Kamaaina wau.

HK: Ah, I was well acquainted. (They stayed at Waiahole) at Waiahole. I was acquainted.

CK: Kamaaina ia Sara paha?

CK: You perhaps knew Sara well?

HK: Sarah, Maggie, Nancy, pau loa lakou; Walter, pau loa kela ohana ua kamaaina;

HK: Sarah, Maggie, Nancy, all of them; Walter, that whole family I knew well; Jimmy ma pau loa kamaaina ia'u, kamaaina ia'u; ka old man nohoi me ka old lady. Jimmy also, all I knew well, I knew well; also the old man and the old lady.

CK: Mamua o Jimmy hele mau ana i ko makou hale. A o keia kona sister no o Sara

CK: Before Jimmy used to come to our home frequently. Sara was his sister male ia Larsen a loa mai keia keiki o Walter, maka'inui oia mamua. who was married to Larsen and they had this son Walter, police lieutenant before. (Pololoi, pololoi oe). Ai no oia ke hele nei i Laie i kekahi manawa. (You are right, right). He comes to Laie sometimes.

HK: Ai no oia, ai no oia ke ola nei? (ae, ai no oia ke ola nei) o Walter?

HK: Is he still alive? (yes, he is still alive) Walter?

CK: Makemake no oia e olelo Hawaii ina wa apau. A pahee kona ano walaau ana.

CK: He always likes to converse in Hawaiian. He speaks fluently.

HK: Ina oe e ike aku olelo aku oe e hele mai i kauhale nei. Makemake au e ike aku iaia.

HK: If you see him tell him to stop here. I would like to see him.

A poe hoa kula hoi kela (oia?), hoakula. Liilii ana wau a o lakou he nunui lakou. They were schoolmates of mine, (is that so?) school-mates. I was small, they were big. E like pu oia me ko'u keikuana. A owau he liilii no ia manawa.

He is perhaps the peer of my older sister. I was small at the time.

CK: Hele wawae oukou i ke kula?

CK: Did you people walk to school?

HK: Ae, hele wawae iloko o ka poho, i ka manawa ua nui ka lepo. Hele maila kekahi ^{poe}

HK: Yes, we had to walk in the mud during wet weather. Some of the students
keiki mahape ou e hoopaki ia maila ka wai lepo, a lepo ka lolo. Nana oe,
would walk behind me and splash mud on my clothes. You see,
hele i ke kula. Cullen ma nohoi he poe hanai pipi ilalo o Waiahole.

how we went to school. The Cullens were ranchers at Waiahole.

CK: Pehea e lilo ai kela aina o Waiahole ia McCandless? (ae, what?)

CK: How did all that land in Waiahole go to McCandless? (what?)

Pehea i lilo ai kela aina o Waiahole ia McCandless?

How did all that land in Waiahole become McCandless' property?

HK: Auwe, no ka mea ua pau 'ela na poe apau loa. Ka poe nana i hana i kela hana

HK: Oh, because the owners had all died. The people who did that deed
aole au maopopo na wai la i hana ai i kela hana.

I do not know who alienated those lands.

HK: Aohe noho o Sara ma ilalo nei. I Honolulu paha kahi i noho ai.

HK: Sarah did not stay down here. She apparently lived in Honolulu.

Ua luahine maila ia manawa. Hoi ^{paha} i Honolulu, a i Honolulu paha i pilikia aku,

She was quite old then. She probably moved to Honolulu and in Honolulu perhaps
aole au maopopo. O Maggie ma a pau loa lakou i Honolulu. ^{died,}

I don't know. Maggie moved to Honolulu.

A lakou no ka mea i noho i lalo nei o Nancy ma, a oia nei paha ka mea nana ..

Nancy lived down here; and she perhaps....

A o Cullen nohoi kekahi, lakou apau loa. A pehea la, a pehea la ka lakou i
hana ia?

Cullen also was here, all of them. How ^{did} they turn out, what was their fate?

CK: Koe no o Kamaka, paa no lakou i ko lakou aina.

CK: Kamaka remained; they hung on to their land.

HK: Paa no o Kamaka i kona aina, paa no o Kamaka i kona aina. Lucky na keiki,

HK: Kamaka held on to his land, Kamaka held on to his land. The children are fortunate, lucky na keiki ka kuai ia ole ia Link McCandless. A o Link McCandless he haole maikai. the children are fortunate it was not sold to L.McC. L.McC was a good haole.

Maikai i na poe apau o Waiahole, ia Waiahole ame Waiakane.

Good to all the people of Waiahole, of Waiahole and Waiakane.

Kainoa o Waiakane a ka poe e walaane i o Waikane, aole kela pololei.

The name Waiakane is mispronounced Waikane by the people, which is not correct.

Wai-a-kane, oia no kainoa pololei, no ka mea ai no kela wai ke kau mai nei.

Wai-a-kane is the correct name, because that spring is still up there.

Ko'u hele hope ana, ka makahiki hea la wau hele hope ai, umitumaeiwa,

My going there last, what year the last time I went, 1919,

umitumakolu paha a'u i hele ai, hele hope ana au e nana i kela wai.

1913 perhaps I went, I went there last to see that water.

Ai no ke puai ana la, puai ana la. Ke mea kahe maila no kela wai,

It is still gushing, gushing. I think that water is still flowing,

kahe maila no iloko o ke kahawai. Mahape ninau wau i ka poe hele mahiai iuka leila, flowing into the stream. By and by I shall ask the people who farm up there,

ia Kamaka ma, ka ohana o Kamaka ma, no ka mea ai kela wai maluna.

the Kamakas, the family of Kamaka, because that water is above.

Ai ka aina o Kamaka ma ilalo, kaupapalo i o Kamaka ma. Ninau aku wau pehea:

Kamaka's land and his taro patches are below. What is what I shall inquire.

A keia manawa ke ano paa meila, ke ano paa maila ka wai. A olelo 'ku nei wau:

This time the spring is somewhat overgrown with brush. So I have said:

"Paa no o Kane i kana wai, paa o Kane i ka wai ona, no ka mea ke hele nei kakou

"Kane restrains his water, Kane holds his water, because we are in

i ke au (ke au hou) ke au hou keia manawa. Aohe aole lakou e nana hou ia ana.
a new era (new era) now a new generation. They are not going to be cherished
any more.
"Noleila, uhi kakou a paa." He mau makahiki aole wau hele hou e nana.

"Therefore, we cover ourselves." I have not been to see it in years.

Ko'u manao no ua paa, ua paa. Oia kainoa, oia kainoa pololoi o Wai-a-kane.

I believe it is covered, covered. It is the name; Wai-a-kane is the correct
name.
Oia ka pololei. Ka poe e walaau mai o Wai-kane, olelo 'ku no wau, aole.

It is correct. To those who say Wai-kane, I say No.

(Wai-a-kane) Wai-a-kane, no ka mea he wai kupua kela. Oia he mea no i kahea
(Wai-a-kane) Wai-a-kane, because that is magic water. It is the reason it is
ia kela inoa o Wai-a-kane.

called by that name Waiakane.

CK: O Hakipuu, maleila mai no keia kanaka o, na makua paha na kupuna paha, o
his parents, Victor Houston.

CK: Hakipuu, therefrom came this man, probably, his grandfolks, Victor Houston.

No Hakipuu mai, oia ka'u mea i lohea ai. (Aohe au maopopo) Aole oe i maopopo
He came from Hakipuu that I have heard. (I don't know) You do not know
o ka poe o Hakipuu.

the people of Hakipuu.

HK: Aohe au maopopo o ka poe o Hakipuu. Ka poe o Hakipuu aohe au i maopopo.

HK: I am not acquainted with the people of Hakipuu. The people of Hakipuu I do
not know.
Hele no ko'u palena ia Waiakane, pau (pau maleila), pau maleila.

My limits extend to Waiakane, end there (end there), end there.

A o Hakipuu aku aohe au maopopo no ka mea aohe ohana maleila.

Beyond to Hakipuu I do not know because I never had relatives there.

O Kamaka ma he ohana kela no'u ma ka aoao o ko'u Papa, ma ka aoao o kona
makuahine.

The Kamakas they are related to me on my father's side, on his mother's side.

Eia ka mea ohana ai, no ka mea ko'u Papa o Keaopopo'e.

That is how we are related because my Papa was Keaopopo'e.

Keaopopo'e, oia ka mea nana keia poe keiki. Keaopopo'e a hanau mai, hanau mai.
 Keaopopo'e, he had these children. From Keaopopo'e were born children who in
 turn had children.
 Na Keaopopo'e, a eha keiki (Owai na keiki?). Alia, a ko'u kupunawahine,
 Keaopopo'e had four children (Who were the children?) Wait, my grandmother,
 ko Kamaka kupunakane, ko Kamaka ma kupunakane, ko owaila kekahi.
 Kamaka's grandfather, Kamaka's grandfather, who were others.
 No ka mea hookahi wahine eha kane iloko o keia ohana o Keaopopo'e.
 Because one woman had four husbands in this Keaopopo'e family.
 Meia a lakou mai ai a loa mai au, a loa o Kamaka ma. Aole o Kamaka ma maopopo
 keia.
 From them I was begotten, and so was the Kamaka family. The Kamaka family did
 not know this.
 Na ko'u Papa no i hele e walaau, no ka mea ko'u Papa wale no ka mea maopopo.
 My father went to explain because only my father had this knowledge.
 Aole maopopo o Kamaka ma. Na ko'u Papa i walaau ai.
 The Kamakas did not know. My Papa disclosed it.

CK: Paa no kou Papa i ka mokuauhau (ae, paa) o keia ohana.
 CK: Your father certainly knew the genealogy (yes, he knew) of this family.
 HK: Ae, paa, iloko kona elemakule, aole oia ano poina.
 HK: Yes, he knew; inspite of his old age he had not forgotten.
 CK: Na wai i hoopaa keia mokuauhau?
 CK: Who recorded this genealogy?
 HK: Nana no. (Ai no iloko o ka baibala?) Aole; aale oia, iloko no kona poo.
 HK: He did. (Was it written in the bible?) No, not he, all in his head.
 Aole hoopaa iloko o ka pepa e hiki au ke malama. Iloko no kona poo.
 It was not recorded on paper so I could preserve it. It was in his head.
 (Make oia me kela ike) make no oia me kela ike ona. Nana oe (minamina no)
 (He died with that knowledge) he died with that knowledge of his. You see
 (how regretful)
 minamina. Make no oia me kela naauao ona. Ma ka olelo Hawaii wale no,
 how regretful. He died with that knowledge of his. It was all in Hawaiian,

aole namu. Aole oia ike i ke namu, olelo Hawaii wale no.

not in English. He did not know English, spoke only Hawaiian.

Hele i ke kula Hawaii wale no. Hele iuka o Ahuimanu, a ileila ke St. Louis School
^{manua,}

He went only to a Hawaiian school. He went up to Ahuimanu, and there was the
^{former St. Louis School,}
 (oia?) ae, a hele, aohe e mea. Holo mau ana mai ke kula mai,

(was that so?) yes, he attended but not for long. He was always running away from
^{school,}
 holo mau ana mai ke kula mai. I ka mea apiki, noho no i ka hale a'o no nona iho

always running away from school. Strangely enough, he stayed at home and taught
^{himself}
 ma ka hale, ma ka olelo Hawaii. Hana no oia i kana alamakika ma ka olelo Hawaii
^{wale no.}

at home, in the Hawaiian language. He did his arithmetic only in Hawaiian.

Kana wale no i ka hale. A kahea ia mai oia e hele i ka St. Louis e hele.

His only schooling was at home. Then he was called to go to St. Louis to go.

Hele no oia. A hele oia a hookahi paha mahina kona hele hou ana i ke kula.

So he went. His going back to school he attended perhaps one month.

A kauoha ia kekahi keiki no Lahainaluna e hele mai neinei e hookuku ai

Some boy from Lahainaluna was directed to come here to compete with

me ke St. Louis School olalo nei. A elua keiki Hawaii, a hele hele mai hiki

St. Louis School down here. And two Hawaiian lads came, came and arrived

o ~~Maui~~ St. Louis School iuka nei o Ahuimanu. A o ko'u Papa me kela keiki

at St. Louis School up here at Ahuimanu. And my father and that boy

o Maui hele mai ana, a puka o ko'u Papa. A loa no na buke moolelo o ko'u Papa

from Maui competed and my father won. My father received some books of legends

& ka mea apiki keia poe puke moolelo minamina wau. Keia poe puke moolelo a ko'u

but mischief befell these books of legends which I prized. These volumes that my

o Papa i loa ai na mea kahiko e. A hoi mai makou iuka nei.

father got contained ancient material. And we moved up here.

Wahi papa'i hale uuku wale no makou. Kakia ko'u Papa a paa keia poe puke

We had only a small shack. My father nailed down the box in which these books

iloko o ka pahu. A ike oia aole hiki ke iole ke komo iloko. Ua paa, paa i ke
kaki ia.

had been placed. He knew the rats could not enter. Was secure, was securely
nailed down.

Aia mahape, a waele aku keia poe nahелеhele apau, aleila kii ka hale o kai,

Afterwards, the brush was cleared off, then the house below was
i kaawale

hoihoi mai, kukulu. Mau manawa ia ka waele ana i ka nahелеhele.

moved here and posted. It took some time to remove the brush.

A nana hoihoi a kii ia kela hale a kukulu mai. O ka lumi hookipa wale no

He was the one that brought and posted that house here. Only the living room
ame ka lumi moe. Oia wale no o kela hale; oia wale no ka mea o oia manawa.

and the bedroom. That was all to that house; that was all to that house then.

O keia wahi ^{nei a} pau loa ua hana hou ia kela. A hoihoi ko'u Papa i keia pahu puke

This house here has been completely renovated. And my father put the box of
malalo o ka hale, a ua paa hoi. A o keia, keia, keia keikimahine i hele mai nei,

books under the house already completed. These, these, these girls that came
ko lakou mea ko lakou makuakane oia no. Kainoa o ko'u makuahine i malama ^{here,}

their, their father was the culprit. My mother, Kainoa, kept their father

i ko lakou nei makuakane ineinei i ka hale nei. A hanai ia e ko'u Mama ame ko'u
Papa,

their father in this house here. They were kept by my mother and my father,

no ka mea ko lakou kupunawahine piha me ka auana, lele'a, hauoli, inu lama,

because their grandmother was always going out, for a good time, and drinking,

na ano like apau. Ko'u Mama aole oia inu, a o ko'u Papa wale no ka mea inu.

and doing all kinds of things. My mother did not drink, only my father drank.

Ko'u Mama aole inu. Malama ia ko'u mau makua i keia mau, keia, keia keikimahine
nei.

My mother did not drink. My parents took care of these, these girls here.

CK: Pehea keia mau palapala a kou kupunakane i malama ai, aihea kela mau palapala?

CK: What happened to these volumes that your father had kept, what about these
volumes?

(palapala hea?) i hookomo ia iloko o ka pahu?

(what volumes?) that had been secured in the box?

HK: Ae, ka puke (ka puke) ka poe puke malama hoi ko'u mau makua i keia,

HK: Yes, the books (the books) the books my parents had kept in this,

ko'u makuakane, keia pahu, paa, kakia a paa, weiho maleila. Aia a paa maikai ka hale, my father, this box, secured, nailed tight, placed there. When the house was completely built, alaila hoihoi ka puke iloko o ka hale, aleila hana i pahu weiho puke.

then the books would be brought into the house, then a cabinet for books could be prepared. A keia keiki hanai, ko lakou nei, ko lakou nei, ko lakou nei makuakane,

This foster boy, their (re to girls present), their, their father,

a malama ia keia mau mea apau, a na keia keiki nana i hele e wawahi i ka pahu,

and these things were all kept, and this boy he went and broke open the box,

ka pahu o ko'u Papa. Aole ike ko'u Papa. A owau me ko'u keikuana ka mea ike, my father's box of books. My father had not known this. My older sister and I knew, but owau e liilii ana no, a o ko'u keikuana ua nui. A keia keiki kane

but I was somewhat small and my sister was big. And this boy

ua nui oia. A ike wau kona wehe i keia pahu, a olelo 'ku nei wau i ko'u keikuana,

he was grown up. And I had witnessed his breaking the box, and I had said to my sister, "Ke wehe ia nei ka pahu o Papa. Mahape hele kaua e walaau ia Papa i ka puke."

"Father's box is being opened. After this we shall report to father about the books." Poina maua, poina maua i keia mea. O hala paha hookahi mahina ka maua poina ana.

We had forgotten, we had forgotten about this. One month had passed since we had forgotten.

A pehea loa o Papa i hele ai malalo o ka hale, kokolo ~~aka~~ ^{nei} malalo o ka hale e nana

Why did father go under the house, crawl under the house to look

i ka pahu? Ua hemo ka pahu; ua hamama ka pahu. Ai ka iole iloko.

at the box? The box was open; the box was wide open. The rats were inside.

Ua hana nest iloko, punana iloko. Ua pau ka puke i ka akiaki ia.

A nest had been made inside, a nest inside. All the books had been gnawed.

Ho! a maleila no helelei i ka waimaka o ko'u makuakane. Minamina loa oia
 Ho! and right there my father's tears dropped. How he valued
 i kela poe puke (kolohe no kela keiki), a no ka mea he puke moololo,
 those books (that boy was mischievous) because they were history books,
 na ano moololo like ole iloko o kela puke; no ka mea ua olelo no oia ia maua:
 all kinds of data being in those books; for he had already said to us:

"Ai olua nui a loa ka olua mea heluhelu ai i na moololo o Hawaii nei,
 "When you two grow up you shall have the history of Hawaii to read,
 kahi i na kupuna i hiki mai ai, kahi na mea, ka mea, na mea like ole,
 where our ancestors came from, where these, those, all kinds of things,
 nana na pana, na mea like ole, o keia wahi nei o keia mokupuni o Hawaii nei
 o kakou.
 the names of places, all kinds of things about this place on our Hawaiian island.
 Ai maleila o na moololo apau loa. Ai ka mea apiki, pilikia,

In there are all kinds of historical data." But sad to say, they were ruined.
 Ua lawe 'hola i keia keiki, hamama ka pahu, komo ka iole, ^{a pilikia, ana} Ke hele^{aka} ko'u Papa
 e kii,
 This boy had been there, had left open the box, the rats had entered. When my
 father reached in
 ai ka iole pepe iloko, lele anei ka iole nunui iwaho. A ike oe i ka'u maku-
 kane
 the baby rats were in, the big rats were leaping out. You could visualize my
 father's
 he nui ka huhu. Lucky aole oia i hoopa'i ia. Heaha anei ka waiwai
 anger. He, the culprit, was lucky he was not punished. What was the advantage
 e hoopa'i aku ai? ^{No ka mea,} ~~ua~~ pau ~~ela~~, aole mea e hiki au ke hana.
 of punishing? ^{Because} the deed had been committed, nothing more could be done.

CK: Ina hele lakou i ka lawaia o kela manawa, hele lakou maluna o ka waa?

CK: When they went fishing in those days, did they go on canoes?

HK: Ma ka waa e hele ai, ma ka waapa, (ma ka waapa) mamua aku he waa, a mahape mai

HK: They went by row boat, by row boat (by row boat) but before by canoe, and
 afterwards

he waapa, waapa e hele ai, no ka mea hana ia ka waapa o ia manawa,
by skiffs, skiffs they went, because skiffs were available then,
a mamua aku he he waa wale no.

but before that there were canoes only.

CK: Ko lakou lawaia ana iloko wale no, mawaho no paha?

CK: Did they fish only in the bay or did they also go out in the deep?

HK: O ina makemake ko'u Papa e hele kaili, hele e kaili, (hele i ka moana)hele i ka
moana.

HK: If my father wanted to hook fish, hook fish, he would go into (the open sea)open
sea.

Nana i ka e'a, ka awa nunui owaho, na ano i'a nunui owaho, hoihoi mai, hoihoi
mai.

He would bring back e'a, the large ocean awa, all kinds of ocean big fish,
he would bring, bring.

(Eleu maoli) O, ke hoi mai oia nui ino ka i'a, nui ino ka i'a.

(Really skillful) When he returned plenty of fish, plenty of fish.

Ka makou hana haawi wale no, haawi, haawi, haawi, no ka mea aole hiki makou ke
ai a pau.

All we did was to share, share, share the fish because we could never eat all
the fish.

(Ke kela o na poe Hawaii mamua) Ae. (Haawi wale lakou). Haawi, haawi, haawi,

(Sharing was customary of old Hawaii) Yes. (They freely gave). Gave, gave, gave.

A i kekahi manawa olelo 'kula au me ko'u keikuana: "Papa, ono maila maua i

Sometimes my sister and I would say: "Father, we crave for

ke kupoupou." Hele 'kula, hele lawaia kupoupou, a hoi mai. Ke kupoupou,

kupoupou." He would go and fish kupoupou, and return. The kupoupou,

nui ke kupoupou, nui ke kupoupou. Kana wale no huhu ia maua kekahi manawa

plenty of kupoupou, plenty of kupoupou. Sometimes his anger would be against us

poina maua ia maua no: "Papa, e hele ana oe ihea?"

if we forget ourselves and asked: "Father, where are you going?"

"Ike no ke hele ana me ka mea eke, hele i kahakai!"

"Can't you see I have a sack and therefore am going to the beach!"

Well, aole maua i a'o ia mea ia manawa. "Papa, e hele ana oe ihea?"

Well, we had not been informed of such customs then. "Father, where are you going?"
 "Tea, pakalaki ka huaka'i. Tea, nawai i olelo ia olua e kahea olua ia'u?"

"Shucks, bad luck goes with the expedition. Shucks, who told you to call me?
 E hoi hou ana au i ka hale. Heaha anei ka waiwai e hele aku ai i kahakai?"

I am returning home. What is the use of my going to the beach?"

(A ua pau ka i'a i kauhale nei). Olelo 'ku nei maua: "A hewa ka maua kahea
 (The fish has already been caught home here). We would say: "Is our calling
 ana ia oe, Papa?" "Ae, hewa, aole maika'i kela kahea olua mahape ko'u kua.

you wrong, father?" "Yes, wrong, your calling me behind my back is not good.
 Ina olua hele mai imua o ko'u alo, aole pilikia. Ai olua mahape ko'u kua

No problem if you two come before me. You two are behind my back
 e kahea mai nei, a heaha e huli hope mai au e hoolohe ka olua mea e walaau mai
 ia'u?"
 calling, and must I turn around to respond to what you are saying to me?"

Mai ia manawa mai, pau, aole maua kahea hou.

From that time on, done, we never called again.

CK: Oia ka lolina o ka poe kahiko. (Na lolina, lolina hoi kela).

CK: That was the custom of the old people. (Those were customs, customs)

Ina hele oe i ka lawaia aole niele aku.

If you went fishing no one was to ask questions.

HK: Ae, ne lakou hopu ka lakou mau eke hele no lakou.

HK: Yes, if they grabbed their bags they simply departed.

CK: Hele lakou i ka wanaao, ai no ka ohana ke hiamoe, hele, (hele) hele 'kula lakou,

CK: They would go at dawn while the family was asleep, they would go (go) go,
 aole poe walaau. (Aole poe walaau aku) I ka ahiahi no hooponopono, (hooponopono
 nobody talked. (Nobody talked) In the evening preparations were made (hooks
 mua ka makau o na mea pau loa) hooponopono na mea pau loa. and other paraphernalia were prepared), all things were prepared.

HK: Houluulu hookahi wahi. Pela no ka 'u Papa i hana ai. Ina maua ike me kela

HK: All gear would be gathered together. Thus did my father. If we noticed that
e hana mai ana, aohe maua walaau, aohe maua walaau. A hele i ka lawaia, hoi mai.
was going on, we wouldn't comment, we wouldn't talk. And he would go fishing,
and return.
I kekahi manawa olelo 'ku maua: "Papa, ono maua i ka ula, ono maua i ka wana."
Sometimes we would say: "Father, we crave for lobster, we crave for sea urchin."
(Hele oia lu'u) Hele oia lu'u, hele lu'u ula. Nana oe. Na mea pau loa a makou
e ono ai,
(He would go diving) He would go diving, diving for lobster. You see. All things
we craved
hoihoi mai no oia i ka hale. (Lako no ka aina i kela manawa) Lako ia manawa.
Aole keia manawa.
he would bring home. (The land was provided for that time) Provided for then.
Not so now.
Keia manawa (make ke kai o kakou) make, make, e like pu no me ke hiolo mai nei
This time (our sea is dead) dead, dead, like the falling today
na pohaku kupua o kahiko mamua, a pela no ka mea, ke hele mai nei kakou ke kai,
of the sacred stones of old, and thus has our sea become,
a pilikia ke ano (Ke make nei ka aina). Nana oe mamua ka moi-lili ke holo ma kula
nei,
barren in nature (The land is dying). You see before small moi used to run along
the seashore,
keia manawa aole. Pela no ka pua-ama holo ma kula nei, keia manawa aole.
this time none. Similarly young mullet used to run along the seashore, now none.
Ka puua e holo no ma kula nei, keia manawa aole, aole loa.
Pigs used to run in the hills, this time none, none at all.

CK: Helelei wale kela aila o na moku e holoholo iloko nei, a make na i'a, (make)

CK: Bilge from ships that ply in the bay is killing the fish (killing fish)
a make ka papa'i (ae, make) ka opae .

and killing the crabs (yes, killing), the shrimp.

HK: He mau i'a ono wale no kela. Keia manawa ...

HK: Those are all delicious sea food. This time . . .

CK: No ka mea o kakou na Hawaii mamua, ai na mea hou i na wa apau.

CK: Because in former times we Hawaiians used to eat fresh things all the time.

HK: Ae, ai na mea hou i na manawa apau.

HK: Yes, always ate fresh stuff.

CK: A hiki ka manawa ino loa a ai i ka i'a maloo.

CK: And when the weather was bad, ate dried fish.

HK: Ae, kii i ka alamihi, a hoihoi mai, a hana apau, a kapi apau, auwe (ono no)

HK: Yes, you would catch alamihi (small crab), bring it home, prepare it, season it, ^{wow (delicious),}
nunui ka miki-poi e ai i ka alamihi (hala no kekahi ai ana), ae

big dabs of poi to eat with alamihi (thus would pass a meal), yes

(a hele no i kahawai loa kahi opae) kahi limu eleele, kahi limu pu'upu'u o ^{kahakai,}
(and from the streams you got shrimp) some limu eleele (seaweed), some limu
pu'upu'u of the sea,
tea, lawa no kela. Ola no ka noho ana.

shucks, that was plenty. You lived in abundance.

CK: Kekahi no aole kapulu ia ke kai.

CK: Besides, the sea was not polluted.

HK: Aole kapulu ia ia mau la. Maemae i ke kahakai. Aole hana lepo i kahakai,

HK: Not polluted in those days. The ocean was clean. No defecation into the sea,
na kini paha kiloi ia, aole ia, maemae. Keia manawa piha ke ino o ke kahakai
^{keia manawa.}
no cans thrown in, none of them, clean. Today the sea is full of pollution.

CK: Piha me na ano ma'i like ole. Keia poe (ae) keia poe hauka'e ke hele mai nei.

CK: Full of all kinds of diseases.. These vagrants, (yes) bums are coming in.

Lawe maila lakou ko lakou ano ma'i .

They bring in ^{their} kinds of diseases.

HK: Lawe maila no, pololei, pilikia ko kakou aina keia manawa. Pela no ke kahawai
^{o kakou.}

HK: They do, true, and our land these days is in trouble. So are our streams.

Ke huli ae kakou i ke kahawai, aihea ka oopu, aihea na mea apau, ka oopu, ka opae,

When we go to the streams, where is the oopu, where everything else, the oopu,
^{the shrimp,}

oia mau mea. Oia mea ono nohoi o ka opae o kahawai, ka opae nunui ole-oi-ha'a

such things? The shrimp of the streams is a delicacy, the large oleoiha'a (shrim

(opae oiha'a) Ka opae kuahiwi, a he ono nohoi ia. A keia manawa ina hele oe (oiha'a shrimp). Mountain shrimp is also delicious. Nowadays if you go i keia kahawai maneinei, a nana oe, pau ka hoihoi 'ela, pau ka hoihoi 'ela. to these streams here, and you look, you lose enthusiasm, lose enthusiasm. Ua hele aku au mauka, iuka o kahi manawa 'honei, aole waiwai.

Recently, I went up to the stream, but it was useless.

Ua paa ke kahawai, paa ke kahawai i ka nahелеhele, paa i na mea apau loa.

The stream was cluttered, overgrown with brush, clogged with debris.

Kiloi ia ke kini, na ano mea like ole i kahawai (kapulu ia). Kapulu, kapulu,

Empty cans and other debris had been thrown in the stream (polluted). Pollution, pollution, nui ke kapulu, aole like pu me ke au mamua. Ka ma'u ulu i ke kahawai, ka hono-hono.

much pollution, not like it was in a former era. Honohono is the grass that thrives in the stream. A he ma'u maikai kela. He noho ka oopu, he noho ka opae iloko (iloko o ka hono-hono)

But that is a good grass. The oopu lives in it; the shrimp lives in it (in the honohono) Ae, ka honohono noho ka opae. (Hele no me ka upena) Ae, no, me ko lima no

Yes, the shrimp lives in the honohono. (You go with a net) Yes, no, with your hands oe mea 'ku ai (paa) ka opae, ka oopu. Kekahi manawa hele aku nohoi

you catch (catch) the shrimp, the oopu. Sometimes you would go

maikai wale no ke kahawai. E hele aku oe, moe. Ina wela ka la momoe 'hola ka oopu iloko,

and the stream would be good. You would go, the fish would lie still. If the day was warm the oopu would lie, noke 'ela ka oopu e eli ka iliili, a uhi 'ela ke kino i ka iliili, iliili,

the oopu digging into the gravel, and covering itself with gravel, gravel,

ahuwale 'kula no ia oe. Hele oe maleila, hopu 'hola, ua mau ka hiamoe a paa ia oe. and recognized by you. You would go there, catch those that were sleeping.

Ina aole oe ike pono, kukui no. A naunau nohoi oe apau, noke e puhi,

If you could not see well, you used kukui oil. You would chew the nut and blow, puhi iloko o ka wai. Malino 'ela no ka wai; malino ka wai ahuwale.

blow it on the water. The water would be transparent; the water would be clear.

(Pela no ka o he'e ana). Yes, ka o he'e. (Ai no oe ka niu). Ae, niu,
 (Similar to squidding). Yes, squidding. (You would chew the coconut). Yes,
 coconut,
 na mea apau. (Hele ka wai kohu aniani) E like pu me ka aila, aila. He aila
 kela.
 all such things. (The water would be like glass) Like oil, oil. That is oil.

CK: Nui ka he'e mamua o kela wahi ke kii. (Nui ka he'e mamua, keia manawa, pehea?)

CK: If you desired there was plenty of squid formerly. (Much squid before; now,
 what?)
 Aole ike ia. (He'e no, kaka'ikahi; he'e no, kakaikahi). Hele wau me keia keiki
 Not to be seen. (There is squid, but scarce; there is squid, but scarce). I used
 to go with this young
 o Davis, mamua maka'i oia. (O, Davis, Robert Davis). Hele maua iwaho o Mokapu
 man Davis, who was a policeman then. (Davis, Robert Davis). We would go out to
 Mokapu
 (O leila ko lakou wahi i nohoai). E noho ana lakou maleila.

(They used to stay there). They were occupying that place.

He hale ko lakou maleila. A hele maua maleila e o he'e. Hele a malie, maloo
 They had a house there. We would go there to spear squid. The sea would be
 clear, low
 (maloo ke kai) ke kai. Waiho wale na he'e iloko o na kaheka, huli, huli ke alo
 iluna
 (low tide). Squid were everywhere in the little pools, turned up, turned up
 (huli ke alo iluna). Kau wale no e ohi wale no (e ohi wale no, pololoi)
 (their bottoms up). You only had to pick them up (only picked them up, true)

HK: ~~maua~~ I ke au mamua, aole keia au, aole keia au. Ne no kakou ike ua make
 In a former period, not this generation, not this era. If we notice, dead is
 na mea apau loa, pela no a nalowale no na mea apau loa.
 everything, everything in like manner is gone.

CK: Hele no ka pōe Hawaii, hele no me ka pono o ka aina.

CK: When the old Hawaiians went, they went with the blessings of the land.

HK: Hele no me na pono o ka aina, hele no me na pono o ka aina, no ka mea

HK: They went with the blessings of the land, went with the blessings of the land,
 because
 ai kakou i ke au haole (ke au haole, ke au kepani), ke kepani, pake, a Pilipino,
 we are now in the era of the haole (the era of the haole, of the Japanese),
 of the Japanese, Chinese, Filipino

na ano like ole.

and all others.

CK: Nana no keia kanaka iaia iho; nana no oia iaia iho. Aole loa kela aloha.

CK: Each man thinks only of himself; he thinks only of self. There is not that aloha.

HK: Ae, ke komo mai nei nohoi keia poe lahui haole no, ai no nae he hipi.

HK: Yes, these haoles are coming in, but are hippies.

Kapa ia he hipi, loloa ka lauoho, a tia!

With long hair they are labeled hippies, shucks!

CK: Kapulu nohoi; noho wale no i kahakai, hiamoe wale no. (Olelo ia mai,

CK: Filthy indeed; squat at the beaches; just sleep. (It is reported,

i Maui, olelo mai ana ka poe oleila, hele ilikini, ahe lole)

on Maui, the people there say, they go naked, without clothing).

Hele olohelohē wale no. Ina walaau mai e hele mai no lakou a ku imua ou

They go naked. If you converse they will come stalk naked before you

me kela oloolo no. Aole lakou nana ko lakou mea huna, hoikeike wale no lakou

everything exposed. They are not concerned about their nakedness, exposing

ia lakou iho, a he ano . . (A, he mea huna hoi no kela). Mahela, mehemeala,

themselves completely like .. (That is to be hidden). Seemingly,

he holoholona maoli lakou o ke kula. (Kohu mea he holoholona; e like pu lakou

they are like real animals of the forests. (Just like animals; they are like

me ka holoholona. A he kanaka hoi, ua loa ka noonoo). He au naauao keia.

the animals. They are human, and should have sense). This is a modern era.

HK: He au naauao keia; he au naauao keia nei. E like pu nohoi a kakou e nana nei

HK: This is a modern era; an enlightened age. Somewhat like ^{what} we are noticing

ia ka loli o ka manawa o keia manawa. Au e noho nei, nana wau, nana 'kula au

in the change of the times of this period. As I live, I notice, I notice

no ka mea ka ua ke hele mai ma ko makou wahi nei, hele mai ka ua ma Kahaluu.

the rains that come to our place here, come by way of Kahaluu.

He ua poaihale, he ua poaihale kela, ke hele mai ma Kahaluu. Hele 'ela no
 That is circling rain, circling rain when it comes to Kahaluu. It goes
 makai o Maelieli a iho 'ela ka ua a hele ma'o o Kahaluu. Maleila wale no ka
 down to Maelieli and the rain goes down to Kahaluu. Only there
 oole'a o ka ua. Maneinei aole, he mea kilihune wale no maneinei.
 the rain is hard. Here no, here it is only misty.
 Ai no maleila ka oole'a ka ua. Nana 'kula au, aloha 'ela, aloha 'ela i na
 The heavy rains are there. As I observe, my love, love wells for
 kananae o ke Akua a ko'u makuakane i a'o mai ai. A noho la au a noke ke oli.
 the chants of God that my father taught me. I would sit and chant, and chant.
 Keia kananae no mea keia, no Hiiaka (E oli mai oe) ae.
 This chant is for Hiiaka. (You chant) yes.

Ino no o Koolau la, ino o Koolau
 Koolau is stormy, Koolau is stormy
 Ai ke na'i ka ua o Koolau
 The rains are conquering Koolau
 Ke ua maila ka ua ia Heeia
 The rains are falling at Heeia
 Ke ku pa maila ka ua i ke kai
 The rains are falling over the sea
 Ka ua hoone'e hoonaue i ka Puukoa
 The driving rains that shake Puukoa
 Ka ua poaihale o Kahaluu
 The rains that encircle Kahaluu
 Luuluu wale hoi au
 I am weighted down
 I ka puolo wai maka
 With a bundle of tears
 A kea-lo-ha.
 Of aloha.

A oia 'hola. (Mahalo, mahalo kela oli ana.) No Hiiaka keia mele.
 And that's it. (Thanks, thanks for that chant.) This chant is for Hiiaka.
 Ke hele ana o Hiiaka mai Hawaii mai, a hooana ia maila ke keikuana (Pele),
 This is about Hiiaka's journey from Hawaii, she being sent by her sister (Pele)
 keia moololo, a hooana ia maila ke keikuana e huli ia Lohiau, o Lohiau.
 according to this legend, she being sent by her sister to find Lohiau, Lohiau.
 A ka nonoi hoi aku o Hiiaka i ke keikuana ina makemake oia o kona hoaloha,
 Hiiaka asked her sister if she wanted her friend,
 kona aikane aloha, e hele pu me mea. Hoole, hoole no ke keikuana.
 her boy friend, she should go with her. Her sister (Pele) refused.
 "Aole, o oe hookahi ke hele." A hele hookahi mai oia (Hiiaka).
 "No, you go alone." So she (Hiiaka) went by herself.
 Ai no kona (Pele's) aloha, kona alo ke huli 'ela i hope a i keia kane aloha ana.
 But her (Pele's) love, her face was turned back to this sweetheart of hers.
 Ke hele mai nei oia (Hiiaka); hele mai nei oia a hiki i Heeia.
 She (Hiiaka) came; she came until she got to Heeia.
 Kulu 'honei ka waimaka ona.
 Her tears dropped. (According to the story, both sisters were in love
 with Lohiau)

NOTE: Definitions, scientific plant and animal names, and other specific explanations in the footnotes on practically all of the pages were taken from Pukui-Elbert Hawaiian English Dictionary.