

CLINTON KANAHELE INTERVIEWING  
JOHN E. BROAD AT LAIE, HAWAII  
JUNE 13, 1970

Interloper: ( )

C.KANAHELE: O maua keia me John E. Broad, kupa no keia aina o Laie nei.

C.Kanahele: This is John E. Broad and I, John being a native son of Laie.

O maua keia e kamailio nei keia la Poano, iloko o ka mahina o Iune.

This is we talking on this Saturday, in the month of June.

Ua piha oia i na makahiki kanawalu a oi. Noleila, e John Broad, e hoike mai

He is more than eighty years old. Therefore, John Broad, you tell

ia ka oukou noho ana ma Iosepa. Pehea ka noho ana o kela wahi, maikai no?

about the living of you people in Iosepa (Skull Valley). How was living in  
that place, was it good?

J.E.BROAD: Maikai, maikai ka noho ana; aole mea (hemahema) hemahema.

J.E.Broad: Good, living was good; nothing (wanting) wanting.

CK: Lawa no ka ai?

CK: Was food sufficient?

JB: Lawa ka ai, lawa na mea hana e kanu ai i na mea kanu, ai . .

JB: Food was sufficient, equipment for cultivation was sufficient . .

CK: Hiki mai ka wa anu, pehea?

CK: What when winter set in?

JB: Hiki mai ka wa anu, ua akoakoa makou i na mea ai i ka wa mahana iloko o ke kela,

JB: When winter came, we had already gathered together food-stuffs in the summer  
in the cellars,  
a hiki mai ka wa anu ai makou i kela mau mea.

and when winter came we consumed those things.

- CK: Oiahoi ka uala (ka uala), ke kapiki, oia ano, ka apala (apala), na mea ai nohoi
- CK: Namely, the potato (the potato), the vegetables and such, the apples also (apple), the foods <sup>mea</sup> (na mea ai like ole) o kela aina haole. Pehea, heaha ka oukou i kanu ai, i mahiai ai? (different foods) of that haole land. What crops did you people plant, farm?
- JB: Ka makou mea ai i kanu ai ilaila, ke kulina, kalo, (hay) ka hay.
- JB: The crops we planted there were corn, taro (hay) hay.
- Keia hay no ka lio, hanai ana ka lio me ka pipi. Hanai pu makou i ka puua, This hay was for the horses, for the feeding of the horses and cows. <sup>We also fed hogs,</sup> moa, ka hipa, ka pipi. Hiki mai ka wa anu, na pule apau loa pepehi makou chickens, sheep, and cows. When winter came, every week we would butcher i ka pipi, a okioki a mahale ka i'o mai ka pipi mai no na ohana apau cows, cut up and divide the meat of the cows among all the families e noho ana ma kela kulanakauhale ma kela aina o Iosepa. living in that town in that land of Iosepa.
- CK: Pehea, kou manao heaha ka nui o na Hawaii i noho ana malaila?
- CK: In your estimation how many Hawaiian families were living there?
- JB: Kela manawa ekolu haneli me kanaeiwa kumakahi. (Nui no oukou) Ae,
- JB: At that time 391. (You were many) Yes, he poe Samoa kekahi, (poe haole no kekahi) ae poe haole, aole nui loa ka haole. there were Samoans, (some haoles) <sup>very</sup> yes, haoles, but the haoles were not many. Hapanui he poe Hawaii, me ka poe Kamo. Aole nui loa ka Kamo. The majority were Hawaiians, and Samoans. The Samoans were not <sup>very</sup> many. Hawaii no ka mea nui. Na Nukilani, aole nui loa ka Nukilani. Hawaii ka hapanui. Hawaiians were numerous. New Zealanders, not very many New Zealanders. <sup>Hawaiians were the majority.</sup> Pepehi makou i ka makou pipi, a ka puua, hana i ka makou ham. We would butcher our cows, the pigs, and make our ham.



CK: Pehea, he kula no maleila no ka kamalii?

CK: Was there<sup>a</sup> school there for the children?

JB: Ae, he kula no maleila no na kamalii.

JB: Yes, there was a school for the children.

CK: Na wai i a'o ai ma ke kula?

CK: Who taught at the school?

JB: He poe kumu wahine mai Bountiful mai. Kela mai ka aina . .

JB: Women teachers from Bountiful. These came from the land . . .

CK: Ohana kela i pili ai i Walapa ma?

CK: Were they relatives of the Waddoups'?

JB: Ohana pili ia Walapa ma. He kaikamahine, he keiki kane nohoi.

JB: Relatives of the Waddoups's. They were girls and also a young man.

Ekolu kumukula o kela wahi e kula ai i ke kamalii, na keiki, i na kula ilaila

There were three teachers at that place teaching the children, the children,

a ka wa anu. A hiki mai ka mahana, pau ka hoi o kela poe e hele na keiki i  
ka hana.

at the school there in the winter. Came summer, all these teachers went home  
the pupils going to work.

CK: I ka oukou hana ekalesia he ward maleila, he ward maoli? (Aole, he branch),

CK: Regarding your Church activities there, was there a real ward? (No, a branch),  
he branch kela. Luakini no ka oukou? he luakini no ka oukou? (e, he luakini)  
that was a branch. Did you people have a chapel? did you people have a chapel?  
(yes, a chapel)  
Owai ka pilikikena o ka apana o ia wahi?

Who was the president of the branch at that place?

JB: Kela manawa o Harvey Cluff. Mamua ko makou hiki ana maleila ia ka

JB: At that time was Harvey Cluff. Before we got there

makahiki umikumawalu kanaeiwa kumalima, o Harvey Cluff. A mau makahiki mahope

in the year 1895 it was Harvey Cluff. A few years after

o kela manawa, pau oia. A noho mai o Waddoups, Anson Waddoups; a William Waddoups

that time, he was released. And Anson Waddoups became president; followed by  
William Waddoups.



Anson Waddoups oi ka mua; o William Waddoups oia ka muli, me ka laua mau wahine

Anson Waddoups was the older; William Waddoups he was the younger, with their  
wives

ame ka laua mau keiki.

and their children.

CK: Ilaila no oe i ka manawa i hele ai o Pelikikena Iosepa F. Kamika,

CK: Were you there when Pres. Joseph F. Smith went there

mahope aku i kona hoolaa ana i keia kahua o ka halelaa o Laie? (Ae).

after his dedicating of the site for a temple at Laie? (yes).

Heaha kana mea i olelo aku ia oukou?

What did he say to you people?

JB: Hele mai oia e haiolelo mai ia makou. Olelo mai oia pili ana o ka halelaa

JB: He came and addressed us. He disclosed that a temple would soon

e kukulu ia ana inei o Hawaii. Olelo mai oia ka poe e makemake ana e hoi i  
Hawaii,

be erected here in Hawaii. He said to the people who wanted to return to  
Hawaii

makemake ia lakou e hoomakaukau e hoi ia Hawaii. "No ka mea ua hele mai nei  
oukou

they were being asked to prepare to return to Hawaii. "Because you have come

ineinei i ka aina haole mamuli o ka hana i ka halelaa, a ua wae ia

here to this haole country for the purpose of the temple, and

keia aina na oukou e noho ai, a e kanu ka meakanu, hanai na holoholona i mea ai,

this place was chosen for you people to stay on, to grow crops, raise livestock  
for food,

i hiki ai oukou ke hele i ka halelaa ineinei i Loko Paakai. Keia manawa

so that you people might go to the temple here in Salt Lake City. This time

ai ka halelaa. E hoi i keia manawa. Makemake au ia oukou e hoi,

you will have a temple. Return home now. I want you people to return,

e hoi, e hoi hou oukou i Hawaii no ka mea, no ka mea ko oukou kumu i hele mai  
ineinei

to return, to return again to Hawaii because, because the temple was the reason  
for your coming here,



ne oukou makemake." Aole oia i olelo he mea hookikina makou e hele,  
 if you want to return." He did not pressure us to go,  
 e hoi i Hawaii. Aole, haawi mai oia ia makou i kela kuleana ina makemake makou  
 to return to Hawaii. No, he gave us that privilege if we wanted  
 e hoi mai, e hoi mai, aole makemake e noho ileila, e noho ileila.  
 to return, to return, and did not desire to stay there, to stay there.

CK: Owai ka mea uku i ka oukou ukumoku i ko oukou hoi mai ana?

CK: Who paid your steamer fares for your trip home?

JB: O ko makou ukumoku hoi mai, no makou no. (Kekahi no no ka Ekalesia no)

JB: Our fares to return, we paid. (For some the Church paid)

kekahi no ka Ekalesia, ka poe ke hiki ole ke uku na ke Ekalesia ke uku,  
 some the Church paid, those who could not pay the Church would pay,  
 a o ka poe e hiki ke uku a uku.

the people who could, would pay their own.

CK: Iloko o kou ohana, owai iloko o kou ohana i hele ai, o oe me kou makuakane?

CK: In your family, who in your family went, you and your father?

JB: Aole, owau me ko'u uncle, o John P. Nawahine ame kona keikeina, o

JB: No, I and my uncle, John P. Nawahine and his younger brother,

Henry K. Nawahine ame ka laua wahine kela manawa. Owau me ko'u keikuhine,

Henry K. Nawahine and their spouses then. I and my sister,

oia o Sister Hubbell, maua i hele ilaila. Ehiku makahiki ona kela manawa,

Sister Hubbell, we both went there. She was seven years old that time,

a owau elima makahiki ou i kela manawa. Ko maua manawa i hele ai,

and I was five years old at that time. When we went,

wa pepe loa maua i kela manawa .

we were very young children at that time.

CK: Maleila oe i hui ai me kou wahine?

CK: Was it there that you met your wife?



JB: Ae, maleila i halawai au me ka'u wahine, makahiki umi-kumaeiwa haneli me ewalu.

JB: Yes, there I met my wife in the year 1908.

CK: Mahea olua i male ai, male iaai?

CK: Where were you two married?

JB: Male maua i Iosepa, a malalo o ke alakai ia ana o William Waddoups, o mea o Thomas Waddoups.

JB: We were married at Iosepa under the supervision of William Waddoups, no, Thomas Waddoups.

CK: Ka manawa i hoi mai oukou i Hawaii nei, ehia kau poe keiki?

CK: When you folks returned to Hawaii, how many children did you have?

JB: Ko'u hoihoi ana mai i neinei mai ka aina haole mai, eha maua keiki,

JB: On my return here from the land of the haoles, we had four children, ekolu keiki kane, hookahi keikimahine. (Ua pau lakou i ka hanau ia ma kela aina no?) three boys, one girl. (Were they all born on that land?)

Ae, pau lakou i ka hanau ia ma kela aina. A o ka'u keiki kane oia ka pepe

Yes, they were all born on that land. My son he was the baby,

oia keiki ke ola nei keia manawa i Honolulu (owai?) o Alvin Broad.

he is the son living at this time in Honolulu (who?), namely, Alvin Broad.

CK: Oia ka mea pepe la o kela manawa (ka pepe o kela manawa). A i ka manawa

CK: He was a baby at that time (the baby at that time). When

i hiki mai na wa anu, heaha ka oukou mea i hana ai, hanai holoholona?

winter came, what did you people do, feed the livestock?

JB: Hanai ka pipi, hanai ka puua, hanai ka hipa, oia mau mea. Hele no makou

JB: Would feed the cows, feed the pigs, feed the sheep, and such animals. We would go i ka hana. Aole, aole makou i noonoo i kela mau mea e pili ana i ke anu.

to work. No, no, we did not mind the conditions pertaining to winter.

Heaha la ia mea i makou i kela manawa? (Ua ma'a oukou). Ua ma'a makou

What was that to us in those days? (You were accustomed). We were used to

i ka noho ana o kela wahi, he anu, he anu. Aole kela mea e hoopilikia ai ia makou.

to the life of that land, to the cold, the cold. That condition did not harm us.



CK: A heaha ka oukou mea e hoolaule'a ai, e hoolioli ai?

CK: What did you people do for recreation, for entertainment?

JB: Na Poano apau loa hookani pila makou. Hookani violina au i kela manawa.

JB: Every Saturday we would play musical instruments. I played the violin at that time.  
E ehiku ko makou nui. Ewalu ko makou nui i kela manawa e hookani pila (Owai?).

We were seven all told. We were eight all told at that time playing musical instruments (Who?).

Owau, me ka'u uncle o Henry Nawahine. Oia ko makou alakai. A o Abraham Nahulu,  
I, my uncle Henry Nawahine. He was our leader. And Abraham Nahulu,

David Mokuilima, George Alapa, William Pukahi, George Alapa, a owau nohoi.

David Mokuilima, George Alapa, William Pukahi, George Alapa, and also I.

Makou ka poe hookani violina, the violin. Ka'u wahine oia ka himeni,

We were the ones who played the violin, the violin. My wife she was the soloist,  
oia ka mea himeni na makou. (A hulahula na poe o kela kulanakauhale).

she did the singing for us. (The people of that town engaged in dancing).

Hulahula na poe o kela aina o kela kulanakauhale.

The people of that land, of that town danced.

CK: He wahi hulahula no oukou i hoomakaukau ia?

CK: Was there a place provided for your dances?

JB: Ua hoomakaukau ia ka hula o kela manawa. Nui na wahine; nui na keikimahine;

JB: It was provided for at that time. There were many women; many girls;

nui na wahine male, ka'u wahine kekahi. Hele mai ko makou poe hoaloha,  
many married women, including my wife. Our friends would come,

ka poe Ilikini ma kela aina no o Iosepa, a hele mai lakou. Hele mai na kahuhipa.  
the Indians from that land Iosepa, they would come. The sheep herders would come.

CK: Pehea lakou i hele mai ai, maluna o ke kaa, kaa lio?

CK: How did they come, on wagons, on horses?



JB: Hele mai lakou maluna o ke kaa, kaa me ka lio. Aole automobile i kela manawa.

JB: They came on wagons, wagons drawn by horses. No automobiles in those times.

(Me ke kaa lio wale no o kela manawa, maluna o ka lio kekahi). Maluna no ka lio  
kekahi

(Only wagons drawn by horses during those times, some on horseback). Some on  
horseback

i hele mai ai. Hulahula makou apau, kani ka pila. Nui na hauoli oleila kela  
manawa.

they came. We would dance, then play the instruments. There was much fun in  
na poe apau loa. those times.

(Komo mai no na haole) Komo pu mai o na haole,/ Ua halawai makou, hauoli makou.

(The haoles joined) The haoles and everybody else came together. We associated  
and we enjoyed each other.

CK: A maleila nui na poe Hawaii i moe ai malaila, ua kanu ia malaila?

CK: Many Hawaiians died there, and were buried there?

JB: Nui na poe. O kekahi poe ua make mamua ko makou hiki ana ileila.

JB: Many people. Some of the people had died before we got there.

Kekahi ua make i kela mau makahiki a makou i noho ai ileila. (Heaha ke kumu

Some died in the years we stayed there. (What was the reason

i make ai lakou?) Ma'i, ma'i, loa i ke anu, oia mau ano. Keia manawa

they died?) Sickness, sickness, from colds and such illnesses. These times

nui na ano ma'i like ole. O kela mau la aohe makou i maopopo ai heaha la  
keia ma'i,

there are many kinds of diseases. In those days we did not know what sickness  
was,

heaha la keia ma'i. He anu wale no kela ia makou, he anu (he anu).

what illness was. To us that was only low temperature (cold conditions).

CK: Pehea ka oukou hale, pehea i hiki ke hoomahana iaai?

CK: What about your homes, how could they be heated up?

JB: Ka hale, kela hale ame keia hale, he kapuahi, kapuahi me ka wahie nohoi.

JB: The dwelling, that house and this house each had a stove, namely wood stoves.

Ko makou wahie hele makou i ke kuahiwi, oki i keia pine, oki i ke pine tree,

Our wood we went to the mountains, cut down the pine, cut the pine trees,



hoihoi mai e paila i ka hale. Oia ko makou wahie i oki ai, oki me ke ko'i,  
 to bring and pile it at home. This was our wood that had been cut, cut with an ax,  
 me ka pahi-olo, oki, a hookomo iloko o keia kapuahi. A oia ka mea nana i  
 with the saw, cut, and to be put into this stove. That was the thing that  
 hoomahana i ka hale. A ko makou kuke ana, kuke no ma keia kapuahi.  
 heated the house. Our cooking was done on this stove.

Aole e like pu me ke kapuahi o keia manawa, he uila, he gas. Kela manawa  
 Not like the stoves of these times, electric or gas stoves. That time  
 wahie me ka charcoal.  
 wood or charcoal was used.

CK: A kamaaina no wau i ko'u wa opiopio. A pehea ina mai ka oukou owai ke kauka

CK: I was acquainted with wood stoves when I was young. If yours got sick who was the  
 doctor  
 e hele mai e lapaau ia oukou?  
 that came to doctor you up?

JB: Keia, ka poe ua ma'i ileila, keia wahine a Waddoups me kana mau hoa,

JB: This, this wife of Bro. Waddoups and her companion nursed the sick there,  
 he kaikamahine mai Bountiful mai. Hele mai lakou ilaila he nurse. He nurse lakou,  
 who was a woman from Bountiful. They had come as nurses. They were nurses,  
 a hele mai lakou a kokua i ka poe Hawaii, keia poe hoahanau i ma'i.  
 and they came to help the Hawaiians, these sick members.

Hele mai lakou a haawi i ka laau (laau) e hoola ai ia lakou. (Aole kahaukapila)  
 They would come and dispense the drugs (drugs) to heal them. (No hospital)  
 Aale kahaukapila ma kela wahi. Noho keia poe ma kauhale; noho i ka hale.  
 No hospital at that place. The sick stayed at home; remained at home.

Hele mai keia poe e kokua. Ka'u wahine, ina hanau ai ka pepe, hanau i ka hale.  
 These people would come to help. My wife, if giving birth, would give birth at  
 home.



Eha pepe a maua i hanau ai i ka hale. Aole kauka. (Nawai i lawelawe?)

Four of our babies were born at home. No doctor. (Who attended?)

Owau no, owau no ke kauka. Owau ka wahine nana e hemo ka pepe, e kokua kau wahine

I, I was the doctor. I was the midwife that would bring the baby out, helping  
e hemo ka pepe. Me kona hoomanawanui hanau mai keia poe keiki a maua. (Eleu no oe). <sup>my wife</sup>

with the birth of the baby. With her patience, have our children come. (You were  
<sup>efficient</sup>).

CK: Pehea na keiki o kela manawa e hoahalike ai oe me na keiki o keia manawa?

CK: What about the youth of those times as compared to those of these times?

JB: Na keiki o kela mau la, aole like me keia mau la. Malia, mamuli paha o ke kumu

JB: The youth of those days, were not like the youth of these days. Probably due to the  
oiahoi aole na hoalo like ole kela ano me keia ano i kela mau la. Keia manawa <sup>fact,</sup>

namely, there were not in those days the different temptations of this day. These  
nui na hoa'o, nui na hoowalewale, oiahoi keia mau ano hoowalewale, hookolohe <sup>times</sup>

there is much temptation, much deception, namely, these kinds of temptations,  
o keia mau la. Kela mau la, aole, lokahi ke ano o na kamalii o kela mau la. <sup>allurements</sup>

of these days. Those days, no, the youth were united in those days.

Aole hakaka kekahi me kekahi, huhu kekahi me kekahi. Aole makou i ike i keia mea.

They did not fight one another, hate one another. We did not know those things.

(Haha'a no ke kulana) haha'a ke kulana o na keiki (hoolohe i na makua)

(Humble in conduct) the youth were humble in their conduct (would listen to the  
hoolohe i na makua, hana kokua i ka hale. Na hana apau na makua i haawi ia he <sup>parents</sup>

would listen to their parents, and would help around the house. All chores that  
hana no ka hale, hana lakou. Aole lakou pane kikoola i na makua. Hana lakou. <sup>the parents assigned</sup>

in the home, they carried out. They did not reply rudely to their parents. They  
Aole, aole makou pilikia me kela malalo i ka malama ana i ko makou keiki. <sup>worked.</sup>

No, we did not experience such heartaches while raising our children.

Hoolohe lakou.

They hearkened.



CK: Owai ka haku-nui o kela kulanakauhale o kela manawa, mea hoomalu ana

CK: Who was the overseer of that town at that time, one who presided

ma ke ano manager no kela wahi?

somewhat like a manager over that place?

JB: A o Waddoups ma (O William) o William, o William ame Anason. Olua laua (Anason)

JB: Waddoups (William), William; William and Anson. The two of them (Anson)

Anason oia ka mua, a William oia ka lua. Keia poe maikai keia poe (maikai),

Anson was the older, and William he was the younger. These people were good people  
(good);

aloha, aloha makou ia lakou.

and we loved, loved them.

CK: Hele no ka pelikikena o ka Ekalesia ileila i kekahi manawa?

CK: Did the president of the Church go there sometimes?

JB: Ae, hele mau maila o ka Pelikikena o Iosepa F. Kamika ilaila. Hele mau mai oia

JB: Yes, President Joseph F. Smith always went there. He came frequently

na la nui, na la like pu me ka hui. I na manawa hui ai makou ileila;

on holidays, and such days as Conference time. We met with him frequently;

hele mai oia, haiiolelo mai oia, mahalo mai oia (poweko ka olelo Hawaii),

he would come, he would speak, he would thank us (proficiently in the Hawaiian  
language),

ma ka olelo Hawaii (poweko, maikai ka olelo Hawaii) maikai ka olelo Hawaii

in the Hawaiian language (proficient, good in the Hawaiian language) good in the  
Hawaiian language

(piha, piha). Aole haiiolelo haole oia ia makou. Haiiolelo oia ma ka olelo Hawaii,

(complete, complete). He would not speak in English to us. He preached in  
Hawaiian,

Pelikikena o Iosepa Kamika (wahi kanaka olulu). O Waddoups me kana . . .

President Joseph F. Smith did (he was a kind man). Waddoups and his . . .

kela mau kanaka, kela mau la ia makou, olelo Hawaii (poweko no laua,

those two men, spoke in those days to us in the Hawaiian language (they both were  
proficient,

oia me Anakona ma ka olelo Hawaii, poweko). Na keiki o kela manawa kamaaina loa  
lakou

he and Anson in the Hawaiian language, proficient). The children of those times  
were knowledgeable



i ka olelo Hawaii. Hiki mai ko makou ne'e ineinei i Hawaii nei, heaha la,  
 in the Hawaiian language. Upon our return to Hawaii, why,  
 poina lakou, poina kekahi o lakou i ka olelo Hawaii. Aole au i poina  
 they forgot, some of them forgot the Hawaiian language. I did not forget  
 i ka olelo Hawaii.  
 the Hawaiian language.

CK: Owai na ohana o Laie nei i hele ai iloko o Loko Paakai?

CK: What families from Laie went to Salt Lake City?

JB: Na poe e ola ana o keia manawa (aole, <sup>ola,</sup> na poe make, o Kekauoha ma), Kekauoha,

JB: Those living these days (no, the living as well as the dead, the Kekauoha's)  
 Poi Kekauoha. Ileila oia i kela manawa, mamua ko'u hiki ana ileila, <sup>Kekauoha,</sup> ileila oia.

Poi Kekauoha. He was there at that time before my arrival there, he was there.

A o Lua (ka ohana o Lua), Lua oia kekahi poe i hiki ileila. Pekelo, Nakuhaui,

Lua (the Lua family), Lua he was one of those who went there. Pekelo, Nakuhaui,

he nui na poe i make ineinei ileila lakou i noho ai a hoi mai ne'e ineinei,

there were many who had been there and had returned home and died subsequently,

a hoi mai ineinei a make ineinei. (O Apuakehau) Apuakehau, o kekahi keia poe

who had returned here and died here. (Apuakehau) Apuakehau, some of these people

ileila lakou mamua ko'u hiki ana ileila. (O keia ohana o Apuakehau,

having been there before I got there. (This Apuakehau family,

owai lakou i hele ai maleila?) Apuakehau, a (Kekuku) Kekuku, o Brother Kekuku

who of them went there?) Apuakehau, (Kekuku) Kekuku, Brother Kekuku

me kana wahine. Ke hoomaopopo nei wau i keia makuahine O Viola, o (o Ivy) Ivy,

and his wife. I recall this mother, Viola, (Ivy) Ivy,

ileila oia. (Pehea o Ivy kekahi ileila?) O Ivy kekahi ileila. (Pehea keia ohana  
 o Kahawaii ma,

they were there. (Ivy was one of them there?) Ivy was one of them there.

(What about the Kahawaii family,



ileila no?) Aole lakou i hiki ai ileila. (Keia ohana o Mahiai?) Aole,  
 were they there?) They were not there. (What about the Mahiai family?) No,  
 malia paha mamua ko'u hiki ana ileila. A ko'u manawa i noho ai ileila,  
 perhaps before my being there. During my time living there,  
 aole ike ia lakou. (Keia wahine o Pukahi) Pukahi, o Roy Pukahi,  
 I did not see them. (This Mrs. Pukahi) Pukahi, Roy Pukahi,  
 e ola ana o keia manawa, ileila oia i hanau ai, a kona mau, kona mau keikeina,  
 who is living this day, he was born there, and also his younger brothers,  
 kekahi keikuana, keikeina, make keia manawa. Oia wale no ka mea e ola nei  
 some older brothers, who are this time dead. He is the only one living  
 keia manawa. A owau wale no ka mea e ola ana keia manawa. (Keia ohana  
 at this time. And I am the only one living at this time. (This  
 o Hubbell, kawahine me ke kane) ko'u keikuhine me na keiki, ma kahi o ke eha  
 Hubbell family, wife and husband), my sister and the children, had four  
 keiki kane o kela manawa e noho ana ileila (hanau lakou ileila).  
 sons living there at that time (they were born there).  
 Hanau lakou ileila, keia poe eha, keia poe kamalii hanau ia ileila.  
 They were born there, these four, these children were born there.  
 A ka hapanui ineinei. Ekolu keiki oia o George Hubbell ame Josiah Hubbell,  
 Most of them were born here. Three children, George Hubbell and Josiah  
 George Hubbell me Bill Hubbell. Opiopio oia kela manawa hoi mai ineinei  
 George Hubbell and Bill Hubbell. She was young at that time when she returned  
 manei i hanau ia. (Ke keikeina o kou wahine ilaila no kekahi?)  
 here and continued to have children. (Was the younger sister of your wife  
 Ae, ke keikuana o ko'u wahine (keikuana kela, ka mua kela, <sup>ka wahine there, too?</sup> o Kailikea  
 Yes, it was the oldersister of my wife (that was an older sister, the wife of  
 o Piilani keia) o Piilani Kailikea (lakou like maleila?) Lakou like maleila  
 Piilani Kailikea) of Piilani Kailikea (they were all there?) They were all  
 there



Makou ileila kela manawa, a kekahi keikuhine ona, o Annie, Annie Kennison,  
We were there at that time, and one of her sisters, Annie; Annie Kennison,  
ame Maria Kennison, ileila lakou i kela manawa.

and Maria Kennison, they were there at that time.

CK: A ka noho ana o Laie kou wa opiopio, keia aina ua kanu ia mua i ke ko

CK: While living in Laie during your youth, this land was first planted to cane,  
i keia wahi i ke ko (ke ko). Ua 'eli ia na luawai o keia wahi.

this place was planted to cane (cane). The artesian wells had been drilled.

JB: Ae, kela manawa a makou i hiki mai ineinei, ma kahi o ka halekula o keia manawa,

JB: Yes, at that time when we arrived here, that place where the school is at  
he wahi <sup>NP</sup> ko kela. He aina ko kela mamua. Pau ke ko i ka oki ia. this time,

that place was in cane. That was a sugar cane area before. The cane was later  
removed.

Mamake ia e kukulu i halekula ilaila. Ka manawa hea la, aaole maopopo.

It was desired that the school be erected there. When it was to be built, I  
don't know

Mahope mai kukulu ia i halekula ileila. Keia ka halekula e ku nei i keia manawa.

Later the school was erected there. This is the school that stands at this  
time.

Ke ko, oia mauka i ke kuahiwai o makou, kahi o ke ko i keia manawa.

Sugar cane was relegated to the hills of ours, where it is now growing.

CK: A mahea e noho ana o na kanaka o kela manawa?

CK: At that time where were the inhabitants residing?

JB: Ua akoakoa makou, ua kokoke makou kekahi me kekahi. (Manei no, ma keia wahi

JB: We had gathered together, were were close to each other. (Living here, on this  
palahalaha no?) Ma keia wahi palahalaha.

flat land?) On this flat place.

CK: Mamua aku, ihea na kanaka i noho ai?

CK: Before that, where <sup>were</sup> the inhabitants living?



JB: Mamua na kanaka i noho ai, i Honolulu. (Aole o Waieli? Waieli<sup>1</sup>, Waieli?)

JB: Before the people lived in Honolulu. (Not at Waieli? Waieli, Waieli?)

Pololei kela (maleila i pupu ai na kanaka, maleila ame Poohaili?)

That is correct (there the people clustered, there and Poohaili?)

me Poohaili, ame Kahuku kekahi ma ke aina akau o Kahuku.

there and Poohaili, and besides at Kahuku, the land to the right of Kahuku.

CK: Kou wa i hiki mai ma Laie i kou wa opio, ua ne'i mua keia poe ohana ilalo nei  
o Laie?

CK: When you came to Laie in your youth, had these families moved down here in Laie?

JB: Laie, inei nei lakou i Laie. Nui na poe Hawaii: i ne'e lakou ineinei.

JB: Laie, there were here in Laie. There were many Hawaiians who had moved here.

Hapanui o lakou ua make keia manawa.

Most of them are now dead.

CK: Hoomaopopo 'ela oe i kela uwapo ma Laie-maloo kou wa opio?

CK: Do you remember that pier at Laie-maloo when you were young?

JB: Ae, hoomaopopo au i kela uwapo ma Laie-maloo.

JB: Yes, I remember that pier at Laie-maloo.

CK: Komo ka moku maleila. (Hele mai ka moku.)

CK: The steamer would anchor there. (The boat would come there.)

JB: Mamua hele mai ka moku, ma kahi o kela uwapo a ku maleila. Lele mai ka poe;

JB: Before, the boats came there, to this pier and moored there. The people would  
disembark;

lele mai ka poe, ka poe. Aale i loihi loa. He moku liilii wale no.

the people, people, would disembark. Did not last long. Only a small rowboat  
moored.

Aole keia moku nui o keia manawa. Moku liilii. Waapa paha i kela manawa,

It was not the big ship of these times. Small steamer. At that time a rowboat

heaha la ia mai kela manawa, a oia ka moku o keia poe Hawaii i hele mai ai.

moored at that time, and it was the seacraft the Hawaiians came on.

CK: I ka oukou hele ana i Honolulu, pehea o oukou i hele ai?

CK: Pertaining to your going to Honolulu, how did you travel?

<sup>1</sup>Waieli is where the present sewage plant is.



JB: Me ke kaa, kaa (me ka lio) me ka lio (kau nohoi maluna o ka lio) kau maluna

JB: On wagons, wagons (drawn by horses) hitched to horses (also by horseback) by  
o ka lio. Ina makemake e hēle maluna o ka lio, hele maluna o ka lio;

riding the horse. If they preferred going on a horse, then they went by horse-  
back;  
hele me ke kaa, kaa hoki.

or went by wagon drawn by mules.

CK: Pehea na hoahanau o Honolulu, ina hele mai, hele mai me ke kaa lio?

CK: What about the members in Honolulu, if they came would they come by horseback?

JB: Hele mai me ke kaa lio, maluna o ka lio kekahi/<sup>manawa</sup> Ua hele mai me ke kaa kekahi  
JB: They came by wagon, and some/<sup>times</sup> by horseback. Sometimes they came by wagon.<sup>manawa.</sup>

CK: Hele mai lakou i ka wa hui o Laie.

CK: They would come to Conference at Laie.

JB: Ko lakou manawa i hele mai i Laie, hele mai lakou i ka wa hui. Ka wa i

JB: At their time coming to Laie, they came for Conference. That was when  
malama ka hui ma Laie i hele mai lakou.

Conference was held at Laie when they came.

CK: Mahea lakou i noho ai ko lakou manawa i hiki mai ma Laie?

CK: Where did they room at the time they came to Laie?

JB: Ka wahi e ku ana ka hale o kela manawa, oia ka Mission house. Kela manawa

JB: The place where the Mission house stood at that time. At that time  
ka Mission house mauka o Laie. Ileila lakou i noho ai. Keia manawa ua . .  
the Mission house was mauka in Laie. There they roomed. This time . .

CK: Kekahi noho me na ohana kau liilii lakou i Laie nei.

CK: Some stayed in the homes of people scattered throughout Laie.

JB: Ma Laie nei, a ka poe aale ohana maneinei ileila lakou i noho ai.

JB: At Laie, and the people who had no relatives here they stayed mauka at the  
Mission house.

CK: Nui na hana hoolaulea i kela manawa?

CK: Much celebration went on<sup>at</sup> that time?



JB: Nui na hana hoolaulea, na kani pila. Ka makou ano noho ana i kela manawa,

JB: Much celebration went on, playing musical instruments. Our mode of living at that time  
mehemeala he hoahanau; meheala, he kekuana he kekunane, keikuhine, pela wale aku.  
seemed as if all were brothers; seemed all were brothers, sisters, and so on.

CK: Aole nana maka wale no (aole nana maka). Kokua no kekahi i kekahi (kokoke loa).

CK: They did not only look at one another (look at each other). Instead, they helped  
each other (they were close)  
Piha ka aina me ke aloha ame ka maluhia (piha me ka maluhia).

The land was full of love and tranquillity (full of peace).

JB: Ka mea nui o makou i kela manawa ka malama anei i ke kanawai o ke Akua.

JB: The main emphasis with us at that time was keeping the commandments of God.

Hele i ka pule. Hauoli makou. Hulahula inei kela manawa. Hula like lakou

Would go to Church. We enjoyed ourselves. There were regular dances at that time.  
They all danced

iloko o keia hale hulahula.

in this dance hall.

CK: Ua lako ka aina (lako ka aina me na mea apau a makou i makemake). Nui ke kalo.

CK: The land was well supplied (the land was well supplied with everything we desired).  
nui ka There was much taro.

JB: Kalo, nui ke kalo/loi o kela manawa. A ku'i makou i ko makou kalo,

JB: As for taro, there was plenty of it; there were many taro patches at that time.

And we pounded our taro,

ku'i a hana ka poi. Keia manawa he mekini, o kela manawa ku'i makou me ka pohaku.

pounded and made poi. This time it is done with a machine, but at that time we  
pounded with a stone.

CK: Pehea ke kai o kakou i kela manawa?

CK: How was our ocean at that time?

JB: Ke kai, maikai i kela manawa. Nui ke kai (nui ka i'a) nui ka i'a. (Komo mau ana  
(Akule schools

JB: The ocean was good at that time. Good sea (plenty of fish) plenty of fish. /

oia mau ano.  
i ke akule) komo mau ana. Hele ana ka poe e haha ka i'a, ka limu, Aole pilikia

were always coming in) always coming in. The people would go and pick up fish,  
seaweed and such things. There was no poverty  
kela manawa i ko makou noho ana i kela manawa. Kela mau makahiki i hala aku nei

in those times during our stay at that time. In the past few years



hoomaka mai keia (make o ke kai) make o ke kai.

has begun the death (death of the sea) of the sea.

CK: No ke aha la i make keia kai i keia manawa?

CK: Why has the sea gone dead at this time?

JB: Aole au i maopopo no ke aha la? Malia paha aole like paha aole like paha

JB: I don't know, why? Perhaps because the people do not live in harmony

me ka noho ana me mamua. Ua pau kela uhane aloha paha (oia no paha);

as they did before. Gone is that aloha spirit (perhaps so);

pau ke aloha, aloha i kekahi i kekahi. Aole makou i noho me ke ano ua oi oe,

aloha is gone, love for one another is gone. We never lived in a way each thought  
he was better than the other,  
owai la oinei, owai kela, aole. (Aole make'e aku ko ha'i) Mehemeala,

better than this or that person, no. (We were never covetous of another's)

he hoahanau, hoahanau kekahi me kekahi. Kokoke loa ko makou noho ana kekahi me  
kekahi.

all were brothers, each a brother to the other. We lived very closely to each other.

CK: Pela no e hoopomaikai o ke Akua i ke kai. Ina maikai o na kanaka o ka aina,

CK: Thus would God bless the ocean. If the people on land live right,  
aole anei?

maikai ke kai, (pololei kela, pololei kela).

the sea will be right, isn't it so? (that is right, that is right).

A pehea keia kanaka o Samuel E. Woolley? ka haku nui?

What about this man Samuel E. Woolley? the manager?

JB: I ka hele mai ineinei, mahalo wau i kela kanaka. Ko'u manao maikai kela kanaka.

JB: When I came to live here I liked that man. I believe he was a good man.

Oia ka pilikia ka noho ana o keia manawa. (Olelo Hawaii oia i ka wa apau)

The lack of such is the trouble with living at this time. (He was always speaking  
in Hawaiian)

Olelo Hawaii oia i na manawa apau loa. A'o oia ia makou ka malama ana na kanawai

He was always conversing in Hawaiian. He exhorted us to keep the commandments

o ka euanalio o ka Haku maneinei. Olelo mai oia, kana mau mea i ha'i-olelo ia makou

of the gospel of God here. He exhorted, the things he stressed to us



kealoha kekahi me kekahi, malama i ke kanawai a ke Akua, malama i ke kanawai  
o ke aina.  
were to love each other, to keep the commandments of God, observe the law of  
the land.

Aole poina au i ka manawa mamua kona hookuu ia ana. Olelo mai oia ia makou

I cannot forget the time before he was released. He said to us

na poe Hawaii, "Makemake au ia oukou e malama i ke kanawai a ke Akua iluna o keia  
aina.  
Hawaiians, "I want you people to keep the commandments of God upon this land.

Hele ka pule. Malama i na lula me na kanawai o ke aina. Ne aale oukou malama

Go to Church. Observe the rules and laws of the land. If you don't keep

keia kanawai, aole malama i ka oukou hele i ka pule (mahele hana), mahele hana,

these laws, do not observe your going to Church (doing your responsibilities)  
carrying out your duties,

me ka alaka'i me ka haahaa o ka naau, e hiki mai ka la e hele mai ana

as directed by a contrite heart, the day will be coming

i kekahi poe lahui e a pahu ia oukou (i ka paia) i ka paia." A ua ike kakou

when a foreign people will push you people (against the wall) against the wall."

We see  
i keia mau la (ua ko kela mau olelo) ua ko kela mau olelo. (Ai keia poe malihini

in these days (the fulfillment of those words) the fulfillment of those words.

(The strangers  
ua hiki mai nei ke pahu nei lakou ia kakou i ka pa). Ka poe Hawaii aole malama nei

have come and are pushing us against the wall). The Hawaiians who are not keeping

i ke kanawai, ke hele nei lakou e ku i ka paia keia manawa. A ka poe malama

the commandments they are being pushed against the wall these times. The obedient

hiki no lakou maneinei. Ai no nae, ka noho ana o ka aina o keia manawa, pehea la,

are all right here. However, the life on the land in these times, it seems,

manao au aole like me ko makou mua i hiki mai ineinei.

I believe is not like what it was when we first came here.

CK: Ka <sup>manawa</sup> i kukulu i ka halelaa. ineinei no oe?

CK: When <sup>was built</sup> the temple were you here?

JB: Kela manawa, kokoke ua kukulu ia ka halelaa, mau hana liilii koe, kela makahiki  
ua pau ka halelaa i

JB: At that time the temple was almost completed, just a little left to do, the temple having been done  
the year



(o William Waddoups) oia ka pelikikena mua o ka halelāa (oia ka pelikikena mua  
 (William Waddoups) he was the <sup>first</sup> president of the temple (he was the first presi-  
 o ka halelāa). A owai ka mea, owai ka clerk (o kela manawa o Waddoups  
 of the temple). Who was, who was the clerk (at the time Waddoups  
 oia ka pelikikena? o McAllister) McAllister, a mahope mai noho o  
 he was the president? McAllister) McAllister, and after came  
 Robert Plunkett. (Ae, oia, oia, pololei kela, o Brother Plunkett. Keia mau la  
 Robert Plunkett. (Yes, he, he, that is correct, Brother Plunkett. These days  
 ano pōina au o kela mau la o ka poe e noho ana i kela manawa. Keia brother  
 I am forgetting those days and the people living in those times. This brother  
 e hana nei iloko o ka halelāa, o Brother Forsythe). Mahope loa mai oia.  
 now working in the temple, Brother Forsythe). He came way afterwards.  
 (Mahope loa mai oia). Mahope loa.  
 (He came way afterwards). Way afterwards.

CK: Maanei i noho kou makuakane i Laie nei?

CK: Your father stayed in Laie?

JB: Makou na mea i hana ai iloko o ka halelāa kela manawa, e hana ana kela mau kii

JB: We were those who worked in the temple at that time, working on those friezes  
 iloko o ka halelāa, a maluna na (paia) paia o ka halelāa, eha paia o ka halelāa  
 in the temple and on the (walls) walls of the temple, the four walls of the  
 temple  
 (kela mau kii e kokua oukou, lima kokua. Owai ka mea, ka artist?)

(you being the helping hands on those friezes. Who was the artist?)

Ka artist o Elder . . (Kanappus, o Fairbanks) Fairbanks (Leo) Avard Fairbanks

The artist was Elder ... (Kanappus, Fairbanks) Fairbanks (Leo) Avard Fairbanks

(Avard Fairbanks). Oia ko makou alaka'i kela manawa. Owau me ko'u makuakane,

(Avard Fairbanks). He was our leader at that time. My father and I



a makou i hiki mai ineinei, makahiki umikuma-eiwa haneli kuma-hiku (kokoke pau)  
 we got here, 1917 (almost done)

Kokoke pau ka halelao i kela manawa, January, January la ehiku o ka makahiki  
 The temple was almost completed at that time, January 7,  
 umikuma-eiwa haneli kumahiku.

1917.

CK: Ine'i no oe i ka manawa i hoolao ia ka halelao? (ineinei wau)

CK: Were you here when the temple was dedicated?

JB: Ineinei wau. Owau me ka'u wahine himeni pu maua iloko o ka papa himeni

JB: I was here. My wife and I both sang in the choir

i hoomakaukau ia no ka hale no ka hoolao. (Owai hou, owai hou o na poe himeni  
 trained for the dedication of that house. (Who else, who else sang  
 iloko o keia papa himeni?) Ka poe e ola nei o keia manawa, aohe nui loa,  
 in this choir?) Those living this time are not very many,  
 a o kela manawa nui. Na poe apau e noho ana ineinei, o Ivy Kekuku,  
 but many in those times. Those living here were Ivy Kekuku,  
 o kana kekuahine o Violet, a nui na poe (Frank Woolley), Frank Woolley, a  
 her sister Violet (Violet Meyer) and many others (Frank Woolley), Frank Woolley,  
 (pehea o Paul Elia?), Paul Elia, yea, nui na poe apau. Ai ke kii iloko o ka  
 (what about Paul Elia?), Paul Elia, yes, many others. Their picture is in  
 halelao keia manawa. Keia papa himeni makou i kukulu ineinei, nui na poe kela  
 the temple this day. This choir we organized here, there were many people at  
 that time.  
 Ua poina au i na inoa o kela poe. Nui ka poe ola ana kela manawa, aka ka  
 I have forgotten the names of these people. Many of them were living then, but  
 hapanui o ka poe o keia manawa kekahi lakou ai Honolulu.  
 the majority of those remaining now reside in Honolulu.

CK: Owai ka pelikikena o ka halelao? (O Brother Waddoups) o William Waddoups

CK: Who was the president of the temple? (Brother Waddoups) William Waddoups



a Brother Alapa, a mau haole mai ka aina haole mai. E lima lima-kokua i kela  
 Brother Alapa, and some haoles from the mainland. Five helpers at that time.  
 manawa.

O Hamana kekahi. Na kii mahope o ka halelāa i keia manawa, ke kii kela  
 Hamana was one. The statue behind the temple at this time, that is the image  
 o ko'u makuakane<sup>e</sup>/hoopomaikai ana i (ke keiki o Iosepa) ke keiki o Iosepa.  
 of my father blessing (the boy Joseph) the boy Joseph.

(Owai?) Iakoba oia ka makuakane e hoopomaikai ana ia Iosepa.

(Who?) Jacob, he is the father blessing Joseph.

(O kou makuakane ka mea i ku ai ma ..) Iosepa ko'u makuakane kela

(My father was the one who stood as...) My father posed as Joseph (Error: Jacob)

(oia ka mea hoahālike) e hoahālike ana me Iosepa, a Hamana oia ka mea

(Error: Jacob)

(he was the one posing) posing for Joseph, and Hamana he was the one

e hoahālike ana me Iosepa (no kela keiki) no kana keiki (o Hamana ka)

posing for Joseph (the son) for Jacob's son (so that was Hamana)

o Hamana. Kela kii mahope o ka halelāa. (O kela kii mamua o ka wahine

Hamana. That statue is behind the temple. (The front frieze of the woman

e paa nei ka ipu wai, owai, o Sister Eliza Salm kela?) pololei, o Eliza Salm.

holding a shell fountain, who was she, was that Sister Eliza Salm?) correct,

Eliza Salm.

Oia ka makuahine (a o ke keiki?) ke kino o kela keiki, ka'u keiki kela,

She was the mother (and the child?) the body was that of my son,

ka lauoho (ke poo) ke poo oia ka keikimahine o (o Leimomi kela) o Leimomi Kalama.

the hair (the head) the head it was that of the girl (that was Leimomi)

Leimomi Kalama.

Oia ka lauoho, a o ke kino o ka'u keiki, o Alvin Broad (oia ka). Makemake oia

The hair was hers, but the body was my son's, Alvin Broad (that was so).

He wanted

i ka'u keiki, maikai ke kino. Makemake oia i keia keikimahine maikai kona

lauoho.

my son because of his fine physique. He wanted this girl because her hair was

good.

A lawe oia i ke kino o ka'u keiki (oia ka). Kela kii imua o ka halelāa

He used as model the body of my son (that was so). That frieze in front of the  
 temple



e nana mai ana ia kakou i keia manawa i ke kaona nei, Buke Moramona kela.

looking in the direction of the town to us at this time, that is the Book of  
Mormon frieze.  
Kela ka mea e huli ana i ka aoao akau, Berita ame na Kauoha. Mauka

That facing north is the Doctrine & Covenants frieze. The one mauka

e huli nei i ke kuahiwi oia ka (kii o Adamu, Adamu, ke Kauoha Kahiko)

facing the mountains that is (showing image of Adam, Adam, the Old Testament)

Kauoha Kahiko, a o Ke Kauoha Hou oia ka mea e huli ana i ka hema.

the Old Testament frieze, and the New Testament frieze faces the south.

Oia ke Kauoha Hou. Ka moololo o keia mau puke eha (o oe ka kekahi mea

It is the New Testament frieze. This represents the story of the four friezes  
(you were one  
i hana ai maneinei) i na puke eha.

of those who worked on them here) of the four friezes.

CK: I kinohi i hiki mai au, owau ka pookumu, kumukula o Laie nei, kau poe keiki

CK: When I first came here I was the school principal at Laie School. Your children

e hele ana i ke kula. O Lionel i ka mea, oia ka hiapo paha mawaena o

were attending the school. There was Lionel, who was the oldest perhaps among

kou poe keiki, a malalo mai o . . . Aole o Edwin i ke kula kela manawa,

your children attending, and below him . . . Edwin was not at the school at that  
time,

i Kahuku paha oia. O Lionel a na keiki malalo mai, o David, Joseph,

he was perhaps at Kahuku School. There were Lionel and those younger, as David,  
Joseph,

o Roscoe nohoi, ke keikimahine liilii loa i kela manawa (Liilii loa i kela  
manawa.)

also Roscoe, a very young daughter at that time (Very small at that time.

Ke keikimahine nui, oia no o Florence, a o Maggie ka mea e ola nei i keia  
manawa.

The older girl she was Florence, and next Maggie living at this time.

A ko makou keikimahine ame na keiki, ua hele lakou i keia manawa hele i o inei,

Our daughters and their offspring, they have traveled at this time here and there,

i Honolulu, i ka aina haole, Alaska.)

to Honolulu, to the mainland, and Alaska.)



CK: Pehea i male ole oe i kekahi wahine haole i kou noho ana i Loko Paakai?

CK: Why didn't you marry some haole girl when you lived in Salt Lake City country?

JB: I ko makou noho ana i kela wahi (papa ia mai oukou) papa ia mai makou,

JB: During our stay at that place, Iosepa, (we were forbidden) we were forbidden, a a'o ia ia makou, o ka poe Hawaii male i ka poe Hawaii, ka poe haole and we were taught that the Hawaiians should marry Hawaiians, the haoles male i ka poe haole. should marry haoles.

CK: Nawai kela a'o i a'o ia mai oukou?

CK: Who gave you people such instruction?

JB: Kela olelo a'o i a'o ia ai makou, mai Bro. Waddoups mai, William Waddoups,

JB: That instruction was given to us by Bro. Waddoups, William Waddoups, ame kona keikuana o Anson Waddoups. He lula kela a lakou i haawai mai ia makou and his older brother, Anson Waddoups. That was a regulation they gave us ma kela aina, male ka Hawaii i ka Hawaii, Polynesian; male ka haole i ka haole. on that land, Hawaiians marry Hawaiians or Polynesian; haoles marry haoles.

CK: Aole lakou i hoike ke kumu a lakou i noonoo me ia?

CK: Did they ever give the rationale for their attitude?

JB: A'o lakou no ka mea aina haole e hoolaha ka lahui haole, hoolaha ka haole,

JB: They gave such instruction because the haole land was to perpetuate haoles, a o ka Hawaii hoalaha i ka Hawaii. Aale e huikau, huikau i keia mau and the Hawaiians to breed Hawaiians. They were not to be mixed, these races (lahui) lahui, aole huikau i keia mau lahui. Oia ka lakou lula i haawi (races) races, these races were not to be mixed. That was the rule they gave ia makou i kela aina. us on that land.



CK: He nui no na Hawaii i noho loa i ka aina haole?

CK: Were there many Hawaiians who stayed permanently on the mainland?

JB: Ae, nui, nui loa, nui loa na poe. O ko makou hoi mai ai, keia manawa

JB: Yes, many, very many, very many people. At the time of our return  
makahi o ka elima paha a oi ka poe i noho ai i Iosepa e noho nei i ka aina  
haole  
there were probably five persons who remained at Iosepa and are now living  
on the mainland  
a ma na wahi like ole o ka aina haole o keia manawa. Aole au maopopo  
at different places this time on the mainland. I don't know

mahea la lakou e noho nei i keia manawa. Ai no kekahi o lakou i ka aina haole  
specifically where they are staying this time. Some of them are living in the  
e noho nei.  
land of the haoles.

CK: Ihea oe i hanau iaai?

CK: Where were you born?

JB: I Honolulu (makahiki hea?) makahiki umikumaeiwa haneli me,

JB: Honolulu (when?) in 1900,  
umikumaeiwa kanawalu kumaeiwa (umikumawalu) umikumawalu haneli kanawalu-  
in 1989 (18) 1889 kumaeiwa  
(maleila oe i hanau)  
(there you were born).

CK: Owai kou makuahine?

CK: Who was your mother?

JB: O ko 'u makuahine o Kaahu Haili (nohea mai oia?) ko 'u maopopo no ka aina o  
Kona,

JB: My mother was Kaahu Haili (where was she from?) according to my understanding  
from the land of Kona,  
i Hawaii (kela ohana no o David Haili?) David Haili ma (pili oukou i kela  
ohana)  
on Hawaii (that family of David Haili?) David Haili (you are related to that  
family)



Kou mokuahine pili ia lakou, a nui na ohana.

My mother was related to them, a big family.

CK: Mahea i hanau iaai i kou makuakane?

CK: Where was your father born?

JB: Ko'u makuakane i hanau ia i ne'i nei no, i Hawaii nei no (Hawaii nei.

JB: My father was born here, in Hawaii (Hawaii.

Hapa-haole kou makuakane?) hapa-haole ko'u makuakane, a male no oia

Your father was half-white?) my father was half-white, and he married  
i ka hapa-haole, he wahine hapa-haole no.

a half-white, a half-white woman.

CK: Kou makuahine, hapa-haole no (hapa-haole). Oia ke kumu a'ia'i oukou,

CK: Your mother, she was hapa-haole (half-white). That is the reason you folks  
a'ia'i oukou. Nui ke koko haole iloko o oukou. are fair,

you people are fair. There is plenty of haole blood in you people.

Aloha no ka noho ana ma keia aina o Laie nei.

Living in this land of Laie is nostalgic.

JB: Ae, pololei kela. Keia manawa aole poina ka noho ana ko kakou poe i keia  
manawa.

JB: Yes, that is correct. This time we must not forget the associations we have  
Aole nui loa o ko kakou poe Hawaii keia manawa. one for another at this time.

There are not too many of us Hawaiians this time.

CK: Ano kakaikahi nei kakou (kakaikahi kakou i keia manawa). O oe wale no

CK: We are somewhat few in number (we are few in number this time). You are the  
ka mea kahiko loa ma Laie, a o oe, o Mary Kelii (Mary Kelii), pau wale no <sup>only</sup>  
oldtimer at Laie, you, and Mary Kelii (Mary Kelii) and that is all. maleila.

(Pololei oe). Keia ohana no o Kekauoha ma (ae, na keiki ke ola ana keia manawa)

(You are correct). This Kekauoha family (yes, the children are living this time)



ai ko lakou makahiki malalo aku, malalo loa. Ae, aloha no.

their ages are below, way below. Yes, they <sup>are</sup> beloved.

Hoomaopopo oe i ka manawa i ili ai kela moku mawaho nei mawaena o Mokuauia

You recall the time when that steamer went aground between Mokuauia

ame Kahuku? moku piha me ka papa?

and Kahuku? a ship loaded with lumber?

JB: Malia paha mamua kela o ko'u manawa (malie kela mamua kou manawa).

JB: Probably that was before my time (probably before your time).

CK: Owai ke kanaka poo-lawaiia o Laie kou wa i hele mai ai?

CK: Who was the head fisherman in Laie in your day?

JB: Ko'u manawa i noho ineinei, o Hamana, Hamana Kalili me kona keikeina

JB: In my time staying here, Hamana, Hamana Kalili and his younger sibling

oiahoi oia ke kekeina e ola ana keia manawa, oia kekahi ame Sam.

namely he is the younger sibling that is now living, he was one and Sam.

(Ke "kuli", a pehea o Logana?) A Logan kekahi, oia kekahi, o Logan kekahi  
o lakou

(The "mute", and how about Logan?) Logan was one, he was one, Logan was one  
of them  
ka poe lawaiia i kela manawa. O Hamana nae ka mea alaka'i. Oia ka mea alaka'i

fishing at that time. Hamana, however, was the leader. He was the leader

keia poe hukilau. Oia ka mea malama i ka hukilau. (Komo mai ke akule na  
Hamana . . .)  
of the hukilau fishermen. He was the one who directed the hukilau.

(When the akules came in, Hamana was . . .)  
O Hamana me kona mau keikeina, o lakou ka mea malama i ke kai i kela manawa.

Hamana and his younger siblings they were the men who had the fishing monopoly  
at that time.

(Hoopuni ka i'a) Hoopuni ana ka i'a i kela manawa. Na lakou.

(Surrounded the fish). Surrounded the fish at that time. They did.

Nui ka i'a i kela manawa. Ka hukilau apau loa nui ka i'a. Lawa ka i'a

There was much fish at that time. All the hukilaus yielded fish. Fish was  
sufficient



Lawa ka i'a e makana ai i kela poe ame keia poe. Ka poe i hele ilaila

There was enough fish to be distributed among the people. Those who went there  
makemake he i'a ua ku ka paila o ka i'a.

and desired fish, the fish were there in piles.

CK: Pehea na poe o Laie hele no lakou i ka hana mahiko ma Kahuku?

CK: What about the people of Laie, did they go to work for the Kahuku Sugar Co.?

JB: Aole ka hapanui loa; aole nui loa (kakaikahi wale no) kaka'ikahi wale no.

JB: Not the majority; not too many (very few) very few.

Owau ka mea i hele i ke ko i kela mau makahiki me ke ko o Kahuku.

I was the one who went to work in the sugar fields of Kahuku in those years.

Kela manawa hui pu me Laie, Laie me Kahuku kela manawa. A mahope, pau o Laie.

That time Laie and Kahuku operated jointly. Afterwards, Laie folded up.

Lawe o Kahuku a hiki i Kahana. Mamua keia aoao manei e pili ana ia Laie

Kahuku took over as far as Kahana. Formerly this area near Laie

o Laie e malama ana i kela mau mea. Pres. Woolley kela manawa

was under Laie management. Pres. Woolley at that time  
a ka mahiko

oia ka pelikikena o kela manawa (Oia ka haku-nui/o Laie). Oia ka haku-nui  
of the sugar plantation

he was the president at that time (He was the manager/at Laie). He was the  
manager

no Laie i kela manawa. (A o Frank Woolley?) Frank Woolley (o Ralph Woolley,

at Laie at that time. (And Frank Woolley?) Frank Woolley (Ralph Woolley

e noho ana lakou?) E noho ana lakou ineinei me ko lakou mokuakane.

they were here then?) They were staying here with their father.

(Opioio oukou i kela manawa) opioio o makou i kela manawa.

(You were all very young at that time) we were all very young at that time.

CK: Keia makuakane o keia mau keiki o Woolley, poweko loa lakou ma ka olelo Hawaii.

CK: This father of these boys, Samuel E. Woolley, spoke Hawaiian fluently.

O Palani ka mea helu ekahi loa.

Frank was the best of all.



Oia ka mea makaukau ma ka olelo Hawaii, oia me kona papa.

He was proficient in the Hawaiian language, he and his father.

CK: A o keia ohana o Apuakehau, kupa no lakou no keia aina? (Ae, lakou

CK: What about this Apuakehau family, were they natives of this land? (Yes, they  
kekahi kupa no keia aina). Maleila no na kupuna i hanau iaai.

were some of the natives of this land). Here their ancestors were born.

Owai hou na kupa o Laie nei? (Na kupa o Laie nei, o keia Brother . . )

Who else were natives of Laie? (Natives of Laie, this Brother . . )

O Lua ma (o Lua ma,<sup>a</sup> ke keikamahine i male ia i kela keiki Samoa, o Kalama)

The Lua family (the Lua family, and this girl who married that young Samoan,  
representing the Kalama family)  
o Kalama (Brother Kalama), Kamauoha ma (Kamauoha ma, ineinei lakou;

the Kalama family (Brother Kalama), the Kamauoha family (the Kamauoha family,  
they were here;  
o Forsythe ma, ineinei lakou . . .) O kekahi lakou ua hele mai lakou mawaho

the Forsythe family, they were here) Some of them had migrated from elsewhere.

O keia ka'u e ninau nei o ka poe ineinei no, poe ineinei no lakou i hanau iaai

My question relates to the natives here, those born here

mai kinohi mai. (Kalili ma) O Kalili ma, na kupuna mai Maui mai.

from the beginning. (Kalili family) Kalili family, their progenitors came from  
Maui.

Noleila, mai mawaho no lakou. Manao no wau o Apuakehau ma. (O Apuakehau ma

Therefore, they were migrants. I believe the Apuakehau family is native.

(The Apuakehau family,  
o lakou kekahi poe kupa (kupa loa), poe kupa loa ineinei (kupa loa no Laie).

they are some of the natives (very native) very native to this place (very  
native to Laie).

Lakou ka poe kupa loa, ka poe e ola nei keia manawa. Ka hapanui ua pau loa  
ka make.

They are native born indeed, these people who are living at this time.

The majority have died.

CK: Nui no na kalo ai o Laie i kela manawa? (Aole pilikia no ke kalo o kela manawa.

CK: Was there plenty of taro in Laie at that time? (Taro was no problem at that time.



Nui ke kalo; nui ka poi.) Nui ka wai (nui ka wai i kela manawa).

Plenty of taro; plenty of poi.) Plenty of water (plenty of water at that time).

Lako ka aina. (Keia manawa paipu/wai. Kela manawa punawai kela manawa o  
i ka makou.

The land flourished. (This time water is piped in. At that time our water came  
from wells.

A mahope mai loa komo mai keia paipu wai, ka wai o keia manawa).

Way later water came in by pipes, which is the water of this day).

Ka wai i loa ai no na papaloi mai malalo mai (mai ka aina mai, mai lalo mai).

The water for the taro patches came from below (from the bowels of the earth)

Ua eli ia keia mau luawai mamua ko hiki mai i Laie? (Ae, ua hana ia keia

Had these wells been dug before you came to Laie? (Yes, these wells

mau luawai mamua ko'u hiki ana mai i Laie.

had been drilled before my arrival at Laie.

Aloha no, ke noonoo oe o na kanaka i noho ana maneinei, he kanaka wale no.

Your heart throbs when you recall the people living here then, only Hawaiians.

Aole kekahi lahui ae (poe Hawaii wale no i kela manawa, poe Hawaii).

There were no other races (only Hawaiians at that time, Hawaiians).

O kekahi poe kanaka i kela manawa, poe hoomanamana no lakou? (O kekahi).

Did some of the Hawaiians at that time practice sorcery? (Some).

Malama no lakou i ka puolo<sup>1</sup>? (Ae, lohe wau kela mai na poe walaau ai

Did they keep the puolo? (Yes, I heard that from those who had reported

o na kamaaina o keia aina. O mea, o Brother John Doe, lakou manaoio loa lakou

on the natives of this land. Brother John Doe, they had faith

i keia kahuna). Malama puolo (malama puolo. Maopopo au i kela mea

in this sorcerer). He kept the puolo (kept the puolo. I remembered that thing

i ko'u wa i hele ai i ka misiona i Hawaii. Aole ike au maneinei. Lohe wale  
no wau).

while I was on my mission on Hawaii. I never saw any of it here. I only  
heard).

Hele oe i ka misiona i Hawaii? (Kona) Makahiki hea?

Did you go on a mission to Hawaii? (In Kona) What year?



(makahiki uni-kumaeiwa haneli iwakalua-kumalua). Ehia makahiki o oe  
(the year 1922). How old were you

i kela manawa? (A hoi mai maua i ka makahiki iwakalua kumalima.  
at that time? (We were released in 1925.

Ekolu makahiki ka noho ana ilaila, owau me ka 'u wahine ame elima keiki kane.  
We had stayed there three years, my wife and I and five boys.

A hookahi keiki kane i hanau ia ilaila. Ko maua keiki hope loa.)  
One son was born there. He was our last child.)

Malama no ka poe o Kona i keia puolo? (Ae, malama keia poe i ka puolo).

Did the people of Kona keep this puolo? (Yes, these people kept the puolo).