

CLINTON KANAHELE INTERVIEWING
LEVI KAPAHULEHUA, JULY 11, 1970
AT HANAPEPE, KAUAI

Interloper ()

Clinton Kanahele: Mahea oe i hanau ia ai?

Clinton Kanahele: Where were you born?

Levi Kapahulehua: Owau, hanau ia au i ka aina o Hawaii.

Levi Kapahulehua: Me, I was born on the land of Hawaii.

CK: Aihea kela wahi?

CK: Where is that locality?

LK: Hanau ia au i Hawaii, i Waiakea. Ileila ko'u one hanau kela.

LK: I was born at Waiakea, Hawaii. There, that is my birth place.

Haalele i ko'u ohana i Hawaii owau elua o'u makahiki i kela manawa;

My family left Hawaii, I was two years at that time;

ho'i makou i ka aina o Niihau. Ko'u mokuakane no Niihau.

we settled on the land of Niihau. My father was from Niihau.

CK: Owai ka inoa o kou makuakane?

CK: What is the name of your father?

LK: O Levi Kapahulehua, Sr. (A kou makuahine?) O Sarah Loa. Kona inoa

LK: Levi Kapahulehua, Sr. (And your mother?) Sarah Loa. That is her
male ole kela mamua.

maiden name.

CK: Ehia na keiki?

CK: How many children?

LK: Eha makou keikikane, a elua ua haule, koe no elua koe e ola nei,

LK: Four of us boys; two have died, excepting two now alive,

ame ko'u makuakane o Moke; ko'u makuahine. Mokuakane mua kela.

and my ^{step-}father, Moses; and my mother. That was my first father.

Eha keikikane wale no.

Only four sons.

CK: Aihea kou makuahine, ai no oia ke ola nei?

CK: Where is your mother, is she still living?

LK: Ai no ke ola nei. Ai no keia wahi e noho nei, i Eleele.

LK: Still alive. Staying at this place, Eleele.

CK: Pehea, he poe Hawaii wale no ma Niihau?

CK: Are there only Hawaiians on Niihau?

LK: Aale, he poe mea hapaha Kepani, hapa Kepani. (Hapa Kepani kekahi?)

LK: No, there are people who are quarter Japanese, or half Japanese. (Some half Japanese?)

Kekahi. Eha paha la ohana hapa Kepani. Aohe he mea. Ka hapanui pau loa

Some. There are probably four half Japanese families. None others. Most

a oia ka poe Hawaii apau loa, a o ka olelo he olelo Hawaii.

of the inhabitants are Hawaiians, and the language is Hawaiian.

CK: He poi no o kela aina, he kalo no?

CK: Is there poi on that land; taro, too?

LK: Aole loa (aole kalo), aole loa kalo, hiki ole ke ulu ileila. Aole wai

LK: None whatever (no taro), no taro whatever, for it cannot be grown there. No water

(aole wai), aohe wai o ka aina. Aina wai ole kela. Wai no e loa ia

(no water), no water on the land. That land has no water. Water obtained

o kela aina he wai mapuna¹ wai puna. Oia wale no ka wai. Aohe loa ka wai

on that land is well or ground water. It is the only water. Water is not obtainable

i kela aina.

on that land.

CK: Heaha ka ai o kela aina?

CK: What is the basic food on that land?

LK: He uwala ame ka poi. Ka poi (ka poi, mai?) mai Kauai nei aku ka poi.

LK: Sweet potalo and poi. The poi, (the poi is from?) from Kauai is the poi.

Ka poi kalo mai Kauai nei aku. Ka poi uwala oia ka ai o na kamaaina

Taro poi comes from Kauai here. The sweet potato poi is the food of the natives

o kela aina. Mamua kela. Keia wa ua loa ka poi, poi kalo mai Kauai nei.

of that land. That was before. This time poi is obtainable on Kauai.

Noleila aku ka ai.

From there comes the poi.

CK: Nui ka i'a?

CK: Plenty of fish?

LK: Ka i'a, nui ka i'a, ka puaa, ka pokeokeo, ka hipa o kela aina. Pipi he nui.

LK: Fish, plenty of fish, pigs, turkeys, sheep on that land. Much cattle.

Nui ka ai (nui ka ai).

Plenty of food (plenty of food).

CK: A ka wai, ka wai inu, maihea mai ka wai inu?

CK: Water, drinking water, drinking water comes from where?

LK: Ka wai inu no ka hale iho no. Na hale pau loa loa ka piula ua peni ia

LK: Potable water is available at home. All houses have iron roofing painted

me ka tar. Ne ua no nohoi ka wai hoi iloko o ke kahawai, a mai ke kahawai

with tar. If it rains the water flows into a flume, and from the flume

aku hoi iloko o ke kulanui. Oia ka wai inu oia hale aku, oia hale aku

it flows into a cistern. It is the drinking water at the other house, and the house next

o kela aina.

on that land.

CK: A ina ua ole, a hiki mai ka wa maloo loa, pehea?

CK: If it does not rain, and when drought comes, then what?

LK: A lawa no ka wai, a ua hou, piha hou no ke kula, no ke kumu o leila

LK: The water is sufficient and when it rains again the cisterns will fill again,
for the reason there
malama maika'i ia ka wai, aohe hiki ke hana ino wale i ka wai.

water is strictly conserved, water cannot be carelessly used.

Na mea holoi apau loa au holoi maoli no me ka waipuna. Lole, ke pa,

All things to be washed you wash with groundwater. Clothes, dishes,
auau me ka waipuna.

bathing, all with groundwater.

CK: Kela wai, he wai ano wai paakai kela?

CK: That water, that water is somewhat salty?

LK: Aole no paakai loa, e hiki no ke inu. Ai no nae ka poe ma'a ole i ka

LK: Not too brackish, can be drunk. However, people who are not accustomed
inu ana kela ano wai, loa ka ma'i hi.

to drinking that kind of water may get diarrhea.

CK: A keia wai ua oia ka wai a oukou e malama ai a inu i ka wai ua.

CK: This rain water, it is the water you people conserve for drinking purposes.

LK: Aole hiki ke hana ino wale i ka wai.

LK: Water cannot be wasted.

CK: Keia waipuna, mai ka lepo mai. Eli oukou, eli lua a loa ka wai.

CK: This groundwater is from the earth. You people dig a well and obtain water.

LK: Eli lua a loa ka wai.

LK: Dig a well and obtain water.

CK: Ina ma'i oukou, pehea?

CK: If you people become sick, then what?

LK: Ho'i neinei ke kauka ma Waimea, keia aina o Kauai nei.

LK: Come over here to the doctor at Waimea, this land of Kauai.

CK: Ina loa ke anu, o kekahi ma'i?

CK: If a cold develops or some other sickness?

LK: O ka laau no ka poe Hawaii, hoomakaukau ia, laau no ko kakou poe Hawaii,

LK: The herbs of the Hawaiians, prepared, the medicine of the Hawaiians uhaloa.¹

the uhaloa.

CK: Heaha ka laau no ke kunu oia ano ma'i?

CK: What is the herb for coughs, and such sickness?

LK: Oia laau 'kula no, he hiiloo ko makou ileila, kahea ia hiiloo.

LK: That same herb, hiiloo we call it there, identified as hiiloo.

O ne'inei i kekahi poe kahea ia uhaloa. Oia ka laau, ka laau o ke kunu.

Over here some people call it uhaloa. It is the herb, the medicine for coughs.

CK: Pehea e hana ai? Nau? Nau?

CK: How is it prepared? Chewed? Chewed?

LK: Nau no ta mea, i ta (i ke a'a) ke a'a (ke a'a) ke a'a. Koekoe no oe

LK: Chew the thing, (the roots) the roots (the roots) the roots. You scrape i ka lepo a pau, a o kela a'a oia kau mea e ai ai.

the dirt off and that root bark is what you chew.

CK: O ka puu kela ina ma'i ka puu. Oia ka laau.

CK: That is for the throat if the throat is infected. It is the herb.

LK: Oia no ka laau, oia no ka laau hana ia no ke kunu (oia?)

LK: It is the herb, it is the medicine used for coughs (is that so?)

Oia laau hookahi no.

That same medicine.

CK: Aole ka popolo?²

CK: Not the popolo?

¹

American weed (Waltheria americana); ² The black nightshade (Solanum nigrum)

LK: Aole, ka popolo no ke kamalii wale no hana ia ka popolo.

LK: No, the popolo is ^{prepared} for children only.

Oleila ka uhaloa wale no ka mea ai ia o ke kanaka nunui.

There, only uhaloa is eaten by the adults.

CK: Nui ka uhaloa o kela aina?

CK: Is there plenty of uhaloa on that land?

LK: Nui no, koe kela ano mea aole ulu i kela aina maloo, like me ine'inei.

LK: Pretty plenty, except that kind of plant does not grow in dry areas.

Kahi wahi loaa ia, kahi wahi aohe nohoi.

Some places have it, some places don't.

CK: Pehea, ulu no, heaha kekahi laau oko'a?

CK: What other herbs do they grow there?

LK: He ulu koa¹ wale no me ka pa pipi, me ke kiawe² o kela aina.

LK: Only haole-koa in the cattle paddocks, and algaroba on that land.

CK: O ka laau inu no ka mea ma'i, heaha kekahi laau oko'a?

CK: Concerning internal herbs for the sick what other kinds are there?

LK: He noni³ wale no, me ka hala.

LK: Only noni and the pandanus.

CK: Ka noni, heaha ka ma'i no ka noni?

CK: The noni, what kinds of sicknesses is it for?

LK: Ae, he nui, aohe au maopopo. Nui loa na laau. Na kupuna oia na poe

LK: Yes, many, I don't know. There are many kinds of herbs. The forbears, they were the people i maopopo. Na poe kahiko maopopo. Na poe opiopio aohe maopopo loa who knew. The old people knew. Young people do not know much oia ano mea.

about those things.

¹ Or haole koa, small tree (Leucaena glauca); ² Algaroba; ³ Indian mulberry

CK: Ka noni, he laau kela o ka Hawaii.

CK: The noni, that is a Hawaiian herb.

LK: He laau no, maopopo no he laau, koe aku ia ano mea no ia ma'i aku,

LK: It is an herb, I know it is an herb, except how it is applied to ills,

mea a'u aohe maopopo. Oia hapai ua hala no lakou me ko lakou naauao.

which I do not know. That generation they have gone with their knowledge.

Ka wa opiopio puloa keia he laau kauka maoli no. Ka'u makuahine oia

This is altogether a young generation with conventional doctors' medicines.

ka mea hoomaopopo. Ai iaia nui na ano laau Hawaii, (laau Hawaii).
My mother, she

was the one who knew. To her many different kinds of Hawaiian herbs were

known (Hawaiian herbs).
Ai iaia ua kope ia iloko o ka puke. Oia maopopo ia mea. O makou o ia wa

With her was a book in which these herbs were copied. She knew those things.

ke hana makou he kauka ko makou.
We of these times,

when we need medicines we go to a doctor.

CK: Ina hanau mai, ina hapai kekahi wahine a kokoke hanau, he laau no

CK: If one is to give birth, if a certain woman is near to giving birth, was
there an herb

no ka hooheho ana o ke keiki?

to enhance the birth process?

LK: Kela aole maopopo lakou nei. Poe maopopo o ko'u anakala ame kona wahine.

LK: These people don't know those things. Those who know are my uncle and his
wife.

O lakou kamaaina loa o kela ano hana. Ka'u wahine puloa na kamalii

They are well acquainted with that kind of practice. As to my wife, all
the babies

mawaho i hanau iaai. O lakou oia ka poe maopopo. Oia mau no a hiki keia

were born out here (on Kauai). They are the people that know. The practice

continues until this day
ke hanau nei i na kamalii i ka hale. Oia ua maopopo. Owau aohe maopopo

of giving birth to babies at home. She, my wife, understands. I do not

understand
o ia mea. Ke au hou keia. Haalele au i kela aina i ka makahiki

that thing. This is a new generation. I left that land (Niihau) in the year

umi-kuma-eiwa kanaha-kuma-ha. Haalele wau ileila a ho'i mai i ne'i e noho ai.

1944.

I left there and came here to stay.

CK: Pehea ke kula?

CK: What about school?

LK: Ke kula, oia no ke kumukula ko'u anakala.

LK: School, my uncle he is the teacher.

CK: He kumukula oia?

CK: Is he a teacher?

LK: Oia ke kumukula e noho nei, oia ke kumukula.

LK: He is the teacher there now, he is the teacher.

CK: Olelo Hawaii oia ka olelo ma ke kula, aiole olelo haole?

CK: Is Hawaiian the language at the school or English?

LK: Olelo haole (haole), ilelo haole. (No Niihau no oia?) Ae, no Niihau no oia,

LK: English (English), English. (Is he from Niihau?) Yes, he is from Niihau,

no Niihau no oia. Ai no nae, loihi no oia i noho iwaho. Mamua noho oia

he is from Niihau. However, he lived away a long time. Formerly, he lived

i Hawaii mamua. Kana wahi i noho ai mamua i Hawaii, i Honolulu.

in Hawaii formerly. Hawaii, Honolulu had been his places of abode.

CK: Ehia kumu, ehia na kumu?

CK: How many teachers, how many teachers?

LK: Eha, kumukula maleila keia manawa eha; ekolu? eha? eha. (Eha) eha.

LK: Four, four teachers there now; three? four? four. (Four) four.

CK: A'o ia ma ka olelo haole wale no (e, ma ka olelo haole).

CK: The teaching is done only in English (yes, in English).

CK: A pehea ka hoomana, na hoomana maleila, ehia hoomana maleila?

CK: What about religion, religions there, how many denominations are there?

LK: Hookahi no hoomana (hoomana Kalawina), hoomana Kalawina; hookahi no hoomana.

LK: One denomination (Congregational), Congregational; only one denomination.

CK: I ka lapule pau ka poe i ka pule.

CK: On Sundays all the people go to church.

LK: Ae, i ka lapule pau ka poe i ka hele i ka pule. Aole poe ae ia e hele i o i
ne'i.

LK: Yes, Sundays all the people go to church. Nobody is permitted to go here and
there.

Lapule, la no e hele ia Lopikana. Aohe hiki ke hele i o ine'i (hele ka pule)

Sunday is the day to visit Mr. Robinson. Cannot go here and there (go to church)

hele ka pule. Pau ka pule, ho'i i ka hale. Pau, aohe hiki ke hele i o ine'i.

go to church. After church, return home. That done, one cannot go here and
there.

(Hoomaha; hiamoe ka hana.) Oia wale no (hoomaha). Mai mua mai kela,

(Rest; and sleep.) That is all (rest). That is from the beginning,

mai ko makou wa opiopio a nui.

from our youth unto maturity.

CK: Ina hana luau, Poano ka la e hana i ka luau, na paina, na paina nui.

CK: If a luau or feast is to be put on, Saturday is the day to put on the luau,
feasts, big feasts.

LK: Na paina nui oleila kahi manawa hookahi mahina, elua mahina. Oia maoli

LK: Big parties there sometimes last a month, two months. That is the typical

ka paina o kela aina. (Ina male kekahi) male, paina ka pepe, na paina pau loa

luau of that land. (If a certain one marries) marries, or a baby luau and all
other large parties

hana ia o kela aina. Kekahi manawa ma ka mahina, ka pule, maleila ka paina.

on that land are conducted that way. Sometimes by the month, the week a luau
lasts.

CK: Hiki mai ka New Year?

CK: When New Year comes?

LK: Hoomaka ana ka Kalikimaka apau ka New Year (paina wale no), ae. (Aole

LK: Luaus start at Christmas and continue through the New Year holiday (only
feasting), yes. (No
poe hele i ka hana.) Hele no, ke kanaka no hele hana, hele no.

people go to work.) Those who have to work, do go, do go.

Ke kanaka noho i ka hana, ho'i mai no ma ka hale paina, ileila no ka wahi
 The men who work return to the house of the feast, and there is the place
 e noho ai.
 to stay.

CK: Inu ka uwala, kela uwala awaawa. Oia ka uwala a lakou e inu ai?

CK: Drink potato, that fermented potato. Is it the kind of potato they drink?

LK: Aole loa ileila, aole hana ileila. Kapu loa ia Lopikana kela me ka paka.

LK: Not found there, not made there. Mr. Robinson strictly prohibits it and the
 use of tobacco.
 Mea kapu loa ia Lopikana, aole hiki. (Aole puhi paka?) Aole hiki

These things are strictly prohibited by Mr. Robinson, and cannot be used.

(No smoking?) People cannot
 puhi paka ame ka mea inu. Aole ae oia ka mea inu. Kapu loa ka mea inu

smoke nor drink. He does not allow the use of liquor. Drinking is tabu

i kela wahi. Aole ka mea inu (maika'i kela) mai mamua mai. Aole oia ae

on that place. No liquor (that is good) from the beginning. He does not allow

ka mea inu, mahape inu, ona mai, hakaka mai na kanaka oleila. No ka mea

drinking, by and by they drink, get drunk, and the men of the place fight.

oleila aohe maka'i (aole maka'i). Oia ke kumu malama maika'i no ia
 Because

there are no policemen (no policemen). It is the reason he firmly regulates

i ke ano ka noho ana ma kela aina. (Maluhia ka noho ana.) Ae, ae,

the manner of living on that land. (Life is tranquil). Yes, yes,

hana kekahi ia kekahi, kokua like kekahi ia kekahi. Oia ke ano ka noho ana

each helps the other, assisting one another. It is the manner in which living

i kela aina, kela aina. Ina hana paina oe, aina holooko'a hele mai e noho

is on that land, that land. If you put on a luau, the entire population comes
 and stays

ma kou wahi. Kanaka hana, na wahine kokua kekahi i kekahi ka hoochana ana

at your place. Employees, the women all help one another to put on

kela paina i hoocholo maika'i ka paina. Ka noho paina kela wahi kekahi manawa

that party so the feast will be well managed. Attending a luau on that land
 sometimes

kekahī manawa
pule aku, pau na pulē, mahina. Ai maleila ka paina o kela wahi.

sometimes
continues a week, weeks, a month. It is what a luau is at that place.

Okō'a no ka poe kalua puāa, okō'a no ka poe hele i ka lawaia. (Nui ka opihi¹

Different people cook the pigs, different ones go fishing. (Plenty of opihi,

ka limu, oia ano mea ai.) Nui na ano. Kela aina aole hale-kuai e like me

seaweed, and such things to eat.) Many kinds. There are no stores on that land as

iwaho nei, hele ia kuai, kii no ke kuai ana ke kala. Oleila kii no oe

there are out here where we rely on the stores and money to purchase things with.

ma ka mea ai, aohe hiki ia oe i ke uhauha. Oleila aohe pahu hau. There you get

what food is needed and you cannot waste. There are no refrigerators.

Ka mea wale no e hiki ke paa kou i'a ka kopi, kopi, kaula'i. Kekahi no hele

The only thing you can do is to salt, salt your fish and dry it. Some go

i ka lawai'a ka mea e lawa/ana i kau ohana i ka ai. Aohe hiki ia oe ke uhauha wale

fishing and bring home what is sufficient for your family. You cannot waste

i ka i'a no ka mea kau i'a no ia ke ola no na ohana apau loa o kela aina

the fish because the fish you bring is to sustain all the families on that land

i ka i'a. Ka puāa no, like pu. Hana no lakou ma ka pa, a maleila i pepehi

with fish. The same attitude extends to the pigs. They erect a fence and there they kill

ka puāa a lawa i na ohana apau.

enough pigs to feed all the families.

CK: Heaha ka ai o ka puāa?

CK: What do the pigs live on?

LK: Ka panini, pa pipi (panini) panini. Oia ka ai o ka puāa. Ke kiawe,

LK: Cactus in the pastures (cactus) cactus. It is the food of the pigs. Algaroba

ka wa nohoi o ke kiawe. Ke kiawe ole, ai no ka panini. Ai kela o ka puāa

beans when they are in season. When there are no beans, the hogs eat cacti.

o kela aina. That is hog feed

in that land.

CK: Ka puaa, ua pa ia. Hana oe i pa. Aole hookuu wale i ka puaa e hele ai

CK: The pigs are fenced in. You build a fence. The hogs are ^{not} turned loose
i ke kula.

on the range.

LK: Auwe, ua laha kela aina i ka puaa. Keia na puaa keia i malama ia malama no

LK: Auwe, pigs are all over that land. These are pigs domesticated and kept
ma ka hale, pa ia.

at home in a fence.

CK: Ahiu, he puaa ahiu no o kela aina?

CK: Wild, there are wild pigs on that island?

LK: Ae, piha ka aina ia mea ka puaa ahiu, ka hipa.

LK: Yes, the land is full of such things as wild pigs, and sheep.

CK: Aole hohono ka puaa ne loa i ke kula?

CK: Does the meat of pigs caught out in the range have a game odor?

LK: Aole hohono (aole hohono) aole hohono, aole hohono ka puaa.

LK: No odor (no odor) no odor, no odor to the pigs.

CK: Ai hipa no oukou?

CK: Do you people also eat sheep?

LK: Ae, ua laha kela aina me ka hipa. (Kao no, he kao no kela aina?)

LK: Yes, sheep are spread over the land. (Goats, are there goats on that land?)

Kao, aohe loa ke kao. Pipi, a oia. Pipi, pokeokeo, pikake, kela aina piha.

Goats, there are no goats. Cattle, yes. Cattle, turkeys, peacocks, that land
is full of them.

CK: Piha me ka turkey, olelo mai ka haole.

CK: Full of turkeys, as the haoles put it.

LK: Piha oleila, oia ka ^{hoi}pokeokeo. ^(ka pokeokeo) Ka pokeokeo oia ka mea Hawaii, he turkey

LK: That land is full of ^(turkeys)turkeys. The Hawaiians there call them pokeokeo

ma ka mea haole nohoi, he turkey. Ma ka olelo Hawaii he pokeokeo

turkeys according to the haoles. In the Hawaiian language they are pokeokeo

(ae, he pokeokeo).

(yes, turkeys).

CK: Pehea ka moa?

CK: What about chickens?

LK: Moa, nui ino. (Ahiu ka moa ma kela wahi?) Ae. (Aole manaku ma kela wahi?

LK: Chickens, numerous. (The chickens go wild in that country?) Yes. (No mongoose
Aole loa^{e ai ka moa} manaku maleila?) Aole loa, aole loa, aole loa. Aole loa^{in that country?}
No mongoose at all there?) No, no, no. No

ka poloka ma kela aina, aole loa.

frogs or toads in that land, no.

CK: Nolaila, nui ka moa ke hele nei ma'o a ma'o (ae, moa, nui.) Pehea o keia

CK: Therefore, there are many chickens running here and there (yes, chickens, many.)
manu, pheasant? What about these

birds - pheasants?

LK: Ae, laha, laha ma kela aina. (Laha ma kela aina.) Laha. (Owai ka poe

LK: Yes, numerous, numerous on that land. (Numerous on that land.) Numerous.
hele ki ki maleila?) Aohe loa, kapu (kapu). Mea kapu loa kela ia Lopikana
do the shooting there?) None, prohibited (prohibited). Something truly prohi-
o ka pu. (Ka pu, aole ae ia?) Aole ae, aole ae ia ka poe o kela aina.
bited by Robinson -

the gun. (Firearms not allowed?) Not allowed, not allowed to the people on
that land.
He mea paa ka pu. Aohe ae ia. Kapu. Na mea kapu loa kela ka pu.

The gun is banned. It is not allowed. Forbidden. A gun is among things strictly
outlawed.
A ka paka, ame ka mea inu, aohe ae ia i kela aina. Kapu ia kela mea apau loa.

Also tobacco and liquor are not allowed on that land. Those things are all
banned.

CK: Ike oe i kela kanaka o Benjamin Kanahale i pepehi ai i kela Kepani?

CK: Do you know that man, Benjamin Kanahale, that killed that Japanese aviator
(on Dec. 7, 1941)?

LK: Ae, ua ike wau iaia; ae, ike wau iaia, a haalele makou i ka aina.

LK: Yes, I knew him; yes, I knew him until we left the land.

Ae, aohe kala i keia mau makahiki keia i haule oia (ua haule oia.)

Yes, it has been some time, some years, since he died (so he has died.)

Haule no ka elemakule mai no. (Ae, ike au iaia i ke Kaua, mahape kela pepehi

Obviously, he died of old age. (Yes, I met him during the War, after that killing ia ana i kela Kepani. Hele mai oia i Honolulu.) Ike au i kela manawa.

of that Japanese (aviator). He, Kanahele, came to Honolulu) I remember that time.

Ua opiopio wau no i kela manawa.

I was young at that time.

CK: Ninau mai kekahi poe ia'u, "Ohana no oe no kela kanaka o Kanahele?"

CK: Some people asked me, "Are you a relative of that man, Kanahele?"

No ka mea Kanahele no ko'u inoa. "Ae, o kakou na Kanahele apau ohana makou

Because Kanahele is my name. "Yes, we Kanaheles, all are relatives, and we ka poe Kanahele."

Kanaheles must be related."

LK: He kanaka nui kela. Ohana nui no lakou o kela aina. Ko lakou nei makuahine

LK: He was a large man. They are a big family on that land. Their (referring to some of the people present during the recording) mother ohana Kanahele no kekahi. Ka wahine o ko'u anakala, kona ohana ka ohana Kanahele.

is one of the Kanahele family. The wife of my uncle, her family is the Kanahele family.

CK: Pehea i hele ai na Kepani maleila?

CK: How did the Japanese get there?

LK: Ka mokulele no kela i hele ileila, ka mokulele i hoopahu ia Pearl Harbor.

LK: That was the plane that flew there after that plane had bombed Pearl Harbor.

CK: Olelo aku nei oe he poe hapa Kepani.

CK: You just said there are half-Japanese people (on Niihau).

LK: O ka Kepani ohana ileila, o na kanaka hana no kela a Lopikana mamua -

LK: The part-Japanese families there originated with Robinson's employees -

kana poe kuke (male i ke kanaka, noho me na wahine kanaka.) Male no his cooks (who married Hawaiians and lived with native women.) Married i ka ohana oleila. Mamua, o Lopikana, kana poe kanaka hana pau loa ma into the families there. Formerly, Mr. Robinson, all his personal employees ka hale e malama hale, he poe Kepani wale no. Kuke, ka poe nana i malama on Niihau worked in his home, and they were only Japanese. The cooks, and those who attended kona home. Poe Kepani o ia manawa noho no ka home no. Ine'inei e noho nei, to his home. The Japanese at the time lived in this home. The domestic employees staying here he poe Kepani wale no kana kanaka hana iloko o kona home, poe hana ma kona home, are Japanese and they are the only employees in his home, doing the house work, kuke nana. cooking for him.

CK: He hale no kana ma Niihau, o Robinson, hale no kana?

CK: Mr. Robinson has his home on Niihau?

LK: Ae, hale nui, hale nui kana oleila. (A o ka poe hana iloko o kana hale

LK: Yes, a large house, his house there is large. (And the employees in his home he poe Kepani mamua.) Mamua, hele mai no mai ne'inei aku (mai ne'i aku), were formerly all Japanese.) Before, they had all gone to Niihau from here, Kauai. (from here) Mai ne'inei aku hele no me ia i o. Pau no kana hana i o, hele mai no ine'i.

From here they went with him over there. When the work over there was completed they would return here.

CK: Pehea oukou e hele mai ine'i o Kauai?

CK: How do you people come to Kauai?

LK: Me kana waapa. Waapa no kana. (Kau oukou ma ka waapa?) Ae.

LK: On his boat. He has a boat. (You people would ride the boat?) Yes.

CK: Ina makemake no i kekahi i ke kauka?

CK: If someone wanted a doctor?

LK: Ma kana waapa. Nana ka waapa.

LK: On his boat. The boat is his.

CK: Aole lele mai ke kauka ma ka mokulele keia manawa?

CK: Doesn't the doctor these times go there by plane?

LK: Aole, aole ae ia (aole ae). Mau no kona hele ana ma kona waapa.

LK: No, it is not permitted (not permitted). He continues to go by his boat.

Aohe mokulele, aohe mokulele. Waapa no ia e hele ai. A ho'i ae ka poe ileila,
No airplane, no airplane. He goes by boat. And when the people return there
hele mai ka aina like pu ka hele no ma kona waapa, aole ka waapa o kahi poe.
or come to Kauai they travel likewise on his boat, not on the boat of another.

CK: Ke makemake nei ke kiana o Burns na ke aupuni e kuai i kela mokupuni o Niihau,

CK: Governor Burns wants the government to condemn the island of Niihau,
a ke ku'e nei na poe o Niihau, no ke aha, no ke aha mai ke hoohalahala nei lakou
and the people of Niihau are objecting, why, why are they dissenting

i keia mea?

over this proposition?

LK: Ka haku o kela wahi he haole maika'i no oia i na ohana o Niihau mai mua a hiki keia

LK: The owner of that place is a haole good to the families on Niihau from the begin-
ning until this time.

Oi mau no kona maika'i i na kanaka hana o kela wahi e like me makou e noho i ne'i.

His goodness to the employees of that place is the same as is with us who live here
(and work for him).

Hele makou i kela aina, makemake makou e hele i ka aina, hiki no makou ke hele

We go to that land, if we desire to go to the land, we can go

i na manawa apau o makou e makemake e hele aku ileila. Ua ae ia no ka hele

at all times we desire to go there. Visiting there is permitted

(ae ia no.) Ke ano keia governor o ne'inei, ina makemake oia e kuai i ka aina

(is permitted.) Regarding the attitude of the governor, if he wants to buy the
land of Niihau
heaha ka hana o na kanaka i kela aina? Aole hiki oia ke malama i na kanaka

what employment will be open to the people on that land? He can't solve the needs
of the people

o kakou kanaka e noho ana ma keia aina o Kauai nei paha, o Honolulu,
 or take care of our people living on the land of Kauai perhaps, in Honolulu,
 i o ine'i, improve hoi ka Hawaiian Homes paha, kakou o na poe kanaka waiwai ole,
 here or there, improve perhaps the Hawaiian Homes project, us who are not wealthy
 i puka ole o ke kula ki'eki'e. Oia kahi mea kona noonoo ina hiki oia ke kuai i
 and who have not graduated from the high school or college. That is something
 for his consideration if he can purchase
 ka aina o Niihau, kona noonoo nui loa no kanaka? Pehea la oia e noonoo ole
 the land of Niihau, is his thought principally of the inhabitants? Why does he
 not think
 i na kanaka e noho nei me ia i Honolulu, me Kauai paha, o Maui, o Hawaii (ae),
 of the people living in Honolulu, perhaps on Kauai, on Maui, on Hawaii (yes),
 kokua i na kanaka ilihune? Ine hiki iaia ke hana mea, ne pela hiki iaia ke ma-
 lama
 and help the poor people? If he can perform accordingly, he can take care
 ia Niihau. Aohe waiwai komo oia aku leila, aohe hiki iaia ke malama na kanaka
 of Niihau. There is nothing for him to gain by going there when he cannot look
 after the people
 o keia aina, kakou hoi na kanaka e noho nei i keia aina.
 of this land (of Kauai), and also us the people living on this land.

CK: Ku'e na kanaka o Niihau i keia.

CK: The people of Niihau object to this.

LK: Aohe nae e ku'e, ka noonoo nohoi kela. (Maika'i no kela noonoo).

LK: Not resisting, however, but for indeed thinking that way. (That logic of the
 Niihau people is sound).
 Ka noonoo kela, ina hiki oe ke malama i na kanaka o kona hale pono'i e noho nei
 That thought is acceptable if he can take care of the people in his own house
 o kona wahi e noho pono'i. Aohe hiki iaia ke malama i kana ohana pono'i,
 in his own bailiwick. He cannot look after his own family or subjects,
 hele oia e malama ka ohana o kahi aina oko'a.
 and now he attempts to care for the families in another land.

CK: Heaha ke kumu apono ole o Robinson i na poe mai Kauai nei, o Honolulu paha,

CK: What is the reason Robinson objects to people from Kauai, from Honolulu perhaps,

e hele maleila i Niihau, e holoholo paha, e hele maleila? Me ka hana nui
going to Niihau for sightseeing or just to go there? Only with great difficulty,
e loaa ai ka ae mai o keia haole e hele i Niihau.

if at all, may consent be obtained from this haole to visit Niihau.

LK: He ae no oia ina he ohana kou maleila. (Ina aole ohana, aole ae ia).

LK: He will consent if you have relatives there. (If no relatives, no permit granted)

Aole loaa ka ae. Ko'u noonoo pololei no oia ma kela hapa. E like me keia,

No permit granted. According to my thinking he is right in that respect.

ne kaua nou ka home, ua kuai maila i kou aina pono'i, like me ne'inei
Like this,

if the home is yours you having bought your own place like it is here

kuai oe i kau aina - ka hapanui apau loa o na haole bigshot o keia wahi,

where you can purchase your land - the majority of the wealthy haoles of this
place,

na kanaka ea'e paha, kuai lakou i ka aina, aole lakou ae ana kekahi poe ea'e

and possibly other people, they have bought land, and they are not going to
permit other people

e komo iloko o ko lakou aina. Aia no noi oe ia lakou e hiki paha au ke komo

to enter into their premises. Unless you ask permission of them then perhaps

i kou hale paha, kou pa hale. Ia oe no ka haku. Ina oe ae mai, komo aku ana oe.
you may enter

their home perhaps, or your own residence. You are the master. If you are
given permission you will enter.

Ina hoole mai, aole hiki ke komo. E like no meia.

If denied you cannot enter. The analogy applies also to Mr. Robinson.

CK: Pehea keia haole o Lopikana, ike no oia i ka olelo Hawaii?

CK: Does this haole Robinson know the Hawaiian language?

LK: Kana ai kela. Ua hanau ia oia me kela olelo Hawaii. (Poweko ka olelo.)

LK: That is native food for him. He was born in the Hawaiian language climate.
(He must be proficient).

Ae, hiki iaia ke olelo, heluhelu. Mai kana mau kupuna mai, no lakou ka aina
mamua.

Yes, he can speak, read Hawaiian. This legacy is from his grandfolks, for the
land was theirs then.

Ua a'o ia kana poe kamalii apau loa ka opiopio ame na mea nunui e like me

Their children, all from the youngest to the oldest were taught the language
like

keia poe kamalii o ne'i like pu no.

these children of the family here were taught.

CK: Pehea i ka hora ehia i ke kakahiakanui hele na kanaka i ka hana?

CK: At what hour in the morning on Niihau do the men go to work?

LK: E like no me ka hana ana o keia wahi. (Hora ehia pau ka hana?)

LK: Just like the way this place here is operated. (When is the day's work through?)

Pau i ka manawa e pau ai ina hana ou e like me ine'inei. O kakou apau loa

You are through at the end of the work day as it is here on Kauai. All of us

hookahi aupuni hookahi. Kau uku pololei ka uku no ka aupuni e uku ia nei.

are under one government. Your correct wage is according to the minimum set up
by the government.

Aohe hiki ia oe underpay o na kanaka o ka aina no ka mea no keia aupuni

You cannot underpay the men of the land because we are all working

hookahi a kakou e hana nei.

under this one government.

CK: Na kala e loa mai o kanaka o Niihau, mahea la a pehea la lakou e hoolilo

CK: The money earned by the people of Niihau, where do they spend

o ke kala, no ka mea aole halekuai maleila (nui no). He hale-kuai no ma Niihau?

the money, for there are no stores there (well supplied). Is there a store on
Niihau?

LK: Aole hale-kuai. He wahi no nana e malama i na kini mea ai, na mea ai

LK: No store. There is a place where he makes available canned goods, and other
food items

o na kanaka. Lako no kana kanaka me ka mea ai.

for the people. The people are well supplied with foodstuffs.

CK: He banako no e hiki ai ka poe Hawaii e hoahua ai ko lakou kala?

CK: Is there a bank where the Hawaiians can deposit their money?

LK: Ka banako no ai ne'inei. Ua loa i Waimea i Kauai nei. Banako no kakou loa,

LK: The bank is here on Kauai. It is at Waimea, here on Kauai. We have a bank,
loa i Kauai.

we have on Kauai.

CK: Malama no na kanaka ko lakou kala?

CK: Do the people save their money?

LK: Ae, malama no lakou kenikeni iloko o ka banako.

LK: Yes, they save their money in the bank.

CK: Ka hale o lakou, na wai e kukulu ko lakou hale?

CK: Regarding their dwellings, who builds their houses?

LK: Na Lopikana.

LK: Mr. Robinson.

CK: Hoolimalima, hoolimalima lakou ka hale a lakou e noho nei?

CK: Do they pay rent, rent on the houses they live in?

LK: Ae, e loa wale; aale uku ka hale; na Lopikana na mea apau loa.

LK: Yes, all is free; no paying of rent; everything comes from Robinson.

CK: O ka mahina, heaha ka uku o ka mahina, o ka mahina?

CK: Per month, what is the monthly, monthly wage?

LK: A o keia manawa aohe au maopopo no ka mea loihi owau i haalele i ka aina

LK: For this time I don't know, because I left the land a long time ago
a hiki keia. (Aole oe maopopo keia manawa) aole maopopo. Aohe kala
until this time. (You don't know the prevailing wage) don't know. It has
owau e noho nei. Haalele au i kela aina i ka umikumalima paha a'u makahiki
been a long while since I lived here. I departed from that place when I was
o kela manawa. A'u i haalele umikumalima paha, umikumaono. Ai maleila
at that time. Perhaps I was fifteen or sixteen when I left. Thereabouts
ko'u makahiki au i haalele ileila. Ka'u poe kamalii apau loa ua nunui mawaho nei
was my age when I left there. All my children grew up out here
no ka mea loihi ko'u noho iwaho nei.

because long have I dwelled out here.

CK: Hele no oukou i ka lawaia i ka moana?

CK: Do you people go fishing in the ocean?

LK: Aole, aole loa ka waapa (aole loa ka waapa). Ma ka lihi kahakai wale no,

LK: No, nobody has boats (nobody has boats). Fishing is only along the water's edge,
ma ka lihi kahakai wale no.

only along the water's edge.

CK: No keaha e loa ole i ka waa?

CK: Why don't they have canoes?

LK: Mamua he loa ka waa. Keia manawa aohe loa, aole loa ka waa i keia.

LK: Formerly they had canoes. This time none at all, nobody has canoes this time.

CK: Aole kumulaau maleila?

CK: No forests there?

LK: Loa no, aole no hana ia, aohe hana ia e like me ka poe mamua. O ke kanaka hana

LK: There are trees but not worked on, not utilized as the former inhabitants did.
The employees
o keia wa hele wale no ko leila, pau no pau, lawa. Aole lakou hele nei iwaho.

of these times simply go there and ^{when} work is over they are through. They don't
go out into the ocean.

Aole hoihoi e hele iwaho.

/Ina he nui ana kau i'a, ihea ana oe e hookomo o kau i'a? Aole wahi e malamalama ai

There is no enthusiasm for fishing out in the deep.

/If you have a big catch where are you going to preserve your fish? There is
no storage facility

i ka i'a.

for the fish.

CK: Hele no oukou kiloi upena, hana upena?

CK: You throw-net, make nets?

LK: Kela mea, kela mau mea mai oleila, hoolei upena, hoolei upena, o i'a.

LK: Those things, those are the activities for which Niihau is noted, throwing-net,
throwing-net, spearing fish.

CK: Upena ku'u? (Aohe loa, aohe loa.) Upena ula no, upena ula ka oukou?

CK: What about gill nets? (None, none at all.) Do you have lobster nets, lobster
nets?

LK: Upena hoolei wale no, upena hoolei, (upena hoolei) upena hoolei.

LK: Only throw-nets, throw-nets, (throw-nets) throw-nets.

CK: I ka po hele oukou i ka malamalama?

CK: In the night do you people go torching?

LK: Ae, i kekahi manawa hele i ka malamalama. Aohe no e hele mau ia, kahi manawa
no.

LK: Yes, sometimes they go torching. Don't go often, only sometimes.

Hele no ka mea ai; aohe hele mau ia; manawa no a hiki ke hele ia.

They go only for food, they don't go frequently, only when they can go.

CK: Ina he ino ino mai ke kai, heaha ka i'a e ai ai?

CK: If the sea is rough what kind of fish is there to eat?

LK: Nui ka ai, ka puaa, ka hipa, ka pokeokeo, nui ka i'a (oia ka). Ina ino ino ke
kai

LK: Plenty of food: pigs, sheep, turkeys, plenty of fish (that's so). If the sea
is bad
hiki ke loa a ia mea iluna o ka aina. Ina hoolei, a malie aole nalu,

food can be obtained on the land. If you throw-net, the sea being calm,

hookahi alu loa no ka i'a. (Heaha ka i'a, he moi?) Moi,¹ ahole,² nui ka i'a.

one throw yields enough fish. (What are the fish, moi?) Moi, ahole, plenty
of fish.

(Ai i'a maka?) Ae, (pulehu no kekahi) pulahu, i'a maka, kaula'i (kaula'i).

(Do they eat raw fish?) Yes, (some broiled) broiled, some raw, some dried
(dried).

CK: Pehea na keiki, aole loa i ka puupuu? (Aole loa, aole loa, aole loa.)

CK: Do the children have impetigo? (They don't have, don't have, don't have it.)

Pehea he ilio no? (Aole loa, aole loa ka ilio o kela aina.) Aole ilio

Are there dogs? (None, no dogs on that land). No dogs

(aole loa). Popoki? (Popoki loa.) Nui ka iole o kela wahi?

(none). Cats? (There are cats.) Are there many rats in that place?

(Aole loa, aole no loa. Popoki loa no, aohe ana nui loa.)

(None, none at all. Cats, yes, but not too many.)

CK: Heaha na ano manu maleila?

CK: What are the different birds there?

LK: Keia ano manu no e loa ine'inei.

LK: These kinds of birds that are here on Kauai.

¹ Threadfish (Polydactylus sexfilis) ² A fish that lives in both salt and fresh water
(Kuhlia sandvicensis)

CK: Pehea i hele i keia ano manu i Niihau? Lele mai ne'inei mai a lele i Niihau.

CK: How did these kinds of birds get to Niihau? Must have flown from here to Niihau.

LK: Mai leila nei no paha no ka mea nui no na manu ileila aole noho paa

LK: From here probably because there are many kinds of birds there that don't remain permanently (pihakelo no - ka olelo ka haole he mynah bird). Ae, loa (doves), ae,

(mynah birds as the haoles call them). Yes, there are (doves), yes,

piha, piha kela aina i kela ano mea ka ehako, piha.

full, full, that land is full of that kind of birds, the dove.

CK: Pehea na kanaka maleila, hoomanamana no lakou? (Aole loa.) Malama no

CK: What about the people, are they superstitious? (Not at all.) Do they keep na puolo? (Aole loa, aole loa kela aina, aohe loa. Aole au maopopo kela puolos? (Not at all, not at all on that land, not at all. I don't know about ano mea.) Pehea ka poe, hoomaopopo lakou i ko lakou mookuaauhau?

those kinds of things.) Do the people preserve their genealogies?

LK: Ae kekahi, kekahi o lakou malama no i ka mookuaauhau.

LK: Yes, some do, some of them keep the genealogy.

CK: E oli no lakou?

CK: Do they chant?

LK: Aohe lakou, aohe poe oli o kela aina, aole loa (aole loa), aohe loa kela ano.

LK: They don't, nobody chants on that land, none at all (none at all) none at all do that.

CK: Walaau mai oe e like me ka oukou walaau ana. Aole oe walaau ma ke ano Hawaii.

CK: You ^{should} speak the way you people of Niihau speak. Don't talk like the rest of the Hawaiians.

He Hawaii wale no kou ano walaau. Ka'u makemake e lohe mai ia oe mai ka Niihau.

Your manner of speaking is conventional Hawaiian. What I want to hear from you is the Niihau style.

LK: Loihi keia i ka haalele ana i ka aina. Aohe hiki, loihi loa ko'u noho ana iwaho nei.

LK: This has been long since I left Niihau. I cannot, too long have I stayed out here on Kauai.

1

A bundle which consists of a piece of kauila stick, a stone, red rag, maybe human hair or finger nails. This bundle becomes the home of evil spirits.

CK: Ehia na keiki?

CK: How many children?

LK: Ka'u mau keiki? (E.) Hookahi ai Laie, hookahi ai ^{loko o} Arizona, a ka'u keikikane

LK: My children? (Yes.) One at Laie (at the Church College), one in Arizona (missionary) and my son ai no i kona home, ai i Kalaheo. Noho no oia i Kalaheo.

is at his home in Kalaheo. He stays at Kalaheo.

CK: A elua keikimahine wale no me keia keikikane? Akolu wale no?

CK: Only two daughters and this son? Only three?

LK: Ae, ekolu. Ke keikikane oia kana wahine i haale 'kula me ka pepe. (Keia

LK: Yes, three. The son, that was his wife that has just left with the baby. (This ka makuahine o kela poe keiki?) E, ka'u wahine kena (opiopio no kona ano; is the mother of those children?) Yes, that is my wife (she looks young; ke nana ana ia oe, opiopio no.)

if you look at her she looks young indeed.)

CK: He hapahaole oe? Hapa Pukiki?

CK: Are you half haole? half Portuguese?

LK: Aohe hapa, he hapaha.

LK: Not half, quarter.

CK: Ke nana nei i na maka o ka keikimahine ke ike nei au he ano maka haole,

CK: Looking at the eyes of your daughter I see eyes somewhat haole, aole maka Hawaii. He hoahanau no oe, he Moramona no oe? not Hawaiian eyes. Are you a member, are you a Mormon?

LK: Owau he Moramona. (Lunakahiko no oe?) Ehia kala mamua, aole hele i ka pule

LK: I am a Mormon. (Are you an elder?) It has been a long time from former times to the present I haven't a hiki keia. Pau ana o Koloa, pau, aole hele hou i ka pule. gone to church. When the Koloa branch was closed, I stopped going to church.

CK: Kau keikimahine ai ka misiona i keia manawa?

CK: Your daughter ^{is} now on a mission?

LK: Hookahi (hookahi), hookahi, hookahi i ka misiona.

LK: One (one) one, one is on a mission.

CK: Ehia kala a oukou e hoouna nei i na mahina apau?

CK: How much money are you folks sending every month?

LK: Haneli iwakalua kumaono (haneli iwakalua kumaono, nui kela). Kanaono kumakolu

LK: One hundred twenty-six (one hundred twenty-six, that is plenty). Sixty-three
i na ^{elua} pule, (kanaono kumakolu) ina elua pule.

each ^{two} weeks (sixty-three) every two weeks.

CK: Maika'i ina oe komo iloko o ka Ekalesia loa i ka oihana-kahuna Melikikeka,

CK: Would be good if you went to Church and received the Melchizedek priesthood,
lawe oe keia wahine u'i a lawe iaia iloko o ka halelaa, sila me kela keikimahine.
and you take this beautiful woman and take her into the temple, and be sealed to
that daughter.
Oia aku ka pomaikai o kela. Keia, nui keia hoolilo, aole loa. Pehea kela?

That is the greater blessing. This expenditure is great but you are not getting
any profits. What about that
Hele oe i ka halelaa.

You go to the temple.

LK: A nui na poe olelo ia'u e hele i ka halelaa. O ka halelaa/^{aohe kela}i ko'u noonoo

LK: Many people tell me to go to the temple. The temple is not in my judgment,
aohe kela he mea paani. E like me ke Akua, ua pololei i ka puuwai me ka iini
is not something to play with. Like God, the heart harmonizes with the desire
i ke Akua, hoike au ia oe. Ua lohe wale aku i na poe hele i ka halelaa,
for God, I declare unto you. I have only heard that some people go to the temple,
puka mai, hele 'hola i na hana mawaho ae. O ko'u noonoo he la ^{e hiki ana}paha/ia'u aleila
and when they come out go into the byways. My feeling is that the day will come
then
^{aohe}komo, ^{ole}komo iloko me ka maopopo ana. Hele 'kula a puka mai iwaho, a hele 'ku
I will ^{not}enter, ^{out}/enter with understanding. Just going in and coming out, and going
me kekahi ano hana mawaho ae! Makemake au he pololei.
in some way into the byways! I want to do that which is right.

CK: Aole kali a elemakule loa. Kou wa opiopio no makemake no o ke Akua ia oe.

CK: Don't wait until you are too old. While in your youth God wants you.

LK: Pololei no kela a'o ana.

LK: That is correct teaching.

CK: Aole hiki ke hoowalewale ia oe ina he elemakule oe. Aole ike e ke Akua

CK: You cannot be tempted if you are old. God cannot assess

kou ikeika maoli. Aia opiopio oe, i keia manawa e hiki ke hoowalewale ia oe
your actual strength. If you are young like this time, you can be tempted

e Kakana. E nana ana o ke Akua ia oe. Auwe, ina kupaa, hauoli o Oia ia oe.
by Satan. God can then evaluate you. Auwe, if you are faithful He will be
glad for you.

Ina aole kupaa kou hewa no kela.

If you are not faithful that is your downfall.

LK: Oia hoi, o ko'u manao ne kupaa ka manao e hiki ke komo iloko o ka halelao.

LK: It is so according to my thinking if one is determined he can enter into the
temple.

O ka olelo e komo iloko o ka halelao, aohe e like me na olelo paani

The words going into the temple are not ^{the} play words

e komo ana iloko o ka halelao. (Ae.) Ne pololei ka puuwai ke kupaa, aleila
going into the temple. (Yes.) If the heart is right, determined, then

e hiki (Ae.) Oia, nui, nui na poe olelo mawaho e komo iloko o ka halelao.

one can (Yes.) So many people say out here they will enter the temple.

A mahape no paha ia. Aole makemake komo wale no no ka mea o kela olelo

It is for later consideration. Don't simply want to go in because that statement

"komo iloko o ka halelao" komo iloko o ka halelao me ke kupaa ole.

"enter into the temple" is tantamount to entering the temple without faith or
steadfastness.

CK: Pololei kela. Ina hele oe i ka halelao a puka mai oe, malama no oe

CK: That is correct. If you enter into the temple and come out, you must observe

i keia kanawai ka waiwai hapaumi, malama oe i ke kanawai Olelo Naauao.

this law of tithing, you must obey the Word of Wisdom.

Ke malama nei oe i kela mau kanawai o keia manawa, aale anei? Aole ike au
 You are observing those two commandments at this time, aren't you? I don't see
 ia oe he kanaka inu lama. Aole no paha oe he kanaka inu lama no ka mea
 you as a drinking man. You are perhaps not a man who drinks because
 mai Niihau mai aole oukou ike i keia mea ka inulama.
 having come from Niihau you people don't know this thing drinking liquor.

LK: Kanaka inu lama wau, inu i ka lama.

LK: I am a drinking man, drink liquor.

CK: A hiki no oe ke hoopau i kela hemahema no, hiki. Aole hele oe e moekolohe.

CK: You can give up that weakness, you can. You are not to have illicit
 intercourse.

Oia kekahi berita au e hana ana iloko o ka halelaa, aole oe e moekolohe ana.

It is one covenant you will take upon yourself in the temple, you are not going
 to commit adultery.

Kou wahine wale no kou wahine e hele pu, aole oe kii ana i kekahi wahine oko'a.

You will cohabit only with your wife, you are not going to covet another man's
 wife.

Kela no na kanawai nui. A hiki no oe e malama kela mau kanawai. Me ka wiwo ole

Those are significant laws. You can keep those commandments. Without fear

e hiki oe ke malama kela mau kanawai. Noleila, hele oe i keia manawa kou wa

you can keep those commandments. Therefore, you go this time when you are

opiopio no. Makemake o ke Akua e ike i kou ano, i kou ikeika, kou nawaliwali
 paha.

still young. God wants to see just what you are, your stamina, your weaknesses
 perhaps.

Ina he ikeika oe, lanakila oe. Pela e ike o ke Akua i kou ano, kou ikeika.

If you are strong you will overcome. Thus may God know your character, your
 faithfulness.

Ina kali oe a elemakule, palupalu, aole hiki o Kakana e hoowalewale ia oe.

If you wait until you are old, weak, Satan won't be able to tempt you.

Aole hiki o ke Akua ke ike kou ano. Nolaila, ina heluhelu oe i ka Baibala

God will not be able to assess your character. Therefore, if you read in the
 Bible

kahea no o ke Akua i na kaula i ko lakou wa opiopio. Opiopio no o Kawika,

God called the prophets when they were young. David was young,

a kahea ia oia kona wa opiopio loa. Kamalii wale no oia kahe ia oia.
 and he was called when he was very young. He was just a youth when he was called.
 A pela na kaula. O Iesu, kamalii loa kahea ia oia. Pela no o Iosepa Kamika.
 And so were the prophets. Jesus was a child when he was called. Thus was Joseph
 Smith called.
 Umikumalima makahiki kahea ia oia. Makemake o ke Akua ia kakou ko kakou wa
 He was fifteen when he was called. God wants us involved when we are
 keika no, opiopio, hiki oia ke ike ko kakou ano maoli. O ka mea e lanakila
 virile, young, so He can know what we really are. He who overcomes
 maluna o na hoowalewale apau a hiki ka hopena, e loa iaia ka lei o ke ola mau
 loa,
 all tests until the end, he attains the crown of eternal life,
 aale anei? Pehea keia poe o Niihau ina ha'i oe i ka euanalio ia lakou,
 isn't that so? What about these people of Niihau if you explain the gospel to
 them
 pehea haliu mai no lakou?
 will they listen?

LK: Aohe lakou olelo i ka makou olelo Hawaii. He poe hele pule no lakou apau loa.

LK: They don't speak our brand of Hawaiian. They are people that go to church.

CK: Aole lakou hoohalahala i ko kakou euanalio?

CK: Do they resist our gospel?

LK: O kela aole au maopopo, kela aohe au maopopo no ka mea he kanaka hele pule

LK: That I do not know, that I do not know because I have been one who goes to
 no wau i kela hoomana mea Kakolika, kela hoomana mea (Kalawina) Kalawina.
 that sect the Catholics, that denomination the (Calvins) the Calvins.

Hele no i ko kakou hoomana. Oia kekahi kumu, kahi manawa mamua ko'u manawa
 I go to our religion. That is one reason sometimes before when I
 e hele ana i kela halepule Mormona o Koloa oi hele ana makou na poe,
 was attending the Mormon Church at Koloa which we folks were going to,
 owau na halepule a pau loa o ko'u poe hoaloha hele no wau ileila.

I would attend all the different faiths that my friends attended.

Ka hale kela a ke Akua. A kekahi no o ko kakou hoomana Moramona, ke ano
 Those were the house of God. Besides, our Mormon faith, the nature
 ko lakou walaau ana, oia ke kumu haalele ka hapanui o makou i ka Ekalesia.
 of their speaking, it is the reason most of us left the Church.
 Kela haalele ana ia makou, aole hele i ka pule. Keia mau manawa wale no oia
 When we left, I never went back to church. Only now we are
 keia hele hou ana i Hanapepe. Ke ho'i ana mai i ka'u keikimahine,
 going back to church at Hanapepe. When my daughter returned,
 kana olelo keia: "E ho'i hou i ka euanalio." ^{o kakou} Olelo wau i ka'u keikimahine,
 these were her words: "Go back to our gospel." I said to my daughter,
 "Ka hana o ke Akua oia ka'u nonoi e hana ana oia no ka hana o ke Akua,
 "The work of God, it is my desire that she do the work of God,
 e hookuu ia iaia me ko'u puuwai i ka hana a ke Akua." Aohe nohoi,
 that she is allowed to go with ^{my} heart, to do the work of God." Not indeed,
 aohe ua promise aku nei iaia ^{hoi ana} e/hookahi manawa e haalele ana au i na mea apau loa
 not have I promised her I would return all at once and would give up all evils
 a ho'i hou i ka hoomana. Hoa'o no wau ma kela mahele. Aohe au puhi paka,
 and return back to the church. I would try to measure up. I don't smoke,
 ka inu kela e hiki au ke olelo pololei i na poe apau loa he inu wau,
 and drinking that I can say honestly to everybody I still do,
 he kanaka inu wau. Ai no nae, ke hoa'o nei au. Aole like me mamua hele au
 for I am a drinking man. However, I will try to quit. Not like before when I
 i na hale inu pia pau loa. Ike no keia poe Momona kakou o Kauai nei mai mua mai.
 used to frequent all the beer parlors. These Mormons of ours on Kauai have known
 Ai no nae aohe au e olelo i kahi poe e ae. E i au ia. ^{this from the beginning.} Ho'i mai lakou, alia
 However, I don't say this to other people. I keep it to myself. They returned,
 komo no ke keikimahine. Olelo o ka'u keikimahine hana ka hana a ke Akua ia lava, ^{then}
 the daughter entered into the temple. I told my daughter ^{that} their doing the work of
 God

he hana maika'i ia. O ko'u hoa'o no ia ma ko'u aoao e malama ia laua

it is good work. My trial on my part is to support them

no ka hele ana i ka hana a ke Akua. Ai no nae aohe au e promise ana ia laua

while they are doing the work of God. However, I am not promising them

e hiki ia'u ke haalele i keia la ka beer hookahi manawa, a hoolei.

I can leave beer all at once, and forsake it.

Aole like me kekahi poe, komo lakou i kela temple, ho'i mai, ho'i hou no la

Not like some people, they enter into that temple, come home, and go back

iloko ka hale inu beer. Aole au makemake e like me kela ano. Ka la hiki au

into the beer parlor. I do not want to be that kind. The day I can

ke haalele hookahi manawa, ka'u mea he promise nei ia laua, a ho'i hou

quit all at once, which was my promise to them, and go back

i ka Ekalesia, haalele au i na mea apau loa a ho'i hou i ka Ekalesia

to Church, I shall forsake everything and return to the Church

(pololei). Aole wau makemake e olelo ma ka waha, ma ka waha ikeika,

(right). I don't want to mouth, speak strongly,

komo aku ileila, a puka mai iwaho, ho'i hou i ka inu.

and I go into the temple and come out here and then return to drinking.

CK: Olelo mai o ka Haku o ka mea hoomanawanui a hiki i ka hopena, oia ka mea

CK: The Lord says he who perseveres faithfully until the end, he will be the one

hooki'eki'e ia ana, aole o ka mea hele i ka halelao a elua makahiki paha

that will be exalted, not he who goes to the temple and after perhaps two years

mahape mai a ho'i i ka lakou mea i hana ai mamua. Aole kela ka hoomanawanui

will return to what he used to do before. That is not persevering

a hiki i ka hopena. Aole lakou e loaa ana i kela hooki'eki'e ia ana.

until the end. They are not going to receive exaltation.

LK: Oia ka'u olelo i keia mau keikimahine. Hoa'o au me ka mea e hiki ia'u

LK: That is what I said to these girls. I shall attempt to do what I can
ma keia manawa. Aohe hiki au ke promise ia laua. Ai no nae, ua noonoo maua
at this time. I cannot promise the two of them. However, we have been thinking
no keia keikimahine a'u no kela noonoo pono ana ka iini a maua ia lakou
of this my daughter's righteous desire and our desire that they
i ka naauao. Aole maua i loa i ka naauao. Aole au i hele i ke kula naauao.
gain an education. We, the wife and I, have not received an education. I
A oia keia e hooikaika nei ka'u poe kamalii apau loa i ke kula naauao.
never went to college.

It is our determination that all our children go to college.

Ho'e ana mai i keia keikimahine nui olelo maila e hele ana mua i ka ke Akua

Upon returning home this older daughter said she would like to do the work
i ka hana o ke Akua mamua, a ho'i mai oia a pau kona hana a ke Akua,
of God first,

the work of God first, and would return after her work with God was over

aleila ho'i hou oia i ke kula naauao. Ma kela hapa, kona noonoo ana ia ke Akua

and then she would go back to college. In that regard, her thinking of God
maika'i kela ia'u. Ua pono keia ia maua. Hoa'o maua i ka mea a maua e hiki.

that is all right with me. It is acceptable to us. We shall try to do what
Aohe maua he poe waiwai, he poe ilihune no maua no ka mea loa ana maua
we can.

We are not rich people, but we are poor people because we are going to obtain
i ka mea e hiki maua ke kokua. Hookuu maua iaia e hele oia i ka hana a ke Akua.

the means so we can help her. So we are letting her go to do the work of God.

CK: Ke pule mai nei, ke pule nei kela keikimahine no kona mokuakane i na la apau.

CK: She is praying, that girl is praying every day for her father.

LK: Ae, kela mau pule kela iloko o kana leka e hoike mai kela.

LK: Yes, her letter a few weeks ago indicated that.

CK: Makemake oia ia oe e lilo oe i lunakahiko, e lawe oe kou alii wahine ame

CK: She wants you to be an elder, to take your wife and

kela poe keikimahine, hele pu oukou i ka halelāa e sila ia oukou he ohana
those daughters, all of you to enter the temple and be sealed as a family
no ka wa mau loa. Aole hiki kekahi mea e hookaawale keia ohana. Oia ka manao
for all eternity. Nothing then can separate this family. It is the purpose
o ka halelāa. Oia ka manao e hooki'eki'e ana ma kela aoao. Hooki'eki'e ia
of the temple. Its purpose is to exalt on the other side. The man is exalted
ke kane aia loa ka wahine, a pela no ka wahine. Olelo mai o Paulo,
if he has a wife, and thus is the wife. Paul says,
"Aole ke kane me ka wahine ole iloko o ke aupuni o ke Akua, aole ka wahine
"The man is not without the woman in the kingdom of God, and the woman is
me ke kane ole." Oia ka euanalio. Oia ke kumu i kukulu ia i kela halelāa.
not without the man." It is the gospel. It is the purpose for erecting that
temple.
O na mea o ka halelāa o na wa pau loa ia. Aole ka make e hookaawale ka wahine
The things of the temple are for eternity. Death cannot separate the wife
me ke kane ina male laua iloko o ka halelāa. Oia ka pomaika'i nui e loa ana
and husband if they have been married in the temple. It will be the great
blessing you will obtain,
ia oe, brother, keia mua aku no ka mea ua ae mai la oe, a ua ae aku oe
brother, in the future because you have consented and you have permitted
i kou keikimahine e hele i ka misiona. He hana pookela loa kela. He hana nani
maoli kela.
your daughter to go on a mission. That is superior accomplishment. That is
really a grand work.
Kaka'ikahi wale no ka poe e hiki ai e loa kela manaoio e hoolilo kela kala nui
Only a few people can have that faith to spend that large amount of money
e hana ka hana o ke Akua. Kaka'ikahi wale no na kanaka e hana me kela.
to further the work of God. Only a few people will do that.
Well, mahalo no keia hui ana kaua, lohe mai kou olelo a'o,^{na} olelo hoakaka
Well, I am grateful for our meeting, to listen to your words of wisdom,
descriptions
pili ana i ko oukou noho ana i Niihau. A pehea he radio no ka lakou ma Niihau?
of your life on Niihau. Do they on Niihau have radios?

LK: Keia ano radio io aole loa.

LK: This real kind of radios is not there.

CK: A pehea ka uila, he battery ka lakou, aole uila?

CK: What about electricity, do they use batteries, not electricity?

LK: Aole loa uila kela aina, aole uila. Kela mau mea aole loa i kela aina.

LK: There is no electricity on that land, no electricity. Those things are not available on that land.

CK: Pehea lakou e kuai ole i kela pahu-hau me ke aila mahu e hana ai?

CK: Why don't they purchase those refrigerators that are operated by kerosene oil?

LK: Loa, kekahi poe ua loa. Ai no nae, pipii, ^{mea}pipii kela (mea pipii).

LK: There are, some people have them. However, they are expensive, those are costly things (expensive things).

Aohe he kela pahu-hau emi. Eaho no ka noho ma ke ano o ka noho ana mamua,

That kind of refrigerator is not cheap. It is better to go on living as before,

he paakai. Kau i'a e paa mai hookahi manawa e ai ai. Ua like no kela

using salt. Your fish caught would be consumed at one meal. That is like

me ka pahu-hau, no ka mea ua lako ka aina me ka i'a.

the refrigerator because the land is well supplied with fish.

CK: Ai no lakou, kela poe, i ke kapiki, oia mau ano, ka lettuce?

CK: Do they, those people, eat cabbage and such, lettuce?

LK: Ai no. Ka poe nohoi e molowa ana, aole hiki ke ulu o ka meakanu.

LK: They do eat. The people who are lazy indeed, the plants cannot grow.

Ina e molowa ana aole ulu ka meakanu na wahi apau loa.

If they are lazy nowhere can plants grow.

CK: Pehea ka mai'a, ulu no maleila? (Ulu ka mai'a.) Ka he'i? (Ka he'i, ka manako.)

CK: What about bananas, do they grow there? (Bananas grow.) Papayas? (Papayas, the mango.)

Pehea ka ulu? (Ka ulu, aole loa) aole loa (aole loa ka ulu). Ka manako,

What about breadfruit? (Breadfruit, no) no (breadfruit, no). Mangoes,

nui ka manako maleila?

are there many mangoes there?

LK: Ka manako he nui. Ka ulu aole hiki ke ulu, aole loa ka wai. Hana nui

LK: Plenty of mangoes. Breadfruit cannot grow, there is no water. Plants require na meakanu. Hana wai mau oe e hiki ke ulu.

much care. You must irrigate constantly so they can grow.

CK: A pehea ke ko? (Ke ko, loa.) Ai no lakou i ke ko?

CK: What about sugar cane? (There is sugar cane.) Do they eat cane?

LK: E, ke ko Hawaii no i kanu ia oleila. (Heaha na ano ko kanu ia maleila?)

LK: Yes, the Hawaiian varieties planted there. (What are the kinds planted there?)

Nui na ano ko Hawaii. Ua poina au ka inoa o keia manawa. Nui na ko:

There are many Hawaiian varieties. This time I have forgotten the names.

There are many kinds:
ke ko ula, he ko kea, a he aha hou aku la na ano ko mamua?

ula (red), ko kea (striped), and what other kinds of cane were planted formerly?

CK: A pehea na ano mai'a like ole?

CK: What about banana varieties?

LK: Like pu no. Aohe au maopopo nui loa kainoa no ka mea aohe au kanaka mahiai.

LK: Just the same. I don't know much about the names because I am not a farmer.

Ine'inei loa na mea pau loa i ka hale-kuai, aohe hana iki.

Here on Kauai everything can be gotten at the store without the least work.

CK: Pehea ka uwala, ka uwala he mohihi no, mauna pohaku, a heaha kekahi?

CK: What about sweet potatoes, such as the mohihi, mauna pohaku, and what else?

LK: Aohe au maopopo loa kainoa o na uwala.

LK: I am not too acquainted with the names of potato varieties.

CK: Ka uwala nika, uwala hua moa, oia mau ano uwala (loa ka uwala) no ka mea

CK: The nika (black) variety, the hua moa (yellow like egg yolk) and such varieties (potato is available) because mai Hana wau. Oia nei, mau ohana maua mai Hana. Ko makou aina he uwala wale no.

I am from Hana, Maui. She (Mrs. Emily Long) is also from Hana, and we are related. In our land there was only potato.

Mamua nui na ano uwala makou i kanu ai. Nana oe i ka papalina o na wahine ai uwala,
Formerly, there were many potato varieties we used to plant. You would notice the cheeks of the females raised on potato,

hele a lahilahi ka papalina, no ka ai i ka uwala.

how smooth and tender the cheeks were because they lived on sweet potato.

LK: Ae, o ka wa mamua o ka ai ia o kela aina mamua he uwala. Keia loa wale ka ai

LK: Yes, formerly the basic food on that land was potato. Today food is easily
 mai waho nei, na ^{mea} kini ai, na mea ai pau loa. obtained

from out here, Kauai, such as canned food and all other kinds of food.

CK: Ai no lakou ka meaono, oia mau ano (ae)? Pehea o ke kanake, ai no?

CK: Do they eat cake and such foods (yes)? What about candy, do they eat it?

LK: Ina makemake oe, e loa no mai na kauhale ine'inei. Na "Kauwila" e hali

LK: If you desire, it is available from the towns here. The boat "Kauwila" plies
 i na pule apau, hali ka mea ai mai ne'inei a hiki i Niihau.

back and forth every week conveying foodstuff from here to Niihau.

CK: Pehea na kanake, ai ia no na keiki? (Ae, ae ia.) Mahape popo ka niho.

CK: What about candy, do the children eat it? (Yes, they are permitted). By and by
 Mahea ke kauka, aihea ke ke kauka, ke kauka niho? (Mahape pau na niho the teeth will rot.

Where is the doctor, where is the doctor, the dentist? (By and by the teeth
 i ka helele'i.) Mahea lakou e hele i ke kauka niho? (Ine'inei no, Kauai nei.)
 will fall off.) Where do they go to a dentist? (Here, here on Kauai.)

Ina eha ka niho hele mai lakou i Kauai nei? (I Kauai nei na kauka pau loa

If the teeth hurt do they come to Kauai? (On Kauai are all the doctors,
 i Kauai nei.) Mamua, ko'u wa opiopio ka niho o na keiki maika'i ka niho.

here on Kauai.) Formerly, in my youth the teeth of the children were good.

Na niho o na kanaka aole popopo (kela pololei). Pehea ka niho o na poe o Niihau?

The teeth of the Hawaiians did not decay (that is right). What about the teeth
 of the people on Niihau?

Maika'i no, popopo no kekahi?

Good, and some rotten.

LK: Aole. Keia manawa he popopo no no ka mea nui ino ke kanake. Mamua aole loa
 ke kanake.

LK: No. This time there is decay because there is plenty of candy. Before there
 was no candy.

CK: Loaa no ka soda water? (Loaa). Inu lakou i ka soda water? (Ae, loaa ka

CK: Is there soda water? (There is). Do they drink soda water? (Yes, soda water
soda water, hoouna mau ia no.) Oia kekahi mea hoopopopo ai i ka niho,
is available, always being imported.) It is one thing that causes decay in
kela soda water (ae).
that soda water (yes).

LK: Keia manawa, ka mea ono o keia manawa na mea hou pau loa. Na mea hou

LK: This time the things delectable today are all new things. The novel things
ono ia o na kanaka. Oia ke kumu o na kanaka o keia manawa aole like me mamua.
are delicious to the Hawaiians. That is the reason the Hawaiians of these times
are not like they were before.
Mamua kau mea i kanu ia kau mea e ai. Ma ka hale-kuai ma ke kala ka uku.

Formerly, what you planted that was what you ate. At the store today you pay
good money for them.

CK: Pehea ka lolo o na keikimahine? (E?) Ekeke'i no na lolo o na keikimahine?

CK: What about the dress styles of the girls? (What?) Are their dress mini-skirts?

LK: Ka lakou ano lolo no ke kau maila. Ka lakou lolo nei meia no ka lolo.

LK: Their dress styles are what we see hanging. Their dresses are like those dresses

CK: Kela lolo muumuu, kela lolo loloa, aole kela mea pokole?

CK: Those muumuus, those long dresses, not those short ones?

LK: He ^{poe} lolo loloa wale no.

LK: Only long dresses.

CK: Aole ae ia e komo na keikimahine ke ano lolo pokole?

CK: The girls are not allowed to wear the short kind of dresses?

LK: Aohe ma'a lakou i kela ano lolo.

LK: They are not accustomed to that kind of dress, the short ones.

CK: Pehea ka poe kane, komo no i ka malo maleila? kekahi poe kane? (aole).

CK: What about the men, do they wear the malo there? some men do? (no).

Ina hele i ka auau, hele (e like me ko kakou nei) me ka lolo auau no hele lakou
i ka auau (ae).

When they go swimming, they go (just like us out here) with bathing suits to
swim (yes).

LK: Mea oleila he paniolo ko leila. Ke kanaka pau loa oleila he poe paniolo (paniolo)

LK: The men there are cowboys. All the men there are cowboys (cowboys).

Ua like no me Parker Ranch. Hana kela o kela aina, paniolo (paniolo).

Just like the Parker Ranch. That is the only employment on that land, cowboying (cowboying).

Oia ka hana o kela aina. Hookahi ano hana ana, paniolo.

It is the employment on that land. Only one kind of work, cowboying.

CK: Pehea ka pipi, aole pipi ahiu maleila?

CK: Are there any wild cattle there?

LK: Aohe loa ka pipi ahiu maleila no ka mea nui na paniolo kii mau ana ka pipi

LK: No wild cattle there because the many cowboys are always driving the cattle (hoolakalaka ka pipi) hoolakalaka ka pipi. Opiopio no hookaawale ia ka pipi (taming the cows) taming the cows. While still young the calves are separated me ka makuahine aku. Ka hipa no like pu.

from their mothers. The same applies to sheep.

CK: Pehea ka pipi, momona no ka pipi?

CK: What about the cattle, are they fat?

LK: Momona. Oia no ka pipi e hoouna ia nei i Kaleponi, mai Niihau mai.

LK: Fat. They are the cattle that are being shipped to California, from Niihau.

Helu elua kela ia Parker Ranch o Hawaii nei, ka nui o ka pipi.

Niihau ranks second to Parker Ranch in Hawaii state in the number of cattle.

CK: Heaha ke ano o ka ma'u ka pipi e ai nei?

CK: What kinds of grass the cattle feed on in Niihau?

LK: Mahiki me ka pili (pili), pili me ka mahiki. Keia mahiki maoli. (Ka mahiki,

LK: The mahiki and the pili (pili), pili and the mahiki. This native mahiki. (The mahiki, heaha ia, he ma'u maoli?) he ma'u maoli me keia pili, ma'u pili. (Aole loa

what is it, a regular grass?) a regular grass as the pili, pili grass is. (There aren't keia ano ma'u hou a ka poe haole e lawe mai nei) aole (i ka Parker Ranch?)

these new types of grasses that the haoles have introduced) no (at the Parker Ranch?)

Aohe loa, aole paha loa. (He ma'u kahiko no kela no Niihau, kela ano ma'u.)

Not at all, not at all perhaps. (They are indigenous grasses to Niihau, those kinds of grasses.)

Ae, no Niihau kela ano ma'u, me ke koa, keia ano koa haole nohoi, ka panini,

Yes, they are indigenous to Niihau, and there are the koa or this haole koa, the cactus, oia ka mea ulu. (Aole hanai ia ka pipi me ka barley, oia mau ano?)

for these plants thrive. (Cattle are not fed barley and such grains?)

Aole hanai ia, aole hanai ia. (Ina hooona ia i Honolulu, hooona paha i

Not fed at all, not fed at all. (If they are shipped to Honolulu they are probably shipped Honolulu e hoomomona hou paha.) Aole, maleila mai, pololei. (Mai leila mai

to Honolulu to be fattened perhaps.) No, from there straight. (From there

hele i Honolulu?) Ae, mai kana moku mai, ho'i mai ne'i, kau me Young

to Honolulu?) Yes, from his own boat brought here to Kauai and then on Young

Brothers a hele pololei. (Hele pololei i Honolulu?) Ae. (Oia ka.)

Brothers' barges straight to Honolulu. (Straight to Honolulu?) Yes. (That is so.)

Me ia no e hele me ke kalaka e hali ai pololei mai neinei a hele pololei i Honolulu.

Just as they are they are moved by trucks and shipped directly from here, Kauai, to Honolulu.

(Aole hiki ke hele ka moku pipi maleila? Moku scow, kela ano barge,

(Cattle barges cannot go directly to there, Niihau? Cattle barges, that kind of crafts, aole hele i Niihau?) Mai ne'inei no; mai Kauai nei. (Mai Kauai nei.)

do not go to Niihau?) From here, from Kauai here. (From Kauai here.)

Nana no e hali mai kana pipi. Mai ka aina o Niihau nana no e hali ia ai

He brings his cattle. From the land of Niihau he ships them

i Kauai nei. Mai Kauai nei hele pololei i Honolulu. (Oia ka.)

to Kauai. From Kauai they go directly to Honolulu. (That is so.)

CK: O na keikimahine o Niihau ame na keikikane male no lakou ia lakou iho,

CK: The girls and boys of Niihau, they marry among themselves,

aole lakou kii i na keiki (mawaho).

they don't seek spouses (outside).

LK: Nui na poe male nei iwaho.

LK: Many of the people are marrying those outside (outside of Niihau).

CK: Hele mai i Kauai loa na kane, loa paha ke kane, loa paha ka wahine.

CK: They come to Kauai and find husbands, find husbands probably, perhaps wives.

LK: Nui lakou i Honolulu.

LK: Many of them are in Honolulu.

CK: Hele ma'o a ma'o loa ke kane a loa ka wahine.

CK: They go here and there and get husbands or get wives.

LK: Like me a'u, male ka'u wahine, ka'u wahine no keia aina.

LK: Like me, I married my wife and my wife is from this land (of Kauai).

CK: Ae mai o Lopikana, ae mai ka haku ia oukou e kii ka wahine mawaho?

CK: Robinson consents, the boss consents that you people go outside to get wives?

LK: E hiki no wau ke hele iwaho nei a ho'i no i ka aina, a ia'u ia. Aole oia

LK: I can go outside here or return to the land, that is my business. He does not

paa mai ia'u. Na manawa apau makemake wau ke hele, hiki no wau ke ho'i i ka
aina.

stop me. Whenever I want to go to Niihau, I can return to that land.

O makou, oi nei o keia ^{poe} ke puka nei iwaho, like pu. Male no lakou i ka poe
owaho.

We, these people who come outside are no exception. They marry the people
out here.

Aohe oia i papa ia oe aole hiki oe ke ho'i hou i ka aina. Oia ko'u kumu

He does not stop you so you cannot return to the land of Niihau. It is my
reason
ho'i ole i ka aina no ka mea noonoo au i ko'u kamalii. Ina kou noonoo

for not returning to the land of Niihau because I think of my children.

e makemake oe e hoonauao i kou kamalii, aole hiki ke hoonauao ma ke kula ki'eki'e
If your desire

is that you want to educate your children, you cannot educate them in a college.
by living on Niihau.

CK: Kekahi o keia poe keiki o Niihau ke hele nei lakou i ke kula o Kamehameha?

CK: Do some of these children from Niihau attend the Kamehameha Schools?

LK: Ae, nui lakou iwaho nei. Kekahi i Waimea, ka hiki mua o ke halekula o ne'inei

LK: Yes, many of them are out here. Some at Waimea, beginning the first time that
high school
o Waimea, a hiki i Kauai High, i Kapaa, Kamehameha.

at Waimea was established, at Kauai High, at Kapaa High, and Kamehameha.

CK: Ina male lakou, kane haole oia mau ano, hiki no keia kane haole e hele pu hoi

CK: If they marry a haole husband and such, can this haole husband go to Niihau
i Niihau me ka wahine? Ae no ia?

to live with the wife? Is it permitted?

LK: Hiki i ka holoholo a oia. I ka noho ana aole hiki.

LK: He can go there to visit. But he cannot stay there.

CK: Aole ae no ka noho ana. Poe Hawaii wale no makemake ia e noho maleila.

CK: He will not be allowed to live there. Only Hawaiians are desired to live there.

LK: Nui na ohana o Niihau i Kauai, Kauai nei kahi, i Honolulu. Nui ka ohana

LK: Many Niihau relatives are on Kauai, some on Kauai here, in Honolulu. Many
families
o kela aina ai i Honolulu e noho nei, mai mua mai, ka wa kahiko mai.

of that land are living in Honolulu, from the beginning, from time immemorial.

Ko'u anakala mamua oia nei, ka hope kela o ko'u mokuakane, i Honolulu oia.

My uncle, older sibling to this man here who is the younger sibling of my
father, lived in Honolulu.

Kana poe kamalii nunui pau loa ai Honolulu, ai lakou i Honolulu ke noho nei.

His children grew up all in Honolulu where they now reside.

Na ohana mawaho ae ka aina o Niihau like pu e noho nei i Honolulu.

The families living outside of the land of Niihau are similarly living in Honolulu.

Nui lakou e noho nei i Honolulu. Ina noho ko lakou ohana o Niihau apau loa

Many of them are living in Honolulu. If all the families originating in Niihau

noho i ka aina o Niihau ai ma kaukani a oi. Pau lakou i ka ne'e iwaho.

were to live on the land of Niihau there would be more than thousands.

Most of them have moved out here.

Noho lakou iwaho, noho loa iwaho. Kahi no e makemake no ka noho ana o keia
aina,

They would live outside and live forever outside. Some like living on this
land

noho lakou ine'i, aole ho'i i ka aina. Kahi no nae makemake, ai no

and they live here and don't go back to the land (of Niihau). Some, however,
like it there,

ke aloha i ke aina, noho no lakou ileila. Like me maua. E hiki no wau

for their love is in the land, and they remain there. Like us. I can

ke ho'i i ka aina i na wa apau ina makemake. Eaho no ka noho iwaho nei.

return to the land any time I desire. It is better to live out here.

Ko'u wahine makaukau i keia ano mikini holoi lole. Ne ho'i ileila,

My wife is adept at this kind of machine for washing clothes. If we return
there,

holoi ka lole maluna o ka pohaku, me ka lima e holoi, aole loa ka mikini

she will have to wash clothes on a rock with the hand, for there is no

holoi lole. (Ae).

clothes washing machine. (Yes).