

CONTINUATION OF DIALOGUE BETWEEN CLINTON KANAHEIE
AND HILDA KAWELO, SEPTEMBER 10, 1970

INTERLOPER ()

CK: E hoomau oe i kela moololo e pili ana i Hiiaka.

CK: Continue that story pertaining to Hiiaka.

HK: Kii kela aikane ona, a hui me ka wahine o Nama'u, Namauu, Makemake oia

HK: She got that friend of hers, joined with the wife of Nama'u, Namau'u, She wanted
e lawe pu mea, aole ae ke keikuana. Noho 'honei oia uwe. Hoomaka 'ku nei oia
to take both of them with her, but the older sister (Pele) said No. She sat and
e kau, kau i ke keikuana. Kau aku nei i ke keikuana, a kau oia, oi 'hola ke kau
to chant, chant before her sister. She chanted to her sister, she chanted, and
ka uwe o ke keikuana: this chant

made her sister (Pele) weep:

Ino no o Koolau la, ino o Koolau

The elements along the Koolaus are bad (repeat)

Ai ke ne'e ka ua o Koolau

The rains are moving along the Koolaus

Ke ua maila ka ua ia Heeia

It is raining at Heeia

Ke ku pa maila ka ua i ke kai

The rains are pouring over the sea

Ka ua hoonei hoonaue i ka Puukoa

The rains are shaking Puukoa

Ka ua poaihale o Kahaluu

The encircling rains of Kahaluu

Luuluu wale hoi au i ka puolo wai maka a kealoha.

I am sad, tears of love (for Lohiau) flow freely

A noho anei oia uwe i keia aikane ona. (U'i no). Lohe maila no ke keikuana.
 She sat and wept for this friend of hers (Lohiau). (Pretty). Her sister heard her.
 Ua ike maila ke keikuana. Ua ike i ke keikeina. Ae, hoouna maila o Pele
 Her sister understood. She was observing ^{the sister} Hiiaka. Yes, Pele directed her
 e huli ia Lohiau ipo, i aloha ai ia Lohiau. Kana huaka'i hele keia.
 to look for Lohiau, the sweetheart, for Pele loved Lohiau. This legend is about
 Hoomaka mai nei oia iho mai kela pali mai, a iho mai a hiki ia Heeia-kea. ^{this quest.}
 She (Hiiaka) started to descend that pali and came down until she got to Heeia-kea.
 A kona komo ana mai ma Heeia-kea, ka ena mua ana i hiki ai i Heeia-kea
 When she entered Heeia-kea, the first place she came to in Heeia-kea
 e kumakena mai nei ka poe. E uwe mai ana, kumakena, poe uwe (ae)
 the people were wailing. The people were crying, wailing, crying (yes)
 Poe pilikia kumakena ana ka poe. A o kekahi poe mawaho o ka puka pa,
 The people were in trouble and crying. Some of the people were standing outside
 kahi kuku nui ai. A ike aku keia wahine u'i e hele mai nei. Ke hele mai nei ^{the fence gate}
 where most were standing. They saw this beautiful woman coming. This beautiful ^{keia wahine. u'i.}
 O kekahi poe maloko e uwe ana lakou, a o ka poe mawaho e kuku wale ana no. ^{woman was coming.}
 Some of the people inside they were crying, while the people outside were just
 A hele mai ana o Hiiaka a kokoke a ninau aku nei: "Heaha ka pilikia keia e ^{standing.}
 Hiiaka came closer and asked: "What is the trouble that is causing
 kumakena mai nei ka poe?" A walaau aku nei ka poe me keia: "A he wahine
 the people to lament?" The people answered thusly: "There is a woman
 hanau keiki, a uwe mua makou a pau, alaila oki ia. Hemo ke keiki a make ka ma-
 giving birth, and we first cry, then cut her open. The baby is removed and the ^{kuahine."}
 A olelo 'ku nei o Hiiaka me keia nei: "Hele aku oukou olelo, aale, pau ka uwe ^{mother dies."}
 Hiiaka then said ^{in this manner}: "You go and say not to cry any more, ^{ana,}
 hamau, hamau, mai uwe, a aia komo aku wau iloko." A hele ia 'ku nei e olelo
 be silent, silent, not to cry, and I shall go in." So she entered to tell

a pau, meha, meha. Aohe poe uwe. Hoomaka ia 'ku e lawe ia Hiiaka.

then silence, silence. Nobody cried. So Hiiaka commenced to deliver.

Komo iloko o ka hale, a olelo 'ku nei oia me keia nei: "Me keia nei ke ano o

She ^{had} entered the house, and she said in this manner: "This is how to deliver
ka hanau ana o ke keiki, no ka mea aole ike ka poe i kinohi i ka hanau ana i
ke keiki.

at the birth of a child, because the people in the beginning were not informed
on obstetrics.
Me keia nei ke ano i ka hanau ana o ke keiki. A paa, aia maneinei, paa oukou

This is how to deliver at the birth of a child. Hold, here, you apply pressure
ma ka opu, a hoomaikai ia ke Akua, hoomaikai ia ke Akua, a oia ka mea e hana ai.

on the stomach, render thanks to God, render thanks to God, and that is the way
to do it.
Na ke Akua no e wehe aku ka hua mai ou aku, a hemo aku oia iwaho. Noho anei oia,

God will deliver the offspring from you, and it will come out." She sat and held
her,
a paa 'honei. Noho anei oia a paa, ai no nae iaia ka mana. Ai no iaia ka mana.

and held. She sat and took hold; however, she had the power. In her was the
power.
A hoomaka no oia e olelo, o ke namunamu nei no paha oia ona. Ka manawa keia

She began to move her lips, mumbling perhaps to herself. This was the time

a hoomaka ua wahine nei ka hoonou. Keia hoonou ana pakika pu ke keiki

for the mother to force. When she did force the child slid out,

a hemo iwaho. A olelo 'ku nei oia: "Pela ke ano o ka hanau ana i ke keiki.
came
and outside. So she said: "That is how to deliver a child .

Mai oukou hana hou i kela o ka pepe e oki i ka makuahine.

Don't ever again deliver a baby by cutting the mother open.

Mai hana hou oukou me pela."

Don't do it that way again."

CK; Ina he oki, heaha ka mea e hana ai? he pahi?

CK: If an incision was necessary what steps were taken? what kind of knife?

HK: A bamboo (ka ohe) ka ohe, hana ia a oi oi aku ka oi mamua ka pahi (oia?)

HK: A bamboo, (bamboo) the bamboo, made sharper than a knife (was that so?)

a oia ka mea i kaha iaai, i kaha iaai ka opu o ka makuahine.

and it was the instrument used to operate, to cut open the stomach of the mother.

(Aole mea e hoochiamoe i ka makuahine?) Aole hoochiamoe ia, aohe mea laau hoochiamoe.

(No anesthetics for the mother?) She was not put to sleep, no anesthetics.

Oki ia 'kula me kela (me kela eha nui me kela?) ae. Oki ia 'kula a hemo ke keiki.

The cesarean was done that way (with all the intense pain?) yes. The operation done,
the baby was delivered.

O ke keiki ka lakou e nana no ka mea keia makuahine e make ana oia.

Their first concern was the child because this mother was going to the die anyway.

O ke keiki ka lakou e lawe a malama (make wale no keia makuahine?) ae

The child they would save and raise (this mother would simply die?) yes

make wale no keia mama. (Ke aloha no) Ae, laki no nae ka hiki ana mai o Hiiaka.

the mother would simply die. (What a pity) Yes, fortunately, Hiiaka came on the
scene.

Na Hiiaka ka mea i a'o i ka hanau ana i ke keiki, a pela ai i ike lakou

Hiiaka was the one who taught them obstetrics, and that was how they learned

no ka mea olelo mai o Hiiaka: "Ka hanau ana o ke keiki malalo e hemo mai ai.

because said Hiiaka: "When the child is born it comes out below.

Me keia ka hanau ana. A nana mai oukou, a poholo ke keiki malalo.

This is the birth process. You observe, the child slides through below.

Me kela oukou e hana ai. Mai oukou e oki hou i ka opu. Aole oukou hana hou

This is how you do it. Do not cut open again the stomach. Don't repeat again

kela hana. Pela oukou e hana ai." A pau kela kumakena ana o keia poe.

that process. That is how you are to do it." Thus ended the wailing of this
people.

Hoomaka anei oia e hele. A olelo mai ka poe: "Aole, e noho malie oe e paina ai."

Then she started to leave. The people said: "Don't, relax and dine first with us."

"E hele au ma ka'u huaka'i hele no ka mea he huaka'i ka'u e hele nei.

"I must continue my journey because I have a mission to perform.

Hana nui ka'u e hele nei." A hele ana keia e imi ia Lohiau (oia) ae.
 I have an important assignment." She was seeking for Lohiau (that's so) yes.
 Keia hele ana mai o Hiiaka i Kahiki, i Heeia-kea no, keia aoao o Heeia-kea.
 This going of Hiiaka to Kahiki was right in Heeia-kea, this side of Heeia-kea.
 Kumakena hou no maleila. A ehinei kana: "Auwe, nui maoli ka o na kumakena
 Again, there was wailing there. She reacted thusly: "My, there is really much
 ma keia aoao." Aloha aku nei nohoi oia i ka poe a ku aku nei. wailing
 on this side." She indeed greeted the people standing around.
 A nana mai nei keia poe i keia wahine u'i ke hele aku nei. Ninau mai nei,
 These people gazed upon this beautiful woman traveler. They asked;
 ninau aku nei keia poe: "E hele ana oe ihea?" Olelo o Hiiaka,
 these people asked: "Where are you going?" Hiiaka replied,
 "E hele ana au ma keia aoao. A heaha keia pilikia e kumakena mai nei?"
 "I am going this way. And what is this trouble causing the wailing?"
 A olelo aku nei keia, keia poe ia Hiiaka, "Auwe, he kanaka keia ma'i, ma'i hoo-
 kaawale." These said, these people said to Hiiaka, "Oh, here is a sick man with leprosy."
 Ua hele mai nei a manana ai, ma'i hookaawale. "Auwe, e hele a olelo aku ia lakou
 The leprosy was so bad that his limbs were stiff. "Oh, go and tell them
 aole uwe." A hoomaha aku ia lakou mai uwe. Komo aku wau iloko."
 not to cry. Tell them to rest from crying. I shall go inside."
 Komo aku nei o Hiiaka. Ae, ua manana keia kanaka a (piha me ka ma'i) ma'i.
 Hiiaka went in. Yes, this man was stiff, (full of the disease) with the disease.
 A hele aku no o Hiiaka noho, a olelo 'ku nei i keia poe, kekahi poe:
 Hiiaka went in and sat and spoke to these people, to certain individuals:
 "Hele oukou a holo mama oukou a hiki i Waiola. Hele oukou kii i ka wai i Waiola.
 "You people go quickly until you get to Waiola. Go and bring some water from Waiola.

Aia, e kii oukou i ka wai i Waiola a lawe mai oukou. Ai ka pohue.

There, you obtain the water of Waiola and you bring it. Here is the gourd.

E lawe oukou a hoopiha mai a lawe mai. But aole no ka wai o ke ola no ka mea

You fill it up and bring it. But it was not the water that healed because

ke ola o keia kanaka ai no iaia ke ola o ke kanaka. But hoolalau hei paha

the life of this man, the life of this man was through her. But to conceal perhaps

ke ano o ka hana ana e ke Akua (Ai no ia ka mana). Ai no iaia i ka mana.

was the way of the Gods (The power was in her). The power was with her.

Hoolalau ke ano o ka hele ana. Hoihoi ia mai la kela wai a hiki. Keia iho,

She was concealing the real source. That water was brought in. This pouring

loaa ana mai nei ke nini ana no oia i keia wai, hehee ana o keia mau mea pau loa.

and his receiving the impact of this water, the infirmities disappeared completely.

Hoi mai i ka alualu maoli. Hemo 'kula ka ma'i ame na ano mea like ole. apau.

The flesh returned to its natural state. The disease and everything else disappeared.

Ai no nae, ai iaia ka mana, aole keia wai. Ai no iaia ka mana. A pau ka pilikia
o keia kanaka.

However, the power was in her, not this water. In her was the power. This man's
troubles were over.

Au'a no keia poe e noho e ai. "Aole, kala mai oukou ia'u. Aohe au pololi.

The people urged her to stay and eat. "No, ^{you} forgive me. I am not hungry.

Huaka'i hele ka'u. Ke hele nei au. Anoai no ia oukou. Ke hele nei au.

I am on a mission. I must go. You have my love. I must go.

A hoomaka oia e hele. Ke nana mai nei keia poe. "Auwe, ^{pali} ke kua mahina ke alo"

So she started to go. These people were gazing. "Oh, the back is straight as the
cliffs, and the front like
keia wahine ke hele nei. A hele 'ku nei a hiki ilalo ia Waiakane. the moon"

this woman that is going. So she went on till Waiakane.

Nana mai nei keia poe i keia wahine u'i e hele 'ku nei. Kuku mai nei ka poe

These people were looking at this beautiful woman coming. The people were standing

iwaho o Waiakane, iwaho o ke alanui, nana mai nei i keia wahine u'i.

out in Waiakane, out on the road, looking at this beautiful woman.

"E hele ana la keia wahine u'i ihea la? Ke hele maneinei e pau e ka moo ke ai ia,

"Where is this beautiful woman going? If she goes this way she will be eaten by
no ka mea he moo pepehi kanaka ko hope nei, no ka mea aole hiki ko neinei ^{the dragon,} poe

because there is a man-eating dragon yonder, because the people here cannot
apau loa ke hele ma keia aoao no ka mea he moo pepehi kanaka. Ai wale no oe e hele
go this side because of the man killing dragon. The only way is to go

ma keia aoao a huli i kela aoao a hiki kou wahi e ~~make~~ake ai." A ike mai nei ka
poe.

by this way and around that side until you ^{come to your} desired destination." The people were
Auwe, kokoke aku nei o Hiiaka. Ninau mai nei keia poe: "E hele ana kau huaka 'i
looking.
heleihea?"

Oh, soon Hiiaka drew near. These people asked: "Where does your journey lead?"

Olelo aku nei oia, "A e hele aku ana ka'u huaka 'i i hele ma keia aoao."

She answered, "My journey takes me this direction."

"A mai hele aku oe, no ka mea ai leila he moo. He Mookolii kainoa o keia moo.

"You must not go because there is a dragon. The name of this dragon is Mookolii.

Ina oe e hele 'ku ana o keia moo pepehi kanaka. Aole makou e hiki e hele ma keia
aoao.

If you are going this dragon will kill you. We cannot go this side.

Pepehi mau ia i ke kanaka ke hele manei. A pela makou e papa aku nei ia oe.

People are always being killed if they go this way. Thus we are objecting to
your going.

Mai hele aku oe." Aale paha lakou nei e maopopo he kupua keia, he akua keia e
hele nei

Don't you go." These people did not perhaps know this was a goddess, this was
no a goddess traveling
e like pu me kakou ke ano, walaau no a kamailio, olelo like pu me kakou.

who looked just like us, who talked and conversed like us.

A olelo aku nei oia a mea keia nei i kela poe: "Mai kanalua oukou.

She said like this to these people: "Don't you doubt.

Ina e hoi hele au a pilikia nohoi au pilikia no. Ina hele hoi au a palekana nohoi
au,

If I go and I am indeed destroyed that will be my problem. If I go and I am indeed
saved,
palekana nohoi au."

I am indeed saved."

Nana 'ku nei keia poe, ke alualu aku nei mahape, e ke kahea aku mahape.

These people were looking, following behind, calling from behind.

A hoole aku no oia. "Hoi aku oukou, hoi aku oukou, owau no ke hele."

She refused to hearken. "You return, you return, I am to go."

(Mau ka hele) mau no kona hele. Hele aku nei oia a hiki i Hakipuu,

(Continued to go) continued her going. She traveled until Hakipuu,

a ike no oia kahi, kahi o ka lua moo. Ike no oia, a huli anei ma kela aoao o Waiola

and she saw where, where the dragon's cave was. She saw, and turned to that side

a ike 'honei oia, ae, ai ma'o kela lua, ka lua moo, a ua ike mai nei ka moo ia ^{toward Waiola}

and she saw, yes, yonder was that cave, the dragon's hole, and the dragon saw Hiiaka, ^{Hiiaka,}

ua ike. A ua ike 'kula no o Hiiaka. Ike no ka moo ua ike no o Hiiaka.

he saw. And Hiiaka saw him. The dragon knew Hiiaka had seen him.

A hele aku nei oia ano kokoke, a ike no o Hiiaka e mamake ana e lele mai e nahu ^{iaia.}

She went rather close, and Hiiaka knew he wanted to jump to bite her.

Kela, kela hoomaka ana e lele keia papauwila o Hiiaka, keia aniani no

As he made his fatal leap Hiiaka lashed her magic belt, this blow

a lele ka poo kahi e, a o ka paukukino iloko o ke kai. O ke poo aihea la,

sent the head somewhere and the body into the sea. Where the head is

aole maopopo aihea la ke poo. Ka paukukino kela ai ke kai. Oia kela puu o Moo- ^{kolii.}

nobody knows where the head is. The body is that in the sea. It is that Mookolii ^{island.}

Puu moo kela. Oia ka moolelo (oia ka moolelo o kela wahi) oia ka moolelo o kela ^{wahi.}

That is the dragon's hump. It is the story (it is the story of that place) it is ^{the story of that place.}

"Mookolii" kainoa o kela puu, kela moo, a "Mookolii" no kela.

"Mookolii" is the name of that hill, that dragon, and that is "Mookolii"

Oia ka moolelo o kela puu. A pau 'honei o keia mau hana ona, a hoomaka aku no oia

It is the legend of that island. After she had done these things she resumed

e hele. Hele aku nei oia a hiki i Laie-maloo, o Laie-maloo.

her itinerary. She traveled until Laie-maloo, Laie-maloo.

Ia mau manawa aole loa ka wai o Laie-maloo, aole wai, Aole wai loa i ka poe
 Those times there was no water at Laie-maloo, no water. No water to be gotten by
 o Laie-maloo. Lakou makemake lakou i ka wai hele lakou i Laie-wai e loa ai ko ^{the people}
 of Laie-maloo. When they wanted water they went to Laie-wai to get their water, ^{lakou wai,}
 e halihali maluna o ka waapa o ka wai a hele ia Laie-maloo. Keia hele ana a Hiiaka,
 transporting the water on boats to Laie-maloo. This going of Hiiaka,
 maopopo no iaia ke paa ia nei ka moo i ka wai. Aole loa ka wai i ka poe o neinei.
 she knew a dragon was holding up the water. The people here could not get the
 Maopopo no iaia, a loa ke kamaaina, a olelo aku nei: "Ke hele anei oe ma ^{water.}
 She knew, and meeting a native she ^{was} asked: "You are going on,
 kau huakai hele, e hele ana oe ihea?" A olelo 'ku nei oia, "A hele ana ma keia ^{acao,"}
 your journey, where are you going?" She replied, "Going this side."
 A olelo 'ku nei ^{ia} lakou, a ninau aku nei, "Ihea aku nei oukou?"
 She said to them asking, "Where have you been?"
 "Hele aku nei makou e kii wai no makou no ka mea he wai no aole hiki ke loa mai
 ka wai.
 "We have gone to get water for ourselves because altho there is water it is not
 available to us.
 Paa, paa ka moo i ka wai. Aole loa ia makou ka wai. Hele makou iluna ka waapa
 A dragon appropriates the water. We cannot get the water. We go on boats
 hoihoi mai neinei."
 e halihali wai no makou, A olelo 'ku nei oia me keia: "A oia ka oukou pilikia.
 and transport water for ourselves and bring it here." Then she spoke like this:
 "And that is your trouble.
 Aole pilikia." But ua ike akula oia aihea ka wahi o ka moo. Ike 'kula oia.
 No trouble." But she knew where the dragon was. She already knew.
 Olelo aku nei oia me keia nei: "Hoomanawanui oukou, hoomanawanui."
 She spoke in this manner: "You be patient, be patient."
 Keia hele ana ona, hele ia, hele ia e pepehi i kela moo. Hele ia, no ka mea
 This going of hers she went, she went and killed that dragon. She went because
 kela pa'uwila he ani wale no lele ke kino i kahi e. Oia ka hemo o ka wai o Laie-
 maloo.
 one stroke with that magic belt and the body had flown somewhere. This is how
 the water of Laie-maloo was
 made available.

Loaa ka wai a hiki keia la. Ina aale kela aale loaa ka wai ma Laie-maloo.

Water ^{was} afforded until this day. If not for that there would be no water at Laie-maloo.

Nana oe. A oia ka laki o Laie-maloo. Keia manawa loaa 'kula ka wai mai kela manawa mai.

You see. That has been the good fortune of Laie-maloo. From that time there has been water to this day.

Na Hiiaka keia ka wahine maikai. A wahine maikai oia. He akua maikai oia,

Because of Hiiaka this good woman. She was a good woman. She was a good goddess, he wahine akua maikai oia.

she was a good goddess.

CK: O ka hula no Hiiaka kela (a?) ka hula, ke kula a'o hula, hana ia ke kuwahu no Hiiaka,

CK: Was the dance Hiiaka's province (what?) the dance, the hula school, where an altar for Hiiaka was set up, aale anei?

wasn't that so?

HK: Ae, alia, o Laka, ke akua hula, o Laka (o Laka) o Laka ke akua hula, o Laka

HK: Yes, wait, it was Laka, the goddess of the hula, Laka (Laka), Laka the goddess of the hula, Laka ke akua hula. A lakou no ia, a poe hula no lakou, o Hiiaka ma. Poe hula no lakou,

the dance goddess. They were for it, for they were dancers, Hiiaka, et al. They were dancers too, hauoli lakou, like pu nohoi me kakou o kanaka. A hauoli lakou ma ka mea maikai.

they enjoyed themselves like us mortals. They enjoyed themselves in a wholesome way

A ne nohoi kakou hauoli nohoi kakou ma ka mea maikai, he maikai no.

And if we indeed enjoy ourselves we enjoy within proper bounds, and that is good.

O kekahi poe hauoli ana pau, haunaele. Kela hewa kela, aale maikai.

Some people will have a good time and then brawl. That is wrong, not desirable.

CK: Mamua malama ia no na kula a'o hula.

CK: Formerly, dancing schools were held.

HK: Ae, ae, malama ia no ia mau mea no ka mea he hula no ke akua, he inu no ke akua,

HK: Yes, yes, these schools were held because the gods do dance, the gods do drink, inu no paha lakou ma ka mea kupono, aale . . (Inu ka awa) inu ka awa.

they drink perhaps by proper standards, no . . (Drink awa) drink awa.

Oia ka Pele ma he inu awa, a inu ka awa, a noenoe., "Noenoe ua kea o Hana."

It was Pele's delight to drink awa, to drink awa, and feel foggy, like "The foggy rains of Hana."

A ke hele hou ana o Hiiaka a hiki i ka lae o Kaena. E hele ana keia e imi ia Lohiau.

Hiiaka continued her journey until she got to Kaena point. She was searching for Lohiau.

Oia ka huaka 'i hele a Hiiaka. Ke kali mai nei no ke keikuana.

It was Hiiaka's mission. Her sister (Pele) was waiting.

Ke maopopo nei no ke keikuana. Ke ineina mai nei ke keikuana no ka mea

Her sister was quite concerned. She was getting angry because

me ke kane ana i aloha ai,
aole oia ho'i koke me ke kane, / me Lohiau. Hele oia hiki i ka lae o Kaena

Hiiaka had not returned sooner with her man, her beloved Lohiau. She went until she got to Kaena point

a huli anei oia ma'o a manei a mala'ila'i i na mea apau. A kau 'ku nei,

and turning hither and thither everything seemed peaceful. So she stood,

a nana 'ku nei oia no ka mea o ka lae o Kaena huli aku oe o Kauai aku no kela aina ma'o.

and she looked because from Kaena point you see Kauai that land ahead.

Ehenei kana, "Hele ana au i Kauai." Hookahi no kikoo hiki ia Kauai.

So she said, "I am going to Kauai." In a single leap she got to Kauai.

A komo aku nei oia i Kauai. Hoomaka aku nei oia e hele. I hele aku nei oia,

So she traveled on Kauai. She began to go. As she went,

maopopo no iaia aihea o Lohiau. Ai ka moo, ai ka moo, kahi o ka moo e noho nei.

she knew where Lohiau was. The dragon had him, the dragon had him, in the dragon's lair.

Keia hele aku nei ana, ike aku no oia i ka waha o ka moo. Ua ready e lele mai iaia.

As she proceeded, she recognized the mouth of the dragon. It was ready to jump at her.

Mamake no e lele mai e apo iaia. Aohe no ia i kanalua. Hele no oia.

He was eager to jump and devour her. She had no misgivings. She advanced.

Ke manao ana paha keia moo oia aku ka mua e loa o Hiiaka iaia, aale.

The dragon thought he was to get Hiiaka first, but no.

Keia lima ua hikiwawe loa ka hemo ana o keia mea, pa'u. Keia ani ana no

Her hand was too fast in releasing her magic pa'u. One quick lash

lele ka poo kahi e, a komo aku nei oia iloko e kii ia Lohiau.

the head flew off, and she went into the cave to get Lohiau.

Na lima o Lohiau ua ike aku no oia i ka lewalewa mai ilalo.

She could see the arms of Lohiau hanging helplessly.

But aole pepehi ia a make, ai no iloko. Kii aku nei oia, a lawe mai nei iwaho,

But the dragon had not killed him, he was inside. She seized him, carried him out,

a olelo aku nei o Hiiaka me keia nei: "Kii maila au ia oe, e hoi kua,

and then Hiiaka spoke in this manner: "I have come to get you, let us return,

no ka mea ua loihi keia manawa a'u i hele mai nei. Ke kali maila ko'u keikuana.

because it has been a long time since I left. My sister is waiting.

Ke ike nei au i ka ineina o ko'u keikuana. Ke ike nei au i ka ineina o ko'u kei-
kuana,"

I recognize my sister's intense wrath. I notice my sister's great anger,"

(ke keikuana o) o Pele (o Pele) no ka mea nana i hoouna mai.

(the sister's) Pele (Pele) because she had commissioned Hiiaka.

Huki mai a lawe ia mai ia Lohiau a ku iwaho, a olelo aku oia, "E nana 'ku oe,

Lohiau was dragged and carried out, and she said, "You see,

e nana 'ku oe ia luna, nana aku oe i ka ineina o ko'u keikuana. O ko i ka aloha,"

you look up, you notice the anger of my sister.

Her love is evident, "

olelo mai no o Hiiaka me kela, "A ko i ka aloha. Nana aku oe i ka ineina o ko'u
keikuana.

Hiiaka spoke in that manner, "The love is evident. You see the anger of my sister.

Aia, nui ka ena, enaena. A aia, ai wale no kua e hoi aku ai. Ua nui nohoi

There, the fire is great. There, she is only waiting for us to return. Signifi-
cant

ka'u hele mai nei au. Ua nui ka'u hana i hele mai nei. Hele mai nei au

also has been my journey. I have done many great things on my trip. I came

a hoola ka poe pilikia, kokua ia lakou, hookaawale na poino ma ka alehele

and saved people in trouble, helped them, warded off the dangers along the route
mai la

a'u i hele mai nei, a loa nohoi na mea pau loa i na makainana, a oili/au i Kauai
nei.

I have followed, and the common people have been blessed, and I finally arrived
here on Kauai.

aole mea hana hewa i hana ia. I hoihoi maila no wau i ke kane o kaua, pili me oe.
 nothing wrong has been done. I have brought back your sweetheart, to be with you.
 Nau i hoouna ia'u e hele kii. I lohi loa au no ka mea he nui loa ka'u mau hana
 You had sent me to get him. I have been slow because there were many things I did
 ma ka'u huaka'i hele ai. Aole au hikiwawe 'ke hoi mai. Noleila, ua hoihoi maila
 on the way. I could not have returned sooner. Therefore, I have brought ^{no wau}

a hiki imua i kou alo. Aohe mea huna i hana ia. Ina oe me kou ike ame kou akamai
 him into your presence. ^{has been done} Nothing/to conceal. If you with your insight and ability
 e ike mai oe aale mea i hana ia, aale mea huna i hana ia, aale mea huna i hana ia.
 observe, you should know nothing evil has been done, nothing secret has been done,
 Ineina no ke keikuana. A ke walaau nei no keia keikeina ke pii mai nei ke ahi. ^{nothing secret has been done.}

Her sister's wrath persisted. While this younger sister pleaded, the molten lava
 Hoonee i ke ahi a pau a pii mai nei a kau ke ahi maneinei o ka wawae o Lohiau ^{kept coming.}
 The lava receded then came up and covered this part of Lohiau's feet

(o Lohiau) o Lohiau. Ke walaau aku nei ke keikeina ma na ano apau i ke keikuana,
 (of Lohiau) of Lohiau. The younger sister was protesting to the older sister,
 pii mau no ke ahi , kau ka opu. "Aole maua mea hewa i hana ai; aole maua hewa i
 the lava kept rising, up to his stomach. "We did no evil; we did no evil." ^{hana ai."}

Hoi aku no ke ahi a pii mai nei a kau ma ka a'i. A walaau hou no ke keikeina,
 The lava rose up to his neck. The younger sister spoke again,

"A i uhi oe a paa oiala, pau 'ela a lilo oia i pohaku, a he hana no ka'u e hana
 aku ia oe."

"And should you cover him and change him into stone, I have something to do to you."

Olelo no ke keikeina i ke keikuana me kela, "He hana no ka'u e hana aku ia oe."

In that manner did the younger speak to the older sister, "I have something to do
 to you."

A ne'e aku ke ahi a pau loa lilo i pohaku. A ai ka olelo o keikeina o Hiiaka

But the lava covered him and changed him into stone. And this is what Hiiaka said
 i ke keikuana, "O kau hana keia, ai hoi ka'u hana!"

to her sister, "This is what you have done, and this is what I am going to do!"

Hookahi manawa keehi ia kela, kela lua o Pele, keehi ia, kapoo ka lua.

One swift lash with her magic belt, that pit of Pele, struck against, dropped down.

Hookahi keehi ana, hookahi, ka lua o ke keehi ia ana, kapoo loa ilalo.

Another lash, another, the second time struck, the pit's bottom almost disappeared.

Pii maila ka wai mailalo mai. Ke kolu o ke keehi ana,

Water from below came up. The third strike,

ina hookahi koe manawa pau loa ka wai ka puka mai, pau aole loa i ke ahi.

if one more ^{time} the pit would be filled with water, and there would be no more fire.

Kela manawa i keehi ai kela kapuai, ke kolu o ke kapuai,

When she took that step, that third step,

paa ka wawae paa ka wawae o Hiiaka i ke keikunane, ia Kamoalii, ia Kamoalii,

Kamoalii, Kamoalii, the brother of Hiika, grabbed her feet,

paa ka wawae. Kela paa ana ka wawae o ke keikuahine ia Kamoalii,

grabbed her feet. When Kamoalii had his sister by her feet,

nonoi aku nei ka keikunane, "Aole oe hoopio i ke ahi; aole oe hana i kela hana.

he pled with her, thusly; "Don't put out the fire; don't do that.

Mai hana oe kela hana." A olelo 'ku nei ke keikuahine,

You must not do that." The sister replied,

"I hewa hoi paha i ko'u keikuana, i kou keikuahine, a o ko'u keikuana.

"The fault lies with my sister, your sister, and my sister.

Manao ano oia ua hele au e kolohe me ke kane a maua. Aole la, a noleila,

She believes I went and had an affair with her man. Not at all, therefore,

huhu wau, ineina^{au}, a eia ka mea e pau ai - aole loa i ke ahi maneinei."

I am angry, enraged, and here is what will stop it - there must be no fire here.

Ke ahi ina puka mai ka wai/^{pau}aohe hiki ke hana hou i ke ahi maneinei.

The fire if the water fills up, that's it, the fire cannot be revived here."

A ai ka mea apiki, a paa ana ka wawae o Hiiaka ia Kamoalii,

But the strange thing, as Kamoalii hung on to Hiiaka's feet,

noke no ke keikunane ka mea a hiki ka haawipio ana ke keikeina o Hiiaka.

the brother (Kamoalii) tenaciously pleaded until Hiiaka, his sister, gave in.

A maikai hoi a hoopulupulu hou ia ke ahi. Hoopulupulu hou ia ke ahi a a hou
i ke ahi. Ina aale, aole loa, aole loa o ke ahi.

Then attempt was made to revive the fire. Attempt was made to revive the fire,
and the fire was restored. If not, no, no, no volcano.

CK: Nani maoli no kela moololo, nani. Paa no ia oe (ae), paa no ia oe keia mau kaao,

CK: That is a very beautiful legend, beautiful. You do know (yes), you do know these
legends,
na kaao o kakou.

our legends.

HK: No ka mea na ko'u papa keia moololo (nani no). Oiahoi kona minamina ai i ka puke,

HK: Because this legend is from my father (beautiful). That was the cause of his grief
over the books,
i ka puke moololo. "Ina mea noho aku olua heluhelu olua keia mau puke."

those books of legends. "If you two had the occasion you two could have read
these books."

Nana oe, minamina oia ko'u mea he noho i kekahi manawa minamina au loa kau mea

You see, he regretted which causes me sometimes to regret my not having

heluhelu mau ai i ka moololo, ea. A keia manawa kekahi mea aole au maopopo.

such books to read constantly, yes. These times there are things I don't know.

Lohe pepeiao wale mai no. Pololoi paha, aole paha, aole maopopo.

I simply hear. Whether true or not, I don't know.

Na mea a'u maopopo oia ka'u mea e walaau nei. Ka mea a'u maopopo ole aole au
maopopo

Only those things I know, those things I talk about. Things I don't know, I
don't understand

no ka mea no ko'u makuakane keia ⁱ walaau mai ia'u.

because these (legends) my father shared with me.

CK: Na mea kakou e nana nei oiahoi ke kii-onioni (ae) piha me na hana (me na hana lapu-
wale)

CK: The things we see such as the movies (yes) are full of (evil connotations)

me na hana lapuwale, pepehi kanaka no (ae).

evil ideas, murders (yes)

HK: A oiahoi ka mea i olelo mai ko'u makuakane no ka mea kona manawa e loa mau ana iaia

HK: And that is what my father related because he was always having in his times

ka moe-uhane, ko'u makuakane. He moe-uhane keia nei. Hele mai no, hele mai no
dreams, my father. This is a dream. People would come, would come.
O Parker ma hele mai no i ka hale. O Ikua ma ineinei e hele mai ai, o Ikua ma.
The Parkers would come to the house. Ikua, here he would come, Ikua.
(Ohana kela o ka'u wahine) ohana pau loa. Ineinei i hele mai ai na ko'u Papa.
(He was a relative of my wife's), all related. Here they would come for my father.
Noho 'hola keia poe elemakule, inu nohoi, hauoli, lealea, olioli ae kahi
These old people would sit, drink, enjoy themselves, have fun, one would chant
a olioli ae kahi, a noke nui ka uwe. Nana 'kula au, nana 'kula wau,
and another would chant, and have a crying "jag". I would observe, I would observe,
me ko'u keikuana ame ko'u Mama. Akaaka ihola makou i ka hana ana.
with my older sister and my mother. We would all laugh at what was going on.
Ai 'hola apau, malalo o ke kumulaau, ai a pau, uwe ka hana, (uwe mai)
Having eaten, under the trees, having eaten, they would cry (cry)
uwe kekahi i kekahi, uwe aku kekahi i kekahi. A olelo ana kekahi:
cry at each other, cry at each other. And one would say:
"Aloha no, aloha no ke Akua ia kakou; ke Akua o na kupuna, aloha no lakou.
"God does love, love us; the God of our fathers loves us.
Tea, ne kakou pau ana ka hele, pehea ana la? O ia ana ka mea hoomaopopo aku
Shucks, if we all die, what will happen? Who is going to think of Them (the Gods)
ne kakou pau ana i ka hele?" Ko'u Papa he moeuhane kana.
if we all pass away?" My father had a dream.
Keia moeuhane ana i walaau, i walaau mai aole no nae loihi loa pilikia ia oia.
This dream he told, told, transpired however not too long before his death.
Keia moeuhane, a he moeuhane aku no mamua, mamua aku o keia moeuhane.
This dream, and there was a dream before, before this dream.
Keia moeuhane ana i walaau ^{ana} mai ia'u kona alakai ia ana iloko o ka moeuhane
This dream he shared with me was ^{about} his being guided about in dreamland

Hele aku nei oia i keia wahi. Aale, aale kuahiwi; aale kai; aale mana ano apau.

He went to this place. No, no mountains; no sea; nothing at all.

He aina (panoa) panao wale no keia. Ke hele nei oe aole ike aihea la ka palena pau

This was only (barren) barren land. You could travel and never know where the limits

o keia wahi. Pono hele wale no oe e hele mai nei. Hele, hele 'ku nei oia, of this place were. You would simply go aimlessly. He traveled, traveled,

nui ka wela o keia aina nui ka wela. Nui kona wela; nui kona ikiiki.

this country was extremely warm, extremely warm. He was very hot; stifling warm.

Mamake ana oia e loa a he kumulaau nona e noho ai e loa ka malumalu, aole loa.

He wanted to find a tree under which he could sit and have some shade, none to be had.

Hoomanawanui no oia i ka hele, ke hele aku nei, hele, hele, hele.

He persevered as he went along, traveled along, traveled, traveled, traveled.

Ehia la mili kona hele ana, a ike 'ku nei keia mea pouliuli mamua ona.

How many miles had he traveled then he saw a dark object before him.

Ehe nei oia; noonoo ana oia "ne no keia he kumulaau mamua o'u a'u e ike nei,

He paused, he wandered "if this ^{is a} tree before me that I am looking at,

keia mea pouli mamua o'u, he ku wahi kumulaau iwahi no'u e hele aku ai

this dark object before me, is a tree where I could go to and

a hoomaha iki, a hooluolu." A hele aku nei oia. Keia hele aku nei

rest a bit, and cool off." So he went. Upon this going

a ike aku nei oia he kumulaau io no. Keia hele aku nei kokoke ma ka kumulaau

he discovered it was indeed a tree. Upon this going near the tree

ike aku nei oia he piku, he piku keia, a ua nui ino ka hua maluna o keia kumu.

he noticed this was a fig, fig tree, and a great deal of fruit on this tree.

Nana aku nei oia aohe mea pala. He mea maka wale no. A noonoo oia,

He looked but none was ripe. They were all green. So he concluded

he mea maka wale no, aohe waiwai hana ino ka hua mea ai. A noho 'honei no oia

they were all green, nothing to gain by wasting the fruit. So he sat

malalo keia kumu piku a hoomaha i ka oluolu. Nui ka lipolipo o ka lau o keia
 under this fig tree and rested in the shade. The leaves of this fig tree were dark
 lipolipo ka lau, uliuli. Ehe nei kana: Iloko o ka wela o keia wahi
 green,

the leaves were dark green, green. He thought to himself: in spite of the heat of
 ai ka keia kumulaau nui ka lipolipo o ka lau. Noho a nei no oia malalo,
 this place

yet this tree has extremely green leaves. He sat under,

oluolu maikai malalo o keia kumulaau. Noho anei oia, nana anei ma'o a manei

relaxing under this tree. He sat, then look^{ed} here and there

aohe poe hele mai. Huli aku anei no kana alo i kana wahi e huli ana,

but no people came. As he turned his face into the direction he was turning,

pa ana kekahi lima ma kona kua: "E hana oe manei?" oia i ua pili aku oia malalo o

somebody's hand touched his back: "What are you doing here?" while he was against

keia kumulaau. "E hana oe manei?" A hele anei keia kanaka a ku maila mamua ona,

this tree. "What are you doing here?" So this man came and stood before him,

a olelo aku nei oia: "E noho anei ka oluolu o keia kumulaau,

and he said: "It is cool sitting because of this tree,

nui ka ikiiki o keia aina, nui loa ka wela. A au i hele mai nei nui ko'u wela,

for this land is very stifling, very hot. As I have come I have been very hot,

nui ke ikiiki no ka mea aohe ea, makani e olu iho, nui ke ikiiki."

it's stifling hot because there is no circulation, no wind to cool one off; there
 A olelo maila me keia i keia kanaka: "Ae, he aina wela keia . He aina keia
 is too much heat.

This man spoke in this manner: "Yes, this a hot country. This is a country

aole poe hiki ke komo iloko. A olelo aku he oluolu," ka olelo o keia kanaka.

that no people can enter. It is cool inside," said this man.

Me mai nei i ko'u Papa iloko aku he oluolu, owaho nei he ikiiki, he wela,

He said to my father that it was cool inside, but hot outside, hot,

a he olelo aku he oluolu. "A hopu 'ela paha ka hua piku a ai."

and comfortable inside. "Better pick a fig and eat."

Olelo 'ku nei ka 'u Papa, "Aole, o ia mau maka no." "Aale, hepu aku oe; kii aku oe. My father said, "No, the fruit is still green." "No, you grab one; you take one. Lalau ae oe i hua a ai ae oe ka hua." Kii aku nei ka 'u Papa. A palupalu keia hua. You pick a fruit and you eat the fruit." My father picked one. This fruit was soft. Ai aku nei oia. Nui ka momona keia piku. A me hou mai nei, "A kii hou aku." He ate. This fig was very delicious. And the man said again, "Take another." A olelo aku nei: "Ua lawa, ua lawa 'ela keia nei." Olelo mai nei keia kanaka, And father said: "Enough, I have had enough." This man said, "Ina ua lawa 'ela oe na'u e alakai ia oe manei no ka mea ua hele maila oe "If you have had enough I shall escort you here because you have come mai i ka ikiiki, a ua ae ia oe e komo iloko o keia wahi. A o ka poe e hiki ole ke from the heat, you have been permitted to enter this place. And the people that cannot komo iloko nei aole lakou ke hiki ineinei, aole hiki ke hiki ineinei. enter here they cannot come here, cannot come here. Aole lakou lalau ana i ka hua o ka piku, a o oe ka mea i alakai ia maila They are not to pick the fruit of the fig, and you who have been guided here lalau oe i ka hua o ka piku. A noleila, o oe ka'u e lawe. Hele nei oe mahape o'u." you may take the fruit of the fig. Therefore, you I shall escort. You follow me." A lawe 'ku nei keia kanaka, a alakai aku nei iaia, Aole loihi ka laua i hele aku nei So this man took him and guided him. They had not gone very far nana 'ku nei oia iloko o keia wahi na ano pua like ole, na pua u'i like ole apau. when he looked and saw in this place all kinds of flowers, all kinds of beautiful flowers. Nani ke nana aku i ka maka. He u'i. Komo hou aku, he mea na uliuli na ano mea lau They were beautiful to the eye. Beautiful. They went further, there were all kinds of green plants, uliuli like ole apau loa iloko o keia wahi, na ano mea like ole apau iloko all kinds of green plants in this place, all kinds of plants in o keia aina. Komo hou aku nei oia, aia, a olelo aku nei: "E nana aku oe i na keiki this land. So he moved on, there it was, and he said: "You see the children

a kanaka; nana 'ku oe; nana 'ku oe e noho maila. Ai no ka ai maleila;
 of men; you notice; you notice they are sitting. There is food there;
 ai no ka i'a maleila; ai na mea apau maleila na lakou.

there is fish there; everything is there for them.

Ina ne molowa ka lakou lima i ka hana ana e kii aku ko lakou mau mea ai

If their hands are lazy to reach forward for their food

he pololi no ko lakou opu. A ina no aohe molowa ko lakou lima e kii ana i ko
 their stomachs will be hungry. And if their hands are not lazy to procure their
 a ai mai, a piha no ko lakou opu." A lawe aku ana keia kanaka e hoikeike.
 food,

and if they eat, their stomachs will be full." So this man took him sightseeing.

Nana 'ku nei oia, ho, nui maoli ka poe iloko nei. A nui ino ka poe iloko nei.

He noticed, oh there were truly many people in there. There were many people in
 there.

A i maila ka olelo o keia kanaka: "Kekahi o keia nei e lawe 'ku ana iwaho,

And this is what this man said: "Some of these will be taken out,

no ka mea maneinei 'hola hana 'hola i keia mau mea, a lawe ia aku ana no lakou,

because here these decisions are made, so some of them will be removed,

kekahi o lakou, iwaho, a kakaikahi ana paha o lakou ke noho iloko nei,"

some of them outside, and few perhaps will be left here,"

ka olelo o keia kanaka. A olelo aku nei ko'u Papa: "A heaha keia wahi nei,

this man said. And my father said: "What is this place,

heaha ka hana o keia wahi?" "Ae, noho oe ineinei ola mau kou uhane i na manawa apau,

what is done at this place?" "Yes, you stay here your soul will always have life,

ola no oe (He aina uhane kela). Ae, aina uhane keia. Ola mau kou uhane.

you live (That was the spirit world). Yes, this is the land of the spirits.

A aale oe e hoi lalo, aole oe hoi lalo. Maneinei mau oe e noho ai a hiki i ka
 hopena,"
 Your soul will always live.

You do not go down, you do not go down. Here you will always live until the end,"

ka olelo keia o keia kanaka. "Ua hiki maila oe; lawe 'kula wau e hoikeike ia oe

these were the words of this man. "You have come; I will take and show you

a kou wahi keia e hele mai ai, a kou wahi keia e hiki mai ai.

this is your place you will come to, and this is your place you come to.

Kela i mea ko'u Papa i pilikia ai, ko'u Papa. I ka hale nei no au.

That is how my father got into trouble, my father. I was home then.

Ua olelo au i ko'u Papa e hoi me maua e noho ineinei, e haalele, waiho kela hale

I had told my father to come with us and stay here, to leave, to leave that house
no na moopuna, e hoi mai maua ineinei. Aole ae. Olelo 'ku nei wau,

for the grandchildren, to come with us here. He refused. I said,

"Ina pela, noho no kua iuka nei. Aale au mamake e noho i ka hale nei. Waiho

"If that is it, you and I will stay up here. I do not want to stay in this house.

keia hale no na keiki, a hoi kua i hookahi hale noho kua." Hoole no ko'u Papa: ^{Leave}

this house for the children, and you and I go to one house and you and I stay."

"Aale, aale pela, noho wau iuka nei, owau ka haku o keia hale. ^{My father refused:}

"No, not that way, I stay up here, I am the master of this house.

Noho oe kai o oe ka haku o kela hale." A olelo 'ku nei au, "E Papa, aale pela.

You stay below you are the master of that house." So I said, "Papa, not that way.

Ua elemakule oe i keia manawa. Mamake wau kokoke aku wau me oe. Mamake oe

You are old this time. I want to be near you. You may want

i kekahi mea ai au maleila. Aole wau hoi kahi e; aole wau maopopo mamake paha oe

something and I am there. I won't go elsewhere; I don't know you may perhaps want

i kekahi mea o ka po, aale poe me oe. Noleila, mamake au e hoi pu me oe.

something at night, nobody will be with you. Therefore, I want to live with you.

Na moopuna moe no lakou no lakou. Owau hoi aku iloko o ko lumi, noho kua.

The grandchildren can stay by themselves. I shall share your room, you and I stay.

Moe nohoi kou, a moe nohoi ka'u, a moe pu no kua." Aole ae, aole loa ae ko'u Papa.

You have your bed, and I have my bed, and we both sleep." My father refused,
^{stubbornly refused.}

Hoole loa oia. Kela kakahiakanui no, hanai aku nei no. Kela ahiahi hele wau

He was adamant. That morning I fed him.

That evening I went

hanai iaia apau, a hoomaha liilii mahape nei. A olelo aku nei,
to feed him, and then rested a little back here. And I said,

"Papa, e hoi paha e hooluolu; lawa keia ala ana; hele hooluolu. Ho'i aku wau auau."

"Father, you had better turn in and rest; enough of this staying up; go and rest.
I shall go and bathe."

A ae, a hoihoi mai nei wau a hookomo iloko o ka lumi. Noho maua, a haipule apau,
He consented, and I brought him into the room. We stayed and had devotion,

"Papa, hoi oe hiamoe, hoi au e auau." A ae mai nei, "A hoi oe, hoi oe, auau."

"Father, you go to sleep, I go and bathe." And he agreed, "You go, you go, and bathe."

Aohe ou i auau, hoi oe auau, a na'u nohoi e neanea malie a pau, hiamoe aku nohoi."

You have not bathed, you go and bathe, and I shall relax quietly and then go to sleep.

"Ae, ai no ka poe moopuna. Ua poeleele ai no lakou ke hana mai nei iloko o ka mea,

"Yes, here are the grandchildren. It is dark and they are still doing something in
there,
pehea ke ano o ka hana ana o kau poe moopuna, e Papa." "Ae, hana lakou me ke kepolo,"

what seems to be the matter with your grandchildren, father." "Yes, they work with
the devil,"
ai ka olelo keia o ko'u Papa. A hoi mai nei au, hoi mai nei au i ka hale nei.

and these were the words of my father. So I came home, I returned to this house.

Aale maikai ko'u noonoo. Hoi mai nei au a hiki iloko o ka lumi auau mamake auau,

My mind was disturbed. I returned and went into the bathroom to bathe,

aale, holo hou au maneinei e kiai hou ma ka pukaaniani i ko'u Papa.

no, I ran back here again to peek again through the window at my father.

Pehea la ke a mai nei paha i ke kukui, aole paha. A ke a mai nei ke kukui,

Was the light still on perhaps, or not perhaps. But the lamp was burning,

a hele hoi hou 'ku nei owau iloko. Hoi aku nei iloko, aole no i auau,

and again I went inside. I went inside, still I did not bathe,

noonoo wale no i ko'u Papa. A hoi hou mai no wau, a kia'i hou. A ua pio ke kukui.

all my thoughts were on my father. So I went back again, and peeked again. The
light was out.

A o ke kukui-helepe oia kana mea i ho'a no ka mea hiki ia oe ke ike ka maamaama liilii

The lantern was what he had lighted because you could see the dim light

oloko ka lumi. A ua hiamoe, ua hiamoe ko'u Papa, pau ka pilikia.

in the room. He was asleep, my father was asleep, troubles were over.

Hele 'ku nei au e auau a pau. A aohe, aohe au i walaau i keia poe/i ka hale nei ^{keiki}

I went to take a bath, all done. I had not, had not told these children in this ^{house}

ka'u mea e noonoo nei, aole walaau. Ai no wale iloko o'u, a pau hiamoe makou kela po.

what had been in my mind, had not said. I kept matters in myself, then we all slept ^{that night.}

Ala anei i ke kakahiaka a nana aku nei au aohe i hemo i ke pukaaniani.

I got up in the morning and noticed the windows were not open.

A ai no o Papa ke moe mai nei. A hoi aku no au iloko o ka hale aina,

Father must be still sleeping. So I went into the kitchen

a hoomakaukau kahi mea kuke. A ia'u no ke komo iloko o ka hale aina, aole liuliu

and prepared something to cook. As I was entering into the kitchen, it wasn't long

kahea no ka Oliver mau keiki keikimahine ia'u: "Grandma, grandma, grandma,

when I heard Oliver's daughters calling me: "Grandma, grandma, grandma,

grandma, tutu man, hurry up, grandma, hurry up, grandma, hurry up, tutu man."

grandma, grandpa, hurry up, grandma, hurry up, grandma, hurry up, grandpa."

Heaha la keia o ko'u Papa? Holo, ke holo nei ai, ke kahea nei au i ka poe hope,

What was wrong with my father? Ran, as I was running I was calling those in the back,

ia Oliver ma i hope iloko o ka field e hana ana. Early that morning

Oliver and company who were working in the field. Early that morning

they were in the field. If that only e hele e nana i ke kupunakane pehea la oia!

they were in the field. If they had only gone first to check on the state of the ^{grandfather!}

Ala no paha ko lakou hiamoe hele no lakou hana, aole nana i ke tutuman.

They had simply got up and they had gone to work and not checked on the grandpa.

Holo aku nei iuka. Ninau 'ku nei au i keia moopuna, "What's the matter with tutuman?"

I ran up there. I asked this grandchild, "What's the matter with tutuman?"

"Grandma, tutuman fall on top of the bed." Keia hele aku nei a'u, laki aole i

"Grandma, grandpa has fallen on the bed." This going of mine, fortunately

(aole i pa ka poo) pa ka poo i ka hao; laki aole pa i ka hao.

(the head had not struck) the head had not struck the metal; fortunately, had not
struck the metal.
A ua hit no mea iluna o ka pela. A hele aku no maleila a kahea ana au ia Oliver ma

His head had hit the mattress. So I went there and I was calling Oliver and company
hoi kokoke mai e hele mai "oukou ka poe lima oole'a, hele mai oukou e lomilomi ia
tutuman."

to come quickly, "you with strong hands, you to come and massage grandpa."

A oili lakou, a oili mai ana o kekahi moopuna, a oili ana no kekahi poe,

They came, and a certain grandchild came, and other people came,

a pau lakou i ka lomilomi. A puoho la hou, a puoho la anei, a ninau aku au,

and they all massaged. And he came to, came to, and I asked,

"Papa, heaha keia? Pehea i loa ai keia mea ia oe? Ua poniuniu anei oe;

"Father, what's this? How did this happen to you? Were you dizzy;

pololi anei kou opu?" "Aohe, aohe pololi ko'u opu." "A pehea ka keia nei?"

was your stomach hungry?" "No, my stomach was not hungry." "And why this?"

"Aohe, ala anei hoi au a mamake ana au e hele i ka lua, a i ku aku anei hoi au

"Nothing, I got up and I wanted to go to the toilet, and when I stood

a waiho ko'u lole moepo, a hookomo mai ko'u lole-wawae a hele aku au i ka lua,

to remove my sleeping attire, and to put on my trousers and go to the toilet,

a ka mea apiki, aole paha ua hemo ko'u lole-moepo, pehea la, aole au maopopo.

something strange happened, perhaps my pajamas were not off, what happened I don't

Ai paha ua haule aku ilalo." Olelo aku au, "E Papa, ne pela hana oe maloko nei.
know.

I must have just fallen down." I said, "Father, if that's the way you do it in here.

Ai ka ipu, hana maloko nei. Hana oe apau, na'u i lawe aku." Aale ae,

Here is the chamber, you do it in it. You do it and then I shall take it away."

aale ae ko'u Papa. "Ne oe mamake e hana wai, hana lepo, hana oe maloko nei.
He wouldn't agree,

My father would not agree. "If you want to urinate, defecate, you do it in here.

Na'u e lawe; aole poe nana e lawe. Papa, na'u maoli no e lawe."

I will take it out; nobody else will take it. Father, I shall be the one person to
take it out."

Aale no ae, aale no ae, a maikai hou anei. "Tea, ua poniuniu 'honei paha no wau, Would not consent, would not consent, and seemed well again. "Shucks, I must have been dizzy perhaps, ko'u mea i haule ai," ai ka olelo o ko'u Papa. "Poniuniu anei paha my reason for falling," was the statement of my father. "Perhaps I was dizzy a haule nei au ilalo." A olelo aku nei au me keia: "Laki, Papa, kou poo aole i and fell down." And I said like this: "Fortunately, father, your head did not hamale maluna o kela hao; ina au pehea la, aole au maopopo." A nonoi hou mai no, fall on that iron; if so, what would have happened, I don't know." And he asked again, "E alakai oukou ia'u, e alakai oukou ia'u iloko o ka lua." A olelo mai nei au, "You folks guide me, you people guide me into the ^(outhouse) toilet." And I said, "Papa, aale. Ai hoi ka ipu." Kii 'kula au i ka ipu. "E hana oe maloko nei. "Father, no. Here is the chamber." I went to get the chamber. "You do it in here. A kou poe moopuna e hele aku lakou iwaho, a noho oe iloko nei. Noho kua iloko nei. Your grandchildren they will go outside, and you stay in here. You and I stay here. Hana oe maloko nei." "Aale, aale au mamake e hana iloko o ka ipu. E lawe aku no lakou You do it in here." "No, I don't want to do it in the chamber. They will take ia'u a komo iloko o ka lua." "Papa, paakiki maoli no oe. Hoolohe no oe ka'u olelo." me until I enter the toilet." "Father, you are really stubborn. You must listen to my counsel." Paakiki, paakiki, mamake no oia e hele. A olelo aku no wau i ka poe moopuna, Stubborn, stubborn, he wanted to go. So I said to the grandchildren, "Hapai hou ae i tutu a ku iluna." Ke hapai nei lakou a ke nana nei au i "Lift up grandpa again so he can stand." They were lifting him and I was looking ka helehelena. Ke hapai nei a ke ike nei au i ka helehelena. at the face. They were lifting and I was looking at the face. Ua hele a mea memele ka helehelena, memele ka helehelena. Olelo aku nei au ia lakou The face had turned yellow, the face had turned yellow. I said to them e hookuu ia tutuman; ua pau ka hoemaopopo o tutuman. "Lomi, lomi, lomi hoi to let grandpa go; grandpa had lost consciousness. "Massage, massage, massage

ia kukuman. Lomi, lomi, lomi, lomi," a puho la hou.
 grandpa. Massage, massage, massage, massage," and he revived again.
 "E Papa, hookuli maoli nohoi oe. Pehea oe e hiki e ke hele i ka lua?
 "Father, you are indeed disobedient. How can you go to the outhouse?
 Ina mamake oe e hana lepo, hana mimi, wai, hana oe maloko nei. Aole no ae.
 If you want to defecate, to urinate, urinate, do it in here. Still he refused.
 Loihi ia manawa noke au i ka walaau, aole no ae, a hiki ko'u olelo ana i ke
 For some time I persuaded, still no consent, until I said to the
 kamalii, "Hele oukou; kii i ka halii; kii oukou i na mea like ole apau; halii oukou
 children, "You go and get the sheets; you fetch everything; you lay on (the bed).
 I ne no ia hana lepo maluna kahi mae, ka wai maluna kahi mae, hookuu aku."
 If he defacates on the bed, urinates on the bed, overlook."
 A o ka mea apiki, aole oia hana ia mau mea no kahi manawa. Aole hana ia.
 But the strange thing, he wouldn't^{do} these things for some time. It was not done.
 Aale oia hana lepo; aale hana wai a hiki kona hele ana. Nana oe.
 He wouldn't defacate; wouldn't urinate until his passing. You see.
 (Paa no kona noonoo ana) Ae, ae. Aia wale no, a kahea mai nei,
 (Wouldn't change his mind) Yes, yes. Meanwhile, he called,
 "Aihea ko'u ohana poe moopuna?" Olelo 'ku nei wau, "Ua pau kekahi na moopuna
 "Where are my grandchildren?" Replied I, "Some of the grandchildren
 i ka hele i ka hana, a o kekahi no ai ka hale nei." "A ina pela e kahea
 have gone to work, and some are still at home here." "And if that is so, call
 i na poe moopuna i hele i ka hana, e hoi mai lakou; no ka mea
 the grandchildren that have gone to work, they to return because
 i ka hola ekahi oia ko'u manawa e hele aku ai." Ai 'honei ka'u,
 one o'clock is my time to go." My reaction was,
 "E hele ana la oia ihea?" Aole wau i noonoo i kela noonoo no ka hele pau.
 "Where is he going?" I had no idea that he was referring to his demise.

Manao no wau a hele ana la oia ihea? But aole au makemake e loa
 I wondered where was he going? But I did not want to entertain
 i kela ano noonoo e pupule iloko o'u e pilikia ana i ko'u Papa.
 that kind of hysterical thought incident to my father's probable death.
 A olelo aku nei au me keia nei, "Ae, ina pela kahea aku i na kamalii
 So I said like this, "Yes, if so I shall summon the children
 e hoi mai lakou nei." A kahea 'ku wau keia poe moopuna, kahea,
 they to come home." So I called these grandchildren, called,
 kahea ia mea e hoi mai. A kahea ia aku nei. A noho anei makou, poe o ka hale,
 called them to return. And I summoned them. And we sat, folks at home,
 poe aole i hele i ka hana i ka hale no makou. Kahea mai nei ia makou apau loa
 folks who had not gone to work but stayed home. He called all of us
 a akoakoa iloko o ka lumi. A noho, a noho mai no, noho mai no oia iluna o kahi
 to gather in the room. He sat, he sat, he sat on the bed,
 a walaau ana ia makou, "A auhea oukou i ko'u poe moopuna, ina oukou mamake
 and addressed us, "Hearken, you my grandchildren, if you want
 i kekahi mea ninau oukou i ko oukou makuahine, ninau oukou i ko oukou makuahine,
 something you ask your mother, you ask your mother,
 a ka mea a oukou e nonoi ai, nonoi oukou, "Owai la ke Akua oiaio i ka honua nei,
 and the thing you ask, you ask, "Who is the true God on the earth,
 a owaila ke Akua oiaio o ka lani." Oia ka oukou nonoi nei, a Nana no
 and who is the true God in heaven." That you shall ask, and He
 e hoi ke mai ia oukou keia mau mea ame na papa Akua hanohano ame na papa Akua
 will reveal to you these things and the order of glorified Diety and the order
 o ka lani, a pela me ko ka honua nei, ame na papa anela kia'i maikai o ka lani
 of the heavens, and of the earth, and the order of the guardian angels of heaven
 ame na papa anela kia'i maikai ma ka honua nei." Noke mai nei i ka walaau,
 and the order of the guardian angels on the earth." He really carried on,

walaau, eia na poe moopuna, apau a huli mai nei ke alo, a huli mai nei
 and talked before the grandchildren, and then turned his face to us, and turned
 a kahea mai nei ia'u: "Auhea oe, ko'u keikimahine, a eia ka'u leo
 and addressed me: "Hear ye, my daughter, this is my counsel
 e walaau aku ana ia oe: Noonoo oe ia Kane, ia Lono, me Ku; oia no na akua ke
 akua.
 being uttered to you: Think of Kane, of Lono, and Ku; they are the gods.
 O Kane oia no ke Akua o kakou - o Kane, o Lono, me Ku. O Lono oia ka
 Kane he is our God - Kane, Lono, and Ku. Lono he is the
 Uhane Hemolele. O Ku, na Kane no i hana o Ku: O ka honua nei, nana.
 Holy Ghost. Regarding Ku, Kane created Ku. The earth, he did.
 O Kane oia no ka mea nana i ha keia kii, kii, a no i hana ai.
 Kane, he was the one who breathed ^{into} this image, image, which he made.
 Ha 'hola o Kane ma ke poo o keia kii. A nana no i hana i ka Uhane Hemolele
 Kane breathed on the head of this image. He also created the Holy Ghost
 ame Ku. Nana no me kona mana iho no, no ka mea kahakaha ihola o ke Akua
 and Ku. He with his own innate powers, because God drew
 keia mau mea ma ka honua. A noonoo 'hola oia aale hiki iaia ke hana
 these things on the ground. He felt he could not proceed
 ma kona mana aole ana hoike, a hana no oia ma kona mana, hana ihola oia
 on his power without a witness, so he invoking his own powers he created
 i ka Uhane Hemolele. Hana 'hola oia ia Ku, a i kino kanaka.
 the Holy Ghost. Then he made Ku, and a mortal body.
 Noleila, kauoha o ke Akua ia laua, "Ha wau maluna; hookomo ana au i ka ea
 Therefore, God commanded them (two), "I breathed upon; I put life
 iloko o ke kanaka, a oe hoi ka Uhane Hemolele, ka uhane kaua e hookomo iloko
 into man, and you the Holy Ghost, you are the spirit that you and I shall
 ke kino o ke kanaka, a o oe hoi e Ku nau e kukulu ke kanaka, ku a hele.
 put into the mortal body, and you, Ku, you shall cause man to stand, to walk.

A pela keia kii i hana iaai. A pau ka lakou hana ana i keia mau mea apau loa,
 And that is how this picture was made. And after they had done all these things,
 a na keia mea no i ku a hele nona iho, ae (lilo i kanaka), lilo i kanaka,
 this picture stood and walked by itself, yes (became man), became man,
 walaau pu lakou, lilo i kino kanaka, walaau pu lakou, ae.

and they conversed, being a human body, conversing with one another, yes.

Noleila, hoomaopopo oe ka Makua i ka lani ame ka Uthane Hemolele,

Therefore, you understand the Father in heaven and the Holy Ghost,

ame ke Akua o ka honua nei o lakou no na Akua o kakou (ka papa akua)

and the God of this earth they are our Gods (the godhead)

ka papa akua. A ko lakou papa akua hanohano no ka mea o lakou o lakou no ke poo
 the godhead. They are the glorified godhead because they are at the head

o na papa akua hanohano. Ka Makua o ka lani oia ka papa alii, papa alii oia.

of the glorified godheads. Father in heaven he is the king, he is the king.

O ke Akua o ka honua nei oia he waha-olelo oia no ka Makua o ka lani.

The God of the earth ^{he} is the spokesman for the Father in heaven.

Nana e hoouna aku i kakou leo nonui imua ona, nana. A noleila, keia mau mea

He sends up our petitions to him (Father), he. Therefore, these things

ke wehewehe nei ia oe, nana i hoouna aku keia mau mea apau loa imua ona,

are being explained to you, he sends up all these petitions before him (Father)

o mea, o mea, o mea; olelo mai nei ka mea, ka mea, ka mea, ka niho,

This thing, that thing, this thing; this has been said by this, by that, by the
 ka kulolo oia mau ano apau loa. A ke hoike mai nei au ia oe i na mea apau ^{teeth,}

by the kulolo, all of these things. I am presenting to you all these things

i hoike ia mai nei, a nana ia e hoike mai i kona wahaolelo ma ka honua nei.

that have been shown, and He (Father) will reveal to his spokesman on the earth.

"Ae, ae, aleila, e haawi aku oe i kana mea i nonoi mai nei."

"Yes, yes, then, you grant his request as petitioned."

Nana e haawi mai, aole nai nei. Nana e haawi mai. Kona mana wale no ke olelo
 He (the Father) will grant, not this person. He will grant. Only his power can ^{mai}
 haawi aku oe, no ka mea oia nei wale no ka mea hiki ke walaau aku iaia. ^{say}
 you shall be granted, because only he (God of the earth) can speak to him (Father)
 Aka oia mea walaau pu laua, a ka mea holo iaia, aia holo ia nei;
 But he and he they converse, and what goes with him (Father) goes with him here;
 o ka mea holo ole iaai nei (iaia nei) aole no holo iaiala, nana oe.
 and what goes not with him here (him here) does not go with him there (Father),
 (Lokahi no laua) no ka mea, ae, hookahi no laua. O ka mea holo ole ana ia nei, ^{you see.}
 (They both are united) because, yes, they are united. What does not go with him
 aole holo ana iaia. Kou manawa nonoi aku iaia paa no koiala puka. Nana oe, ^{here,}
 does not go with him (Father) So when you ask him (Father) his door will be shut.
 no ka mea aohe oukou ike mua 'hola i ke "kanaka o ka honua" ike mua maila oukou ^{You see,}
 because you have bypassed the "man on the earth" and you have approached me ^{ia'u.}
 Nana oe, ike mua maila oukou ia'u. Noleila, ke Akua o ka honua oia oukou ^{first.}
 You see, you have approached me first. Therefore, the God of the earth he is
 lahui kanaka oukou ma ka honua nei. Aia ka wahaolelo a'u i waiho aku ai
 the advocate for mankind on the earth. He is ^{the} spokesman I have designated
 i ka honua na oukou a hoike mai oukou ia ke Akua.
 on the earth to whom you are to present your petitions to God.

CK: Keia mau a'o mai kou makuakane mai?

CK: These doctrines were from your father?

HK: Ae, keia mau a'o mai ko'u makuakane mai keia mau a'o ia oe. Noleila, ne wau

HK: Yes, these teachings from my father these teachings are shared with you. ^{Therefore, if I}
 noho hookahi noonoo wau i keia mau mea apau loa. Kekahi manawa walaau no wau
 am alone I think of all these things. Sometimes I say
 iwaena o ko'u poe keiki, keia mea apau loa. Olelo 'kula wau ia lakou,
 among my children ^{all} these things. I would say to them,

"He pono oukou e noonoo maikai i keia mau mea i hoike ia mai ia'u

"You had better think good of the things that have been shown me

a kou kupunakane i hoike mai ia'u. Noleila, e ike oukou i keia mau mea,

that your grandfather had shared with me. Therefore, you ought to know these things,
hoomaopopo oukou keia mea apau ina he pono ia no oukou aku, aole no'u,

you should understand all these things if they are for your good, not mine,

no oukou aku. No'u ua maopopo ia'u. No oukou aku, a i noho oukou

for yourselves. As for me, I understand. For yourselves, and as you live

ai ka mea nui. Mihi oe kela la me keia la. Olelo aku au me kela no ka mea

this is the big thing. You must repent this and that day. I said that because

kakou he poe hewa i na la apau. Hele wale kakou ma ka manao, ma ka olelo,

we are sinners every day. We may only think, converse,

ma ka hana, ^{ma na}mahele like ole ua hewa kakou. Mai manao kakou ua pono kakou.

work, and in every other aspect we can be sinning. We must not think we are
righteous.

He poe hewa kakou i na la apau. Aole no kou Christian ana paha, a mea paha,

We are sinners every day. Not because you are a Christian perhaps, or something
else perhaps,
ua pono oe. Aole, hewa ana kakou ma na mahele like ole apau.

you are righteous. No, we are transgressing in all areas.

A heaha ka hana pono? E mihi, no ka mea aole kakou ike i kakou mea i olelo ai,

What is the right thing to do? Repent, because we are not fully cognizant of
what we said,
walaau ai, kamailio ai, namunamu ai, nukunuku ai, oia mau ano like ole,

spoken, uttered, complained, reprimanded, all those kinds of things,

ua poina 'kula.

which we don't recall."

CK: Ua olelo mai na poe kahiko aole make ke kanaka no ka nui o ka hewa

CK: The old people used to say man does not perish because of his many sins

no ka mihi ole.

but for not repenting.

HK: Ae, no ka mihi ole nohoi. A heaha ka hana pono, e mihi. Mamua o ka napoo ana
ka la,

HK: Yes, for not repenting indeed. What is the right thing to do, repent. Before
the setting of the sun,
kukulu a mihi, kulou, kukulu, a nonoi, holo ka mihi imua o ke Akua.

kneel and repent, bow, kneel, and ask, convey your repentance before God.

"Ke mihi aku au imua ou i ko'u Makua, imua ou o ke Akua o ka honua nei

" I repent before you my Father, before you the God of this earth

a pela no me ke Akua o ka lani. Ke mihi aku nei au imua oukou, e ke Akua ola,

and thus before the God of heaven. I am repenting before you folks, the living
God,

ea, ka'u mau hewa apau a'u i hana hewa ai, hewa au ma ka waha paha."

yes, all my sins I have wrongfully committed, perhaps culpable in what I have
said."

Wehewehe nohoi paha i kau mau hewa apau au i hana hewa ai, a no ka mea

You confess indeed all your sins you have wrongfully done, because

he poe kauwa hewa makou i na la apau loa. Oiai ina hewa, he kauwa hewa no

we are the servants of sin every day. If I have sinned, a servant of sin

i na la apau, aka a'o oukou no ke Akua kai ike ma o ia mau mea apau.

I am every day, but you, God, perceive all these things.

"Ke nonoi aku nei au e huikala mai ia'u, mai ka piko o ko'u poo a laha i ko'u

"I am asking to forgive me, from the top of my head to as far as my

mau wawae. Holoi mai o ke Akua ia'u a maemae ko'u kino. Wehe ae i na

feet. God, cleanse me so my body may be clean. Remove all

popilikia like ole apau iloko o ko'u kino." A hoomaikai o oe e ke Akua.

afflictions of all kinds in my body." And you thank the Lord.

Pela oe e nonoi aku ia ke Akua, no ka mea o ke Akua he pepeiao lohe, lohe

Thus you shall ask of God, because^{God} has ears to hear, to hear

ko ke Akua. O ke Akua, ai no ke Akua i ka honua nei, a ai no ke hele

God has. God, God is on the earth here, and he is walking

ma ka honua nei. (He maka no hiki ke ike), he maka, he maka nohoi o lakou

on this earth. (He has eyes that can see) eyes, they also have eyes

e like pu me kakou. (He puuwai aloha no o ke Akua) ae, he puuwai aloha ko
just like us. (God has a compassionate heart) yes, God has a loving heart.
ke Akua.

Ai no ia kakou ka lapuwale ina aole kakou i holo i ka mihi.

Wickedness is assigned to us if we do not go into repentance.

E like pu nohoi me kau ka makua, ina hana hewa ke keiki e ineina ana kaua

Just like you as parent, if the child does wrong we both will be angry

ina aole lakou e hele mai e hoike ia kaua (ae) ineina ana kaua.

if they do not come and confess before us (yes) we both will be indignant.

A pehea la ke ano o ke keiki aole i hele mai e mihi ia kaua, nana oe.

And what about a child who does not come to repent before us, you see.

(Kala aku) kala aku, oia wale no. (Aole malama i ka huhu) aole malama i ka
(Forgive) forgive, that is all. (Do not retain anger) do not retain anger,
ineina,

huikala aku ia lakou. Oia wale no ka mea nui, a huikala aku nohoi ia lakou apau,
forgive them. That is the only important thing, forgive indeed them all,
a nonoi oe ia ke Akua e huikala aku ia lakou, a pau 'ela no.

and you ask God to forgive them, and that's all.

(Oia no paha ke kumu o na lunakahiko mamua hana lakou i na ano hana mana like ole)

(That was perhaps the reason the elders of old were able to do all kinds of
Mana, mana ka hana mamua (no ka mea maikai ko lakou naau) maikai ko lakou naau,
miracles)

Power, power in the works of old (because their hearts were good) their hearts
maikai na mea apau, na noonoo (maikai ko lakou noonoo; noho no, noho no
were good,

everything was good, their thoughts (their thoughts were clean; dwelled, dwelled
ka Uhane o ke Akua me lakou) noho pu ka Uhane o ke Akua me lakou.

the Spirit of God with them) the Spirit of God stayed with them.

(O ko lakou manawa e oaka i ko lakou waha, lohe maila o ke Akua)

(Whenever they opened their mouths, God would hear them)

a lohe maila o ke Akua (hoopomaikai no) hoopomaikai no. Ine ua nele ko lakou

God would hear them (they were blessed) they were blessed. If they were in want

me hea 'ela ua loa maila no na mea e pono ai i ka noho ana. Pololoi kela,
it seems they were provided with the necessities of life. That is true,
pololoi kela.

that is true.

Peter

CK: Ike kakou e pili ana o keia kanaka o Kealakaihonua (ae, ko'u kupunakane nohoi
kela)

CK: We know about this man Peter Kealakaihonua (yes, that was also my grandfather)
oia kekahi lunakahiko kaulana.

he was one of the renowned elders.

HK: Ina oia hele mai ineinei ko makou wa, kona manawa e hele mai, e liilii ana no wau

HK: If he visited here in our time, when he came, I was small then
ia manawa but ua hoomaopopo wau, hoomaopopo wau. Ke hele mai, a olelo 'ku wau
that time but I understood, I understood. When he came, I would say
a holo 'ku wau iloko, "Mama, Mama, ei ae o kuku Kealakai e hele mai nei."
while I was running in, "Mother, Mother, Grandpa Kealakai is approaching and is
"Ai hea?" "Ai ae, malalo o ka pukapa e hele mai nei, ai maluna o ke kaa, ^{coming}"
"Where?" "Approaching, down at the gate he is coming, on a wagon,
kaa buggy. Ai ae ke hele mai nei." Puka maila o Mama iwaho,
on a buggy. Approaching, coming." Mother would come out,
a pii loa maila a kau iluna, kahea 'kula o Mama: "Mai, mai, mai, komo mai,
he had driven up in front, Mother would call: "Come, come, come, come in,
komo mai, mahape aku e hele hooonopono i kela mau mea. Hoomaha liilii.
come in, by and by we will attend to those things. Rest a little.

Hoi mai maloko nei hoomaha ai, a ne e noho me kakou ma e moe ana paha oe
ineinei, ea?"

Come inside and rest, and if you are staying with us you will perhaps sleep
A i ne oia aole moe ana, e hele loa ana, "Aale, e hele ana no wau". ^{here, is it not so?"}

And if he were not sleeping but continuing, "No, I am going."

A ina manawa hiamoe (hiamoe) a moe no ineinei. Olelo 'kula o Mama,

And if it was time to sleep (sleep) he would sleep here. Mama would say,

"Ina e hia moe oe ineinei a waiho malie; mahape e olelo i ka'u kane
 "If you are sleeping here leave everything; by and by I shall ask my husband
 e hele aku e wehewehe a pau ka lio a hoihoi aku ke kaa maloko o."
 to go and unharness the horses and take the buggy inside yonder."
 A hiamoe makou. O kekahi manawa elua, ekolu la e noho me makou,
 And we would sleep. Sometimes, he would stay with us two, three days,
 a hoomaka hou kana huaka'i hele. (Oia hookahi wale no?) oia hookahi wale no
 and would resume his journey. (Was he alone?) only himself
 maluna o kona kaa. A hele maila, a ala ae no oia i ke kakahiaka,
 on his buggy. He would come, and he would arise in the morning,
 kahea maila ia Mama, "Auhea 'kula oe?" A mea mai o Mama, "Ai no wau maneinei;
 and call Mother, "Where are you?" Mother would answer, " I am here;
 ai au iloko o ka lumi-aina hoomakaukau ai no he mea ai na kakou."
 I am in the kitchen preparing food for us."
 "Mai, mai, mai" A hele 'kula ia Mama, "A heaha keia? Heaha ka manao ou, tutu?"
 "Come, come, come." Mother would go, "And what is this? What is on your mind,
 "He malihini ana ka ka kakou." "Nohea keia malihini e hiki mai ana?"^{grandpa?}
 "We are having visitors." "From where are these strangers coming?"
 "Ai no paha no Kauai, no Kauai keia poe, a ua hele mai nei ai Honolulu nei,
 "Perhaps from Kauai, these people are from Kauai, and have arrived in Honolulu,
 e hele mai ana i ka hale nei, e hele mai ana e emi ia'u."
 and will be coming here, coming to seek me."
 Olelo mai, a olelo 'kula ia Mama, "E hiki mai ana, e oili mai ana o lakou.
 Mother would say, "They are coming, they will soon appear.
 Mahape oe ike e oili mai ana, e hele mai ana lakou." "A oia, oia kou manao
 You will soon see them appear, and see them coming." "And that is, that is your
 i walaau mai ia'u? Ina pela, ina lakou hele mai, kahea aku paha ^{reason}
 for talking to me? If that is so, if they come, we shall call them

ko kua hana ia lakou e komo mai." "Ae, oia ka hana pono, kahea aku ia lakou
 for it is our obligation to invite them." "Yes, that is the proper thing to do,
 e komo mai." "Ae, ina pela hoi kakou e paina ai." Hoi 'kula lakou e paina ai
 to come in." "Yes, if that is so we shall dine." They went to eat,
 apau. Aohe nui no kana mea e ai ai. A hoi maila no, noho hou iwaho,
 done. What he ate was not much. So he came, and again sat outside,
 hooponopono mai. A hele wau me ko'u keikuana, a hana i ka mea ai, a hoi maila
 making preparations. I went with my older sister, and prepared the food, and
 a olelo aku maua ia Mama, "Hoi oe me kuku iwaho noho. Na maua e hana ka pakaukau.
 and we said to Mother, "You go outside and sit with grandpa. We will set the
 A puka maila ko'u keikuana iwaho, a olelo maila me keia nei, "Ua ike 'kula au
 And then my older sister came out and spoke in this manner, "I have just seen
 ma ka alanui e holo mai ana keia kaa. He kaa lio no hele mai ana.
 a wagon running on the highway. It is a horse-driven wagon coming.
 A he kaa keia ke hele mai nei. Ko'u manao ua poe nei keia poe pilikia."
 And this is a wagon coming. My conclusion these are the people in trouble."
 Hele mai nei a komo, hapai kanaka, hapai kanaka (ma'i, loahia i ka ma'i)
 They soon drove in, lifted a man, lifted a man (sick, overcome with sickness)
 ae, hapai kanaka ia maila, a komo iloko o ka hale, hoomoe i kahi moe.
 yes, lifted up the man, and entered into the house, and placed him on the bed.
 Olelo akula o Mama, "Hoihoi iluna i kahi moe." "Aale iluna o ka papahele."
 Mother said, "Put him on the bed." "No, on the floor."
 "Iluna ae o kahi moe." Hoihoi aku e hoomoe iaia maleila. Komo maila ko'u
 "On the bed." He was lifted and placed on the bed. My grandpa entered
 a iloko, a olelo ana ia Mama i ka manawa aole i hele mai kela poe.
 inside, and he said to Mother at the time when those people had not arrived.
 "Ea, e hoomakaukau mua mai oe i kuu aila me kuu wahi puke." Ae 'kula o Mama.
 "Say, ^{you} prepare first and bring my oil and my book." Mother consented.

"Ae, e hoomakaukau mua aku wau ia mau mea maleila."

"Yes, I shall first prepare these things over there."

A komo maila, a lawe ia 'kula ka mea ma'i iloko a komo maila oia iloko a noho.

They came in, and carried this sick person inside and he went in and sat.

A o maua, aole ae o Mama o maua e hele iloko. "E hele olua iwaho."

As for us, Mother would not let us go in. "You two go outside."

Lakou wale no ko loko (hooponopono). Noho no makou iwaho. Ma ka pule wale no,

They were the only ones inside (setting the stage). We stayed outside. Only by
pule wale no oia apau, a ka pule apau o keia aila (hamo ka aila) praying,

all he did was pray, and after the praying this oil (annointed with oil)

hamo oia i ka aila. Pule oia, a ike ana oe ka olelo pule, ea,

he annointed with oil. He prayed, and you should hear his prayer,

o kanakamakua ke ano ka pule ana. Pule ana kela o ka poe kahiko.

oh how strong and mature was his prayer. That was the typical prayer of the
I keika ka leo pule, ikeika ka leo pule. Ho (piha me ka manaoio) old people.

The prayer was powerful, the prayer was powerful. Ho (full of faith)

piha me ka manaoio. Ke amene no ka pule, a olelo aku no me keia nei:

full of faith. Having said Amen to the prayer, he spoke in this manner:

"E ku ae oe a hele, ku hele (pau ka ma'i) pau ka ma'i. Ku, ku mai oe,

"Stand and walk, stand, walk (illness is over) illness is gone. Stand, you stand,
a hele mai, ku oe a hele." Manao ona paha e haule ana oia.

and come to me, you stand and walk." He thought perhaps he would fall.

"Aka aole oe e haule, ku oe hele, ka'i no oe manei, ka'i hou aku iho,

"But you will not fall, you stand and walk, walk to me, walk again,

ka'i no manei, hele ma'o." A pau 'ela mai ka pilikia, pau 'ela no ka pilikia

walk here, walk over there." And the trouble was over, the trouble was over

(hoi 'ela) Hoi akula, hoi akula keia mea pilikia. A oia ko'u mea ike maka ai

(they returned) They left, they left with this man. And that I witnessed with
my own eyes

i ka ike, i ka ike.

the gift, the gift.

CK: Olelo mai o Kim Fah Chong ia'u hele mai lakou i ka Hui. Poalima hele mai

CK: Kim Fah Chong told me they were going to Conference (at Laie). On the Friday
na wahine ~~ma~~ ka lio, a hele mai lakou i Kaneohe a holo maluna o kela uwapo^{came}
the women on horseback, and they came to Kaneohe and galloped on that bridge
o Kaneohe, a hopu ia lakou e ka maka'i, a hoopaa ia keia poe wahine i ka hale
of Kaneohe, and they were arrested by the police, and these women were kept^{paahao}
e ka maka'inui o Kaneohe, (oia paha o Pahia?) no ka mea aole kala^{in jail}
by the sheriff of Kaneohe, (was he perhaps Pahia?) because of lack of bail money
(o Pahia no ka maka'inui o Kaneohe o ia manawa) aole hiki lakou ke uku.
(Pahia was the sheriff of Kaneohe at that time) they could not pay.

Noleila, ka la mahape aku hele mai no o Kealakaihonua ma me Kim Fah Chong.

Therefore, the day after came Kealakaihonua and other brethren including Kim Fah
O Kim Fah Chong ka mea e ha'i ana keia moololo (ia oe). Hele mai lakou^{Chong.}

Kim Fah Chong was telling me this experience (to you). They came
a hui me ka maka'inui, a uku no lakou ka uku hoopaa'i, (hoopaa'i ia ana)
and confronted the sheriff, and they paid the fines, (the fines)
hoopaa'i, a hoomaka keia kanaka o Kealakaihonua e nuku ia keia maka'inui
fines, and this man Kealakaihonua began to chastise the sheriff
(keia maka'i) a olelo^{mai} oia: "Keia hola no, ike oe i kela uwapo,
(this policeman) and he said: "This very hour you will see that bridge
e lawe ia ana ka wai o kela uwapo iloko o ke kai o Kaneohe."

carried by the waters into the bay of Kaneohe."

Aole ua i kela manawa, maloo no. Akaaka maila keia (keia poe) maka'inui

There was no rain at that time, it was dry. The sheriff (these people) laughed
(keia maka'inui) a hele mai lakou ineinei no pili ia Heeia.

(this sheriff) and the group continued until they got to Heeia.

Olelo mai keia elemakule, "E pule kakou." A pule lakou, a noi oia ia ke Akua
 The old gentleman said: "We shall pray." So they prayed, and he asked God
 e hooko i kana mea i olelo ai keia maka'inui, Pau ana ka pule,
 to ratify what he had prophesied before this sheriff. The praying over,
 olelo mai o Kim Fah Chong nana 'kula lakou (iuka) iuka o Nuuanu
 Kim Fah Chong said they looked (up) up at the Nuuanu gap
 (a hele mai nei ka pouli) a ke pii mai nei ka pouli, a hele mai ia Keaupuka
 (black clouds were coming) and a big black cloud was approaching, and it came
 haule maleila (haule ka ua). Piha kela muliwai (kela muliwai), a lawe ia ^{over Keaupuka}
 and there dropped (the rain came down). Filled up the stream (that stream)
 keia uwapo (lawe ia) iloko o ke kai o Kaneohe. Nana oe (mana) nui ka manaoio ^{carried}
 this bridge (carried) into the Kaneohe Bay. You see (power) ^{the} great faith
 o kela kanaka (mana kela kupunakane o'u, nui kona mana o kela kupunakane o'u,
 that man had (that grandfather of mine had power, that grandfather of mine had
 no ka mea ko'u Mama o Kawelelau-makani oia lakou, ma ka aoao kela o ko'u kupuna- ^{great power,}
 because they were related to my Mother Kawelelau-makani, on the side of that ^{kane)}
 Poe pule o'o lakou (pule o'o, o'o ka pule ana) ae (aale e like pu me ka pule ^{grandfather of mine)}
 They prayed in mighty faith (their prayers had great strength) yes (not like
 o keia manawa) aole o kela ano pule manaoio ole (manaoio ole), ^{the prayers}
 of these times) not like the kind of prayer without faith (without faith),
 he wawa wale no ka waha (ae, pololoi). Aohe ola ka ma'i (aohe ola ka ma'i)
 only sounds from the mouth (yes, true). The sick is not healed (the sick is not
 healed)
 HK: A kekahi no, ai no oe pu meia, aole oe noonoo ^{wale} hana wale no, o oe pu kekahi meia,
 HK: Furthermore, you must be with him, you don't rely only on him, but you must be
 e hana oe i kau hana ma ka honua nei, o oe, e hana oe, ikaika ai kou leo ^{with him,}
 you do your part on this earth, you, you do, so your prayers will carry weight
 nonoi imua o ke alo o ke Akua. Ina aale oe hooikaika kou naau e hana
 before the presence of God. If you don't exert your heart to do

i ka hana o ke Akua ma ka honua nei, pehea e hiki ai, e hele no pau ko leo,
the work of the Lord on this earth, how can you succeed when you are only
pau. Malalo no nei no pau, aale komo aku iloko. mouthing,

ending there. All its strength is spent down here, nothing goes into the heavens.

CK: O ka poe Hawaii mamua, lawelawe no lakou i keia laau kahea?

CK: The old Hawaiians, did they practice this laau kahea? (See note below)

HK: Ae, nana oe ka maikai, ola ka laau kahea. Keia la aihea? (hakahiki ka iwi)

HK: Yes, you note the blessings, laau kahea healed. Today where? (broken bones)
he ola no ka laau kahea. Ma ka laau kahea wale no e mea ai, a pau ka pilikia.
are healed by laau kahea. Only by laau kahea as invoked, and the trouble was
(Aole lakou hoomanamana) aole (kahea wale no) kahea wale no over.

(They were not superstitious) no (they only spoke) only spoke, saying

("Ke pili nei ka laau i ka wahi eha") ae (a ae mai oe) ae ("Ke hoi nei ka iwi
yes i ka iwi")
("The medicine is applied to the injury") yes (and you say Yes) ("The bones are
knitting")
ae ("ke a'a koko i ke a'a koko") ae ("ka i'o i ka i'o" a ae mai oe) ae
yes ("the blood vessels are joining") yes ("the tissue is mending" and you say yes)
yes
("ua ola oe" a ae mai oe) ae, pau 'ela no (elima manawa he kulima kela)
("you are healed" and you say yes) yes, that was all (this was repeated five
times)
ae, pau 'ela no ka pilikia. Nana oe keia manawa aole loa. Ua pilikia kakou;
yes, the fracture was healed. You see these times all gone. We are in trouble;
ua nele kakou.

we are deprived.

CK: Olelo mai keia Sister Luka Kinolau ia'u (oia), ua make aku nei kona kane

CK: Sister Luka Kinolau said to me (is that so), her husband having died

keia mau la aku nei, o kona kupunawahine he kauka no oia, he mea lapaau no ka
poe ma'i,
these few days ago, her grandmother she was a doctor, a practitioner among
the sick,
A i Kohala lakou i noho ai. Ina hanau mai na wahine kii lakou iaia e hele mai

They lived in Kohala. If the women were giving birth they would get her to come

NOTE: A type of faith healing of broken or crushed bones was laau kahea.

e kokua ia lakou. Kana mea wale no e hana ai, e paa wale no oia ke kuli
to help them. All she did was she would simply hold the knees
o ka mea hanau keiki (ka mea hanau keiki) a holo kela eha o ka makuahine
of the one giving birth (the person giving birth) and that pain of the
maluna ona. Oia ka mea eha. (No ka mea ke kuakoko kela e hoi ai ia ala, ^{mother}
would go on her. She (the doctor) suffered. (Because the pain from the blood
aole oe suffer. Oinei ka mea, a ike aku oe i kana kino) Oia ka mea haalulu, ^{clots shifted to her,}
you did not suffer. She (the doctor) would reflect to you the pain in her body)
(Ae, oia ka mea maikai; aole hiki, aole loa. Ua hala ka poe ia manawa, ^{She would be the one to trem- ble.}
(Yes, it was a good thing; now can't, now gone. Such people then are gone,
ua pau, aale au maopopo.) Aole loa ka poe haole i keia ike o ka poe Hawaii
are gone, whom I don't know.) The haoles don't have this knowledge of the Hawaii-
(ae, aole loa, aole lakou ike. Oia ka mea au i olelo ai ina loa au i kela ike ^{ans}
(yes, not at all, they don't know. That is why I say if I had the knowledge ^{ana}
o ia manawa, all right, but aohe ike i ko'u Papa) No ka mea, a o kela makana
of those times, all right, but my father did not have this knowledge). Because
no keia ohana ame kela ohana. Aole hele laula (aole hele ma'o a manei; ^{that gift}
was for this family or that family. Was not general (not bestowed here and there;
ka mea i haawi ia no keia ohana no keia ohana wale no) Olelo maila kekahi Sister
what was given to this family was only for this family) A certain Sister said
ia'u, ka wahine o Brother Bill Sproat, he kahumai kona oihana, a olelo mai oia
to me, the wife of Brother Bill Sproat, who was a professional nurse, she said
kona Mama ina hanau keiki kii aku i ka aunty. Ka aunty he kauka no oia.
if her Mother was to give birth she would get her aunty. The aunty she was a
Hele mai no oia a pela wale no oia i hana ai. A hanau maila keia makuahine ^{doctor.}
She would come and she would do that cited above. This mother would give birth
aole eha. Ai ka eha maluna o keia wahine o keia aunty. Nana oe
without pain. The pain was on this woman, this aunty. You see

ka ike o ka poe Hawaii, nui ka ike (oia hoi, nui ka ike; nana oe ka naauao).
 the knowledge of the Hawaiians, great knowledge (so it was, great skill, you
 Na ke Akua no kela makana i ka poe Hawaii (na ke Akua, aole haawi wale ia ^{notice the education}).
 From God came that gift to the Hawaiians (from God, not simply given
 no na kela ame keia, aole. Ka mea lakou e makemake e haawi)
 to that and this (person), no. Just to those whom they wanted to give)
 No ke aloha no o ke Akua ia poe lahui Hawaii, haawi o ke Akua i keia mau mea,
 Because God loved the Hawaiian race, God gave them these gifts,
 keia mau momi, keia mau makana. (A na lakou hoi, a ina hoi lakou
 these jewels, these gifts. (Indeed to them, and if they
 a haawi aku i ka lakou mamō, you know, haawi aku he mea maikai no kela
 gave to their posterity, you know, they were giving something good that
 e haawi aku i ka lakou poe mamō. A ine hoole mai na mamō o lakou pau ihola no.
 was given to their posterity. And if ^{their} posterity rejected, that all ceased.
 E lilo ^{no} lakou he poe hupo. A ina lakou aapu mai ka hana a loa no na pomaikai
 They would be a stupid people. And if they would accept the work they would
 no ka mea he mea maikai kela.) Mamua i kela manawa e ola ana no na poe kahiko ^{receive the blessings}
 because those were good things) Before in those days when the old people were
 o Laie ina ma'i au kahe aku i kela poe Hawaii e hele mai e hoopomaikai ia'u. ^{still alive}
 in Laie if I were sick I would call those old Hawaiians to come to bless me.
 Makemake no wau e lohe i ka pule o ko Hawaii, kela pule o'o (o'o, pololoi),
 I wanted to hear the prayers in Hawaiian, those prayers of faith (faith, true),
 Maikai no kou uhane, piha (piha) no me ka manaoio (ae) a o ka lohe ana
 Your spirit would feel good, full (full) with faith (yes) on hearing
 ko lakou pule ana. O ka olelo haole he mama wale no (mama wale no, pololoi oe,
 their praying. The haole language is simply light (simply light, you are right,

pololoi oe). Keia manawa ma ka olelo haole wale no no ka mea
 you are right). This time only in the haole language because
 aole ike ka poe kanaka i ka pule Hawaii (aole ike ka poe i ka pule Hawaii,
 the Hawaiians do not know a prayer in Hawaiian (the people do not understand
 a prayer in Hawaiian,
 aole lakou maopopo) Keia, keia olelo Hawaii mehemeala mai na Akua mai
 they do not understand). This, this Hawaiian language, it seems, has come from
 the Gods

HK: Mai ke Akua mai no, no ka mea oiahoi ka mea i olelo iaai na alii mamua.

HK: From God because that was what the kings of former days said.

Poina 'hola au i kainoa o keia alii, a he alii kahiko loa no keia.
 I have forgotten the name of this king, and this was a king of very old times.
 Lohe wau i keia moolelo mai ko'u makuakane mai, a olelo keia alii,
 I heard this story from my father, and this king said,
 "A no ka mea e noho aku ana na pua o keia noho ana aku, a hiki mai ana ka manawa
 "And because posterity shall live in this futurity, and the time will come
 e ike ole lakou i na olelo makua, na olelo o na kupuna, a iho mai na makua,
 they will not know the language of the fathers, the language of the ancestors,
 including the parents,
 a ili mai ia lakou, a mahape aku ia aole loa hou ana,"
 and down to them, and after that it shall not be theirs again,"
 no ka mea he like me ka hele ana o ka manawa, a napoo, pela ana o ke ano
 because like the passing of the time into sun set, thus shall be the nature
 o ke au o ka manawa e hiki mai ana. Like pu keia mea au i olelo ai,
 of the passing of the time that will come. Like this thing I have said,
 "Ea mai ana, ea mai ana na mea apau mai ke, mai ke kai mai, mai ke kai mai,
 "Shall emerge, shall emerge all things from, from the sea, from the sea,
 a ka manawa e ea mai ana na mea apau mai ke kai mai, a na oukou e lawe
 and when all these things shall emerge from the sea, you shall take
 i na olelo maikai. A ina mai ka mauna mai i lawe ia mai ai,
 the good sayings. And if they have come from the mountains,

he mau olelo maikai no he mau olelo pono ole no kekahi. A mai ke kai mai
 there are good sayings and there are some undesirable sayings. And from the sea
 no ka mea mai aku ka puka ana o ka la a hele ana ka la napoo,
 because the sun rises from there and descends to sunset,
 ke hele ana ka la napoo. A noleila, keia mau mea e hoomaopopo oukou
 descends to sunset. Therefore, these things you remember
 maikai ko uka a maikai ole. O kai maikai na manawa apau, no ka mea,
 mountainward is good and not good. From the sea it is always good because
 maleila e puka mai ka la (maleila ke ola) ke ola ia kakou na lahui kanaka
 there the sun rises (there is life) there is life for all us the human race
 o ka honua nei. A o ka mauka mai hoi he poeleele. Ke hele a hiki mauka
 on the earth. From mauka comes darkness. When you go until you get to the
 ua napoo ka la, pouli, maikai kekahi manawa, maikai ole kekahi manawa,^{uplands}
 the sun has set, it's dark, good sometimes, not good sometimes,
 no ka mea ua pouli 'hola kakou, e loa ana kakou i na hoailona popilikia
 because we are in the darkness, and we see signs of disaster
 like pu me kela. Noleila, e hiki kakou ke noonoo i keia mau la
 like those. Therefore, we can perceive in these days
 a kakou e noho nei, i ke au mamua maikai no na mea apau. Noho oe, hele oe,
 we are living in, formerly everything was good. You stayed, you went,
 haalele oe i kou ipu ka hale, hamama pu, hele oe holoholo a hoi mai
 you left your cup home, doors wide open, you went for a walk and returned
 aohe mea aohe poe i komo e lawe aku i na mea pono oloko o ka hale.
 no one had been in your home to carry away the valuables in the home.
 (Aole laka ka puka) aole laka ka puka. Hele wale no oe, hoi mai ai no
 (The door was never locked) the door was not locked. You went freely and came
 na mea pau loa iloko o ka hale. Keia manawa e pono oe e laka aku kou puka a
 and everything in the house was there. These times you had better lock tight^{home freely}
 your door.^{paa.}

Iloko no o ka laka e wawahi ia mai ana no. A pehea 'hola ka pono,
 Notwithstanding the lock it will be broken. What shall be necessary,
 a pehea 'hola ka pono? (Piha na kanaka i na mea hana ino o keia manawa.)
 what shall be necessary? (Men these days are full of evil.)
 Ua piha loa, piha loa, piha loa me na hana lapuwale o keia manawa.
 Full of, full of, full of the mischievous tendencies of these times.
 (No ka mea e like no me ke olelo a ka Baibala keia manawa ano like no keia manawa
 (Because just as the Bible says these times are somewhat like the
 me ka manawa o Noa. He hoailona keia ai no ka la hopena.) No ka mea
 times of Noah. These are signs these are the last days.) Because
 ko'u manao o ka mea e hoopa'i aku ana ia kakou he ahi ana ka mea e hoopa'i ia
 my belief is the thing that will punish us will be fire the thing that will ^{kakou.}
 (Aole ka wai o keia manawa, he ahi) he ahi (atomic bomb paha, oia ano) ^{punish us.}
 (Not water this time, but fire) fire (atomic bomb perhaps, such kinds)
 a oia ano, oia ano. Aole ko ka wai maoli. Oia ana ka mea e pepehi mai ia ^{kakou}
 such kinds, such kinds. Not ordinary water. It will be the thing that will ^{kakou.}
 (Na ke kanaka no e pepehi aku ke kanaka, aole na ke Akua.) Ae, aale na ke Akua, ^{destroy us.}
 (Man himself will destroy man, not God.) Yes, not God,
 na ke kanaka no e pepehi mai ia kakou ma ka honua nei. (Keia kaua
 man will destroy us on this earth. (This war
 e hiki mai ana me ka atomic bomb na ka poe kanaka no kela) na poe kanaka no kela
 that will come employing atomic bombs will be by man) that will be by man.
 He ahi, hele no olepe ka honua apau a make 'kula keia poe. (Hookahi poka wale
 Fire will envelop the whole earth and these people will die. (Only one bomb ^{no}
 a pau) pau nui ino, nui ino loa ka poe i make (hookahi manawa)
 all gone) inordinately many, inordinately many people will die (at one time)
 Aole pololei, aole pololei keia manawa. Pepehi kanaka maoli ke ano o ka honua
 These times are not right, not right. Murders are wantonly committed on the
 earth

i keia manawa, pepehi kanaka. (Ke hele nei ko kakou kamalii i ke kula,
these times, murders. (Our children go to school,
a ka mea a'o ia mai nei aole no ka noho maluhia ana, me ke aloha) aole, aole
and the things being taught are not to live in peace, with love) no, no
(make'e no oe, imi no oe kau mea e makemake ai a pela no wau) ae
(you to covet, you seek after the thing you want and so I) yes
(noho no oe iho noho no wau iho) pololoi, pololei. Nana oe keia au,
(you live your way I live mine) correct, correct. You recognize these trends
(nana maka wale no) nana oe keia au, o keia manawa, noho no ka makua nona iho,
(people only look and never help) you see these trends in these times, the parents
noho no na keiki i no lakou iho. Ina lakou pilikia holo mai i ka makua. ^{live to themselves}
and the children live to themselves. If they are in trouble they run to the
Nana oe i ka hana o na keiki i keia manawa. A pilikia, holo mai i ka makua, ^{parents.}
You see how the children behave these times. When in trouble, they run to the
a ka makua aole holo aku i ke keiki. A ke keiki ka mea holo mai i na makua. ^{parents,}
but the parents do not run after the children. But the children come to the
Nana oe ka hana hoopilikia mai i ka makua, oiai ua loa na lala ia lakou ^{parents.}
You notice how parents are being burdened, whereas the children have ^{limbs}
e hele lakou e imi.
they can use to seek(their interests).