

CONTINUATION:
CLINTON KANAHELE INTERVIEWING
LYDIA COLBURN & MARY KELII
JULY 30, 1970 AT LAIE, OAHU

Interloper ()

CK: E himeni oe kela himeni a kau makuahine i haku ai.

CK: You please sing that song that your mother composed.

LC: Chorus: Aia i ka la'i ka olu o Kapapala

LC: Chorus: In the stillness and coolness of Kapapala

Na manu inu ai hoi o lehua

The birds are sipping nectar of the lehua flower

Hoopulu mau ia e ka ua kilihune

Which is ever being moistened by the mists

He anoai ke aloha ua hiki e mai

I greet my sweetheart who has arrived

He anoai ke aloha ua hiki e mai

I greet my sweetheart who has arrived

Verse: Kua pu iho no ilaila

Verse: You and I frequented there

Ka hana pu ia me ke aloha

Doing what lovers generally do

He anoai ke aloha ua hiki e mai.

I greet my sweetheart who has arrived

--By Hattie Kapiho Bohling

CK: Auwe, u'i no kela himeni. Kani no kou leo. Piha oe i ka makahiki

CK: Auwe, that song is beautiful. Your voice sounds good. Although you are

kanawalu-kuma-kahi, maikai, mau no ka maikai i kou leo, e Lydia.

eighty-one years old, you are still good, and your voice is still good, Lydia.

E Mary Kelii, e hoike mai kou wa i ne'e mai i Laie me kou kane ame ka ohana.

Mary Kelii, tell us about the time you moved to Laie with your husband and family.

Ike au ia oukou e hana ana iloko o ka loi, pela wale aku. Hoike mai.

I used to see you folks working in the taro patch thus and so. Indicate.

MK: Ho'i mai kou kane a olelo mai oia, "Ea, ua kuahaua mai nei o Frank Woolley

MK: My husband came home and he said, "Say, Frank Woolley has announced

ia makou, na poe lunakahiko, na poe luna, e hele makou, e ho'i makou

to us elders and leaders, that we go and we return

a hele makou i Laie e kii keia poe lo'i kalo." A i ka'u olelo iaia:

and we go to Laie to obtain(or cultivate)these taro patches." And my question to him was:

"Pehea ua noi 'ku nei oe i lo'i kalo na kaua?" "Aohe." "Hele koke oe

"Have you requested a taro patch for us two?" "No." "You go immediately

e kelepona ia Frank Woolley manake kaua i lo'i ai." Ae, kelepona oia,

to telephone to Frank Woolley that we want a taro patch." Yes, he telephoned

a olelo mai o Frank Woolley: "Hiki." Ko makou iho ana mai keia,

and Frank Woolley said: "Okay." This was our coming,

loaa ko maua lo'i. Haawi ia ana mai, auwe, loloa ka ma'u kaleponi,

and we got ^{our} patch. When it was given, auwe, the californian grass was tall,

oia ka loloa maluna o (ke kanaka) ke kanaka. Haawi mai nei oia i kela lo'i

taller than (a man) a man.

He gave that patch

na maua. Nana 'ku nei maua, a ua hiki. I hele ana makou me ka pahi e oki,

for us. We surveyed it, and decided we could manage. When we went in with the sickle to cut,

lele ka pahi iluna. Noleila, hele oia huli hele a loaa aku nei keia Kolia,

the knife flew up. Therefore, he went to find a man and he got this Korean,

o Gunn, a hele mai nei oia e nana, a olelo mai oia e hiki paha oia e hooma'e-
ma'e,
Gunn, and he came to see and he said he could clean it up,
e haawi aelike iaia. A olelo mai nei oia, "Heaha ka aelike?" "Kanakolu kala."
we to give him a contract. He asked, "What is the agreement?" "Thirty dollars."
Oki oia kela ma'u a hali iwaho, a puhi i ke ahi, huli ka lepo, hana oia.
He was to cut that grass, haul it out, burn it, turn over the soil, he to do
the work.
Keia hana ana, hohuli ka lepo, ready, aohe huli.¹ Ho'a'a a nana 'ku nei makou
This job undertaken, the soil turned over, the place ready but there was no
seed. Frustrated, we looked at
ia Kanoe, oia o Sister Poi Kekauoha (Poi Kekauoha). "Pehea, loa no kahi huli?
Kanoe, Sister Poi Kekauoha (Poi Kekauoha). "Say, can we get some huli?"
Auwe, ua huki mai nei ke kalo, okioki mai nei ke kalo, a olelo mai nei,
Auwe, she had just pulled taro, cut off the tops, and she said,
"Aohe ohi keia huli." "Pehea, aohe maikai kena huli? Maikai no kena huli
"Don't use this huli." "Why, that huli is not good? Isn't that huli good
i ke kanu?" "Aohe maikai keia huli ia oe i ke kanu no ka mea ne no hua mai
to plant?" "This huli is not good for you to plant because when it bears
palahu no." "Ae, ua hiki; aohe pilikia; mahalo." Hele wau i Luke Field,
the taro will rot." "Yes, okay; no trouble; thank you." I would go to Luke
Field,
hele i na pule apau, hele i Luke Field, a'o ulana lauhala i ka poe wahine
go every week, go to Luke Field, to teach the wives of the
a ka poe lukanela, poe kapena. Hele wau, hele a ileila, pau ka manawa,
lieutenants and captains to weave pandanus. This day I went, went there,
and when the time was up
ho'i mai nei. Ko'u ho'i ana mai nei me ko'u kaa, kaalo i Waiawa,
I turned to come home. Upon my returning with my car, having just passed
Waiawa,
kela hale poi hou i kukulu ia ileila, o Amy Awai. Kamaaina no oe iaia
where that new poi factory built there is, I talked to Amy Awai. You are
acquainted with her

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Huli is the stalk after the taro has been removed and the leaves cut off. It is
the seed.

(CK: Ae, he kamaaina; he kumukula oia) ae (LC: Oia ka Mama o Ted Awai)

(CK: Yes, we were old acquaintances; she was a teacher) yes (LC: She was the mother of Ted Awai)
Oia ka haku me ka poe pake hana kalo ana, huki ai ana. Ku ko'u kaa,

She was the boss overseeing some Chinese working with and pulling the taro.
lele 'ku ana wau a hele 'ku nei wau e ike iaia. "Hello, Sister Amy."
I stopped my car,

I got off and went to see her. "Hello, Sister Amy."

"Ae, aloha." "A pehea, he nui kau hana." "Ae." "A pehea keia poe (huli)
huli,

"Yes, aloha." "Say, great is your work." "Yes." "What about these (huli)
huli,
keia poe oha keia nei?" "O kena, huli ana kela a kanu ia." "Pehea,

these young taro plants?" "Those, those will be plowed under." "Can

loaa no ia'u? Heaha, he ka'i keia?" "Ae, he ka'i keia." "Loaa no ia'u

I have them? Are these the ka'i variety?" Yes, those are ka'i." May I have

keia poe huli?" A hele 'ku wau e huki, he nunui no ka mea (ka oha.¹) ka oha.

these huli?" And I went to pull, and the oha were quite large, (the oha) the oha.

"A pehea keia oha?" "Lawe oe nau." A heaha ka'u hana? A houluulu wau

"What about these oha?" "Take them for you." What did I do? I gathered up

i ko'u lolo a kau luna a komo ko'u lolo iloko o ko'u bloomers. Komo iloko

my dress and put my dress into my bloomers. I went in

o keia lo'i, huki keia poe huli, a koho. "Mai oe i pahi na'u." Kohi,²

this patch, pulled these huli and cut off the leaves, and the taro.

pau, a loaa ka'u hapaha, hapalua eke oha, loaa keia poe huli, a piha iluna
"You please pass me a knife." I cut,

all cut, and I had my quarter, half bag of oha, had these huli, and put them in

o ke kaa, ho'i mai nei wau. (CK: Ko ke Akua hoopomaika'i kela ia oe.)

the car, and I returned home. (CK: That was God's blessings to you.)

Ae. A pau, pau 'kula ka'u a'o kumu a'o lauhala ana, a ho'i mai nei wau.

Yes. My teaching lauhala weaving terminating, I returned.

¹ Young offshoots from the mother taro

² To cut off the tuber, leaving the stalk as seed

Ho'i 'ku nei wau ho'i i ka hale a hele mai nei o Kelii: "Hello, Mama, Mama."

I returned and returned to the house and Kelii came: "Hello, Mama, Mama."

"Come, come, daddy, come, daddy." "Heaha keia?" "Mai, mai, mai, eia ke ola."

"Come, come, daddy, come, daddy." "What is this?" "Come, come, come, here
is life."

Hele mai nei oia nana, "O Mama, o nui maoli keia pomaika'i i loa ia kua,"

He came and looked, "O Mama, this is really a great blessing received by us,
loa o kua huli." "Ae, ae. Keia manawa aole kua e hele waimaka e noi
for we have our huli." "Yes, yes. This time we do not have to cry and beg
ka huli. Mamake oe e kuai mai, aole lakou e haawi mai. Noleila,
for huli. We wanted to buy but they did not want to part with any. Therefore,
ua pau maila ka lo'i o kua i ka ma'ema'e." Komo iloko leila me keia boots,
our patch is now cleared and ready for planting!" I went in with these
firemen. Komo maleila, aole wau wehe ko'u kamaki. Me ko'u kamaki no
firemen's boots. I went in without removing my garments. With my garments
komo iloko. Ike oe ia'u hana ana i ka lo'i, kanu, manawa pokole.

I went into the patch. You saw me working in the patch planting, all done in
a short time.

A o ka lo'i ai o Brother John Keawe hookahi lo'i, ua i'o. Ahe hiki o laua
Brother John Keawe's one patch of taro was ready for harvest. The two of them
could not
ke ai no ka mea o laua wale no. Pehea e pono ai? "Kauai mai oe ia maua
consume the taro because there were only two of them. What was the proper
thing to do? "You sell to us
i keia ai." "Ae, hiki." "Kanaeiwa kala o ka ai. Lawe olua i ka ai,
this taro." "Yes, okay. Ninety dollars for the taro. You take the taro
a ka huli na'u." "A pehea e hiki no maua ke lawe i ka oha?" "Ae, hiki."
but the huli is for us." "Can we take the oha?" "Yes, you can."

O kela huli kii maua i Bro. Kahuena. Nana hele, pilikia ko laua noho ana.
To get the huli we hired Bro. Kahuena. He hired out to us because they
were in dire straits.

"Ae, hele oe huki, ma ke eke kalo nohoi kau uku e uku ai ia oe.

"Yes, you go and pull; by the bag of taro indeed will you be paid.

Loaa oe ka ai e kou ohana a kokua oe ia maua, a kanu i ke kalo."

You will receive poi for your family and you will help us plant the taro."

I ka manawa pokole piha. (CK: Paa kela loi) Paa keia lo'i. Hele maua,

In a short time the patch was completely planted. (CK: That entire patch was planted.) This patch was fully planted. We went, a hele au i Waialua. A he poe no ileila makai o Gilman ma, kuai, lawe wau

and I went to Waialua. Some people there living below the Gilmans sold us taro and I took e kalewa ka poi, lawe i Wahiawa. Mahi, lawe ka pahu poi, lawe ia iuka ia Pele.

and peddled the poi taking it to Wahiawa. We would cultivate, fill up the Pau ka wili, ho'i mai, /pauna hookahi kala, lawe i Wahiawa. Pele.

The taro ground into poi, I would return home, weigh 10-lb. bags /and take them to Wahiawa. at \$1

CK: Mamua kela o ko olua kukulu ia ana he halewili no olua.

CK: That was before you two built a factory for you two.

MK: Aale ku ka halepoi, aole ku ka halewili. Lawe makou ia Pele e wili ai ka poi,

MK: The poi factory, the poi mill had not be erected. We had to go to Pele to grind our taro into poi, a mahape mai kukulu maua, a hoolimalima maua i kela wahi o Willie ma

and later we built one, and we rented that place belonging to Willie and wife

a ku keia halepoi. A kii o Kelii, ua loa mua ka mikini. Mamake maua

on which this poi factory was built. Kelii had acquired the machine beforehand.

ma keia aoao o ka poe kumukula maleila e ku ai ka halepoi. Ai ka aohe ae We wanted

this side where the college faculty homes are there to erect the poi factory.

ke konohiki e hanā hoopukapuka, aohe ae. A lilo maua kela wahi holo-oko'a However,

the lessor would not permit a business establishment there. But that entire area

lilo ia maua. Kii o Kelii i ka caterpillar o Kahuku. Pau kela wahi i Ma

was leased to us. Kelii went to Kahuku Plantation and got a caterpillar.

All that area

i ka mahiai ia, paa i ka uwala, paa i na mea apau. Mamua o ka auhau
 was cultivated, covered with potato, covered with all other things.
 eha kala wale no i ka makahiki. Keia hooma'ema'e ana, pii mai nei ka auhau,
 was only four dollars per year. This development being accomplished, the tax
 a haalele ia. A ka loa ana kela wahi o Willie ma, ku ka halepoi maleila.
 and we gave the place up. When that place of Willie and wife was acquired
 O keia mikini poi elua makahiki i malama ia ai. A ka loa ana keia wahi o
 For two years we had had the poi machine on hand. Upon acquisition of this
 ku. Ua nui ko maua ai. Noleila, pono. Hele makou ineinei i Pahumoa
 the factory went up. By then we had plenty of taro. Therefore, we were okay.
 e komo e ana, kuu maila ka i'a a piha ka paiki. "Pahumoa, heaha ko kela paiki?"
 the fish having come in and ^{been} surrounded, and ^{we would} buy a basketful. "Pahumoa, how
 "Kanaha kala." "Ae, na'u kela hookahi paiki." A ike mai ana ka poe Hawaii
 "Forty dollars." "Yes, that one basket is for me." Our Hawaiians would notice
 o kakou, mea mai ana, "E Sister Kelii, e hana oe i kena i'a?" Hamau (hamau),
 me and would ask, "Sister Kelii, what are you going to do with that fish?"
 ho'i mai, kau iluna o ke kaa keia poi, keia i'a, lawe. Mai neinei ko'u
 I would return, get on the car with this poi, this fish, and peddle. From here
 kuai hele keia i'a a puka iwaho i Wahiawa. Haneli kala i loa mai ia'u.
 peddling of this fish would begin and continue out to Wahiawa. I would get \$100.
 Aole au uku hookahi kala ia Pahumoa, kanaha kala o ka paiki. Ho'i mai au
 I hadn't paid Pahumoa a single dollar at \$40 per basket. Having returned
 a olelo aku au i Pahumoa, "Eia ke kanaha kala, a ho'ihohoi maila wau i kou paiki."
 I would say to Pahumoa, "Here is the \$40, and I have also returned your basket."
 "Mahalo." A hele i Kahana ia Pua Haaheo. Puni ka i'a, he anae (kuai) a kuai.
 "Thanks." I would also go to Kahana to Pua Haaheo. A school of mullet having
 "A heaha ka paiki?" "Kanaha kala." A lilo ia'u keia paiki, kau ke kaa,
 "How much a basket?" "Forty dollars." I would buy this basket, get on the car,

hele i Wahiawa (CK: hele kalewa ka i'a) kalewa mai neinei kalewa hele,
and go to Wahiawa (CK: to peddle the fish) peddling from here peddling
hapalua o ka pauna.

at half dollar a pound.

CK: Ikeika no kela koko Pake ou.

CK: That Chinese blood of yours is indeed strong.

MK: Hele a hiki i Wahiawa, ku mawaho o ka hale aina, ua kamaaina o Wahiawa ia'u,

MK: Having arrived at Wahiawa, I would stand outside the restuarant, Wahiawa being
familiar to me,
ka poi, ka i'a, ka papaya, ke kapiki, ka ohia, ka leko, all pau iluna o ke kaa,
and peddle the poi, the fish, the papaya, the cabbage, the tomatoes, the
watercress, all having been on this one car,
hele (hele kuai) hele kuai.

I(peddling) peddling them.

CK: Hanai puua no oukou?

CK: Did you people raise hogs?

MK: Ae, hanai ka puua, hanai ka moa, hanai ke kaka, hanai ka iole lapaki.

MK: Yes, we raised hogs, raised chickens, raised ducks, raised rabbits.

Hiki mai ka la Hui Manawale'a, hele i ka Hui Manawale'a. Ia'u ka hua,

When Relief Society day came I would go to Relief Society. I would bring eggs,

ia Sister Logan ka palaoa, ia Sister Uale oia ko makou kuke. Hapaha

Sister Logan, flour, and Sister Uale she was our cook. Twenty-five cents

ko makou ai ana. Loaa keia poe waihona o ka Hui Manawale'a, a pela aku.

was the cost of our meals. These benefits would go to the Relief Society and
so on.

Hele makou hana i ka Hui Manawale'a, mahiai, kanu ka uwala, kanu ke pine,

We would do physical work for the Relief Society, cultivate, plant potato,
plant beans,

kanu ke kulina a o'o, ohi makou ke pine a elima pauna kanaono-kumalima keneka.

plant corn and at maturity we would gather the beans and sell five pounds at 65¢.

Lawe hele au ma keia kulanakauhale kuai. "A eia ka pine, he pine."

I would peddle in thesetowns.

"Here are beans, beans."

"A heaha ko kau pine?" "Kanaono-kumalima keneka." Lilo elima pauna.

"How much are your beans?" "Sixty-five cents." Five pounds sold.

Hana ia keia hana. Hele i . . . Nui na pomaika'i a ke Akua i loa'a mai ia makou.

We carried out this activity. Many blessings from God were received by us.

Nui ka loa'a o ko makou Hui Manawale'a. Oki ke kapa, kahea 'kula i ka pelikikena,

Our Relief Society received much income. We cut out quilt patterns, and would

"Mai, mai, a oki ke kapa, kuiki ke kapa, a eha apana, "Kuiki oukou i ka oukou
call the president;
kapa. "

"Come, come, cut quilt patterns, sew quilts, four quilts. "You sew your own
quilt."

Apana ekahi, apana elua, apana ekolu, apana eha, kuiki ko makou hana.

One section, two sections, three sections, four sections, quilting was our work.

Paa ke kapa, kuai. Maua me Kaleiwohi ekolu wale no makou i ko makou apana.

The blanket completed it would be sold. Two of us and Kaleiwohi, only three of
us to our section.

Kuiki no a paa ke kapa, lilo ke kapa haneli kala.

The blanket completely quilted would sell for \$100.

CK: Heaha ka oihana o kou kane o William Kelii?

CK: What was your husband William Kelii's occupation?

MK: No ka mea male maua, eiwa makahiki wau i ha'i i ka euanalio iaia mamua

MK: Because we had been married and for nine years I preached the gospel to him
before
o kona komo ana. A nonoi wau iaia, "Ae, he kuleana ka'u iloko o kou uku hana?"

his joining the Church. And I asked him, "Yes, do I have any rights in your
salary?"

"A heaha kou makemake?" "A makemake au e uku i kou waiwai hapaumi."

"What is your desire?" "I want to pay your tithing."

"Aia no oe ke kala i haawi au ia oe. Hana oe ka mea au i ike he kupono."

"You have the money I turn over to you. You do what you think is right."

Noleila, uku wau i kona waiwai hapaumi eiwa makahiki. Hoomaka na missionaries

Therefore, I paid his tithing for nine years. The missionaries began

e komo a hoomaka makou e malama i ke kula Kapaki. ^{Olelo mai,} "O ko'u keikuana
 to come and we began to hold Sunday School. He ^{said,} "My older brother,
 he lunakahiko oia. Hiki au e hele ileila a olelo iaia e malama ke Kula Kapaki
 he ^{is} an elder. I could go there and tell him to hold Sunday School
 na kakou." (Owai ke keikuana?) O James Kelii (James Kelii). Olelo mai
 for us." (Who was the brother?) James Kelii (James Kelii).
 kona keikuana, "Aole hiki ^{ia'u} ke malama keia mea. "He lunakahiko wau."
 His older brother said, "I cannot do this thing. I am an elder."
 "A kakau mai oe i leka a hoouna i Laie ia Woolley, a apono mai oia a alakai kakou
 "You write a letter and send it to Laie to Woolley and if he approve, you will lead ^{us}
 i ka hana a ke Akua." "A hiki." Kakau ana i ka leka i Laie nei, ua hele oia
 in the work of God." "Okay." The letter having been sent to Laie, he had
 i Loko Paakai. "Kakau hou i leka ia Miner." Kakau hou oia i leka a hoouna ia
 already gone to Salt Lake City. "Write again a letter to Miner." He wrote
 Brother Miner. A hoouna ia mai o Smith i make 'honei, ka Papa o Sister Partridge,
 to Brother Miner. And Joseph Smith, who has just died, and who was the father
 of Sister Ruth Partridge, was sent;
 a hoouna ia mai laua i missionary me John Smith. maluna o ke kaahi.
 he and John Smith as missionaries were sent to us by train.
 Hora eha ho'e laua ilalo a moe me makou, a hoomaka ia ke Kula Kapaki.
 At four o'clock they arrived below here and slept with us, and started the
 Sunday School.
 Oi hele 'ho nei keia, a komo mai na missionary, oia o Bro. Neuman ame
 While this was going on the missionaries, Bro. Neuman and Bro. Chase, entered,
 Bro. Chase. Komo mai i Wahiawa. Hele lakou a puni o Oahu nei. (CK: Jack Chase,
 entered. Stopped at Wahiawa. They had traveled around Oahu. (CK: Jack Chase,
 or John H. Chase) a oia (he hoaloha kela no'u, a mahape mai hele mai oia
 or John H. Chase) that's it (he is a friend of mine, and years later he returned

he missionary ma Laie.) O John Chase me Lindsey, Roland Lindsey holo mai to Laie as a missionary.) John Chase and Lindsey, Roland Lindsey, came neinei i missionary. Na laua i bapetizo ia Kelii. A ko'u record ua nalowale, here as missionaries. They baptized Kelii. My record being lost, that is, ko'u pepa bapekiko, a bapekiko hou ia au me Kelii (oia?) Ae, lawe ia makou my baptism certificate, I was baptized again with Kelii (was that so?) Yes, i Waialua a bapekiko. Kona hele, hele oia e kii, eono ko makou nui. We were taken to Waialua to be baptized. Upon his going he went to get others, a total of six of us.

CK: He maka'i ka oihana o kou kane e noho ai i Wahiaawa?

CK: Your husband's occupation was that of a policeman at Wahiaawa?

MK: No, kupakako (kupakako no ke keena maka'i?) no, no ka California Packing Co.

MK: No, bookkeeper (bookkeeper for the police department?) no, for California Packing Co. Mahape mai oleila, he iwakalua makahiki oia i noho hana ai me kela hui hana hala, Then afterwards he having worked twenty years for that pineapple corporation, a lilo mai oia i postmaster. Kona manawa i noho ai i postmaster, kahea ia mai he became the postmaster. During his time serving as postmaster, he was called e lilo i maka'i nui i ka manawa o Trask. Lilo oia i maka'inui a hoi au and appointed sheriff during Trask's time. He became sheriff and I took ma kona wahi, malama i ka hale-leka, me ko'u hana i ka playground, a his place looking after the post office, at the same time serving as a playground attendant, pau kona hana hele oia a check.

and when his work was over for the day he would come to the postoffice to check my work.

CK: Mahea oia i hele ai i ke kula?

CK: Where did he go to school?

MK: I Kamehameha. Hemo oia i ka makahiki umi-kumaeiwa me eono. Then kona kaikuana

MK: Kamehameha. He was graduated in the year 1906. His older brother, o Mahi, hemo oia i ka makahiki umi-kuma-eiwa me ekolu.

Mahi, had been graduated in the year 1903.

CK: Ina walaau mai kou kane poweko i ka olelo, pahee. Maihea mai i loa a oia

CK: If your husband spoke Hawaiian he was fluent, eloquent. Where did he acquire
i kela ike i ka olelo Hawaii?

that proficiency in the Hawaiian language?

MK: Hanai ia, oia ka moopuna hanai a Kekuhine, kahunapule o Kohala, a

MK: He was raised, he was the foster grandchild of Kekuhine, a preacher at Kohala,
noho lakou ilalo o Laupahoehoe.

and they stayed ^{down} at Laupahoehoe.

CK: Owai keia kahunapule?

CK: Who was this minister?

MK: O Kekuhine. (O Kekuhine, he kahunapule oia?) he kahunapule oia.

MK: Kekuhine. (Kekuhine, he was a minister?) he was a minister.

LC: Malama ia oia i ka olelo Hawaii; ua noho me ke kahunapule.

LC: He was raised with the Hawaiian language, for he stayed with a minister.

MK: Mai leila hoouna ia oia i Hilo, i kela halekula o Hilo Boarding School.

MK: From there he was sent to Hilo, to that school, Hilo Boarding School.

Mai leila komo oia i Kamehameha. Hemo o ke kaikuana in 1903 a komo mai oia.

From there he entered Kamehameha. His older brother graduated in 1903 and he
entered.

Noho oia a 1906 hemo oia, a 1909 loa a wau, a male maua.

He attended and graduated in 1906, and in 1909 he found me and we were married.

CK: Ina walaau mai kou kane, maika'i ka olelo. Puka maika'i ka olelo.

CK: If your husband spoke, his language was good. He was fluent.

Na huaolelo, momi kona ano walaau ana. Noonoo 'ela au, noonoo au pehea i loa a ai

His vocabulary, his style of talking, were rich. I would ponder and wonder where
this man had obtained

ka naauao o keia kanaka ma ka olelo Hawaii. Aika, ua malama ia oia

the knowledge of the Hawaiian language. For he had been raised

e keia kahunapule.

by this minister.

MK: Ma ka olelo Hawaii naauao kona kahuhanai, Noleila Kalawina oia. Kona male ana

MK: His foster parent was proficient in the Hawaiian tongue. Therefore, he, Kelii,
 was a Calvinist. His marrying
 ia'u, noonoo wau hele wau a hookahi po noi wau i ke Akua, "Hoike mai oe ia'u

me, I thought so one night I went and I went to God, "You show me

ka mea oiaio, o ka hoomana anei o ka'u kane ka pololei or ko'u hoomana paha?"

the truth, whether my husband's church is true or my church perhaps?"

A pule wau, a ke noho mai nei oia a lohe o ko'u pule. Aole wau, ua manao au

As I prayed, he was listening to my supplications. I didn't know, I thought

e hiamoe nei. But ko'u pule, ia'u e pule nei. A ko'u ala ana loa 'ku nei au

he was asleep. He was listening to my prayer while I was praying. When I got
 up I had had

i keia moeuhane. Ala 'ku nei au i ke kakahiakanui a mea 'ku nei au:

this dream. I got up in the morning and I said:

"E daddy, maika'i nohoi ka'u moeuhane." "Heaha?" A haha'i 'ku nei wau.

"Daddy, my dream has been good indeed." "What is it?" And I related it.

Moe nohoi wau a hele kaua makai i ka aekai, a hele mai nei keia mau keiki maleila

In my sleep you and Iwere walking along the beach, and these two youths came
 there
 a kula'i 'ku au. Mamake 'ku nei wau e kula'i keia keiki kane me keia keikimahine

and I attempted to push them in. I wanted to push this boy and this girl

iloko o ke kai. A olelo 'ku nei laua, a papa 'ku nei ia wau aole hana au

into the sea. And they spoke and admonish me not to do ~~that~~

me kela. A o ka mea apiki, keia hamama o ka lani like pu me keia lani blue,

like that. The strange thing, ⁱⁿ this opening of the heavens they were like the
 blue skies

a puka mai nei he hipa. Keia haule ana iloko o ke kai, puka mai nei

and a sheep appeared. This falling of the sheep into the sea, there appeared

he keikikane me he keikimahine. A puho au. Hele 'ku nei oia e pahu

this boy and the girl. And I awoke. He had proceeded to push

keia mau keiki a ol~~o~~ 'ku nei wau, "Aole oe e pahu ia laua," a puho wau.

these youths and I said, "Don't you push them," and I awoke.

Haha'i aku nei iaia keia moeuhane. Mea mai nei, "Auwe, a bapetizo ia ana kaua."

I shared with him this dream. He exclaimed, "Auwe, we both are going to be baptized."

Loaa koke iaia keia olelo. "E bapekiko ia ana kaua."

He had immediately received those words. "We both are going to be baptized."

CK: Ai no nae, he hoahanau oe i kela manawa.

CK: On the other hand, you were a member at that time.

MK: Hoahanau wau, ua bapekiko owau i eiwa^{o'u} makahiki. Bapekiko ia au o Anason

MK: I was a member, as I was baptized at nine years. I was baptized by Anson Waddoups i Auwaiolimu, but ko'u pepa ua nalowale, pau i keia ahi.

Waddoups at Auwaiolimu, but my records had been lost in a fire.

CK: Hooko no ia ka olelo o kona wanana ana, e bapekiko ia ana olua.

CK: His prophecy that you two were going to be baptized was fulfilled.

MK: Hooko ia. So Thanksgiving hele oia i ka hana. Hoi mai nei a komo na alakai

MK: Fulfilled. Hewant to work on Thanksgiving Day. The missionaries traveling around the island entered kaapuni, oia o Brother Chase laua o Lindsey. Ho'i mai nei oia a kahea mai nei ia'u, who were Brother Chase and Lindsey. He returned from work and called me,

"Come here, Mama, e hele ana kaua e bapekiko." I ka manawa pokole

"Come here, Mama, we both are going to be baptized." In a short time

hele aku nei oia e paipai, loaa eha, mawaho ae o maua. Eono ko makou nui.

he went out and persuaded four besides us two. There were six of us.

Lawe ia makou i Waialua ma keia aoao maneinei kela wahi hana hou ia,

We were taken to Waialua on this side of that new development

e hana ia nei keia pa. Maleila bapekiko ia makou. Ho'i makou i ka hale

where a new wall has been built. There we were baptized. We returned home

hoopomaikai makou, hoopomaikai, a malama makou i halawai, a hoomaka ia ka hana

and we were confirmed, confirmed, and we held a meeting, and thus began the

work

a ke Akua. A me ka iho ana o Keoni Kamika ma mai Honolulu mai,
of God. When John Smith and associates had arrived from Honolulu,
a ai ka olelo o Keoni Kamika, "Keia keiki oe e noho nei mamua nei,
this is what John Smith said, "This young man sitting before me, he
aole oia hoahanau. Aole loihi keia manawa aku, lilo ana oia i hoahanau."
is not a member. Not long from this time he will become a member."

CK: Pili ana kela i kou kane?

CK: That was in reference to your husband.

MK: Ae, pili ana kela i ka 'u kane. Hoomaka makou e hana i ka mea, a kakau ka leka

MK: Yes, that related to my husband. We began to push things, and a letter to
ia Woolley, a haawi ia mai keia apana (CK: O Samuel E. Woolley kela)

Woolley was written, and this site (the original site) was given by
o Samuel E. Woolley, a loa kela pa mua i ku mua i ka halepule. A haawi oia.
(CK: That was Samuel E. Woolley)

Samuel E. Woolley, and we received that original site where the first chapel
stood. He gave it to us.
A o makou, hele makou wehe ahamele, huli kala, a kukulu ia kela wahi halepule

And we, we went and opened concerts to raise money, and that little chapel,
liilii iluna ilalo (i Wahiawa) i Wahiawa. A ho'e mai o President,

in which both upstairs and basement were used, was erected (at Wahiawa) at
Wahiawa. President, rather
o Apostle David O. McKay, oiahoi, he apostle oia i kela manawa.

Apostle David O. McKay, who, namely, was an apostle at that time, arrived.

Nana i hoolaa i kela halepule. (CK: Makahiki umikumaeiwa-iwakalua-kumakahi)

He dedicated that chapel. (CK: Year 1921)

Ae. No, 1917 (CK: 1917) mamua o ka hoolaa ia ana o ka halelaa (oia?)

Yes. No, 1917 (CK: 1917) before the dedication of the temple (was that so?)

LC: Maika'i ko ia nei noonoo, paanaau.

LC: She has a good memory, she remembers.

MK: Hoolaa ia kela halepule. Ai ia'u ke kii. Pii wau iuka a haawi ia e

MK: That chapel was dedicated. I had the picture. I went up and gave it
i ka bihopa a lawe ia kela kii, aole ho'ihohoi ia mai ia'u. E hele ana oia
to the bishop and the picture was taken and has not been returned to me. He was
e hoonui. taking it

to be enlarged.

CK: Kamaaina no wau i kela halepule.

CK: I am well acquainted with that little chapel on "stilts."

MK: Mahape mamake hou makou i kekahi apana aina. Oia ke kumu nui, elua apana.

MK: Afterwards, we wanted to acquire a certain piece of land (the adjoining land).
A olelo mai o a kakau ae o Pres. Woolley a olelo oia ia makou, imi makou ke kala

It is the reason the site is large, two sections.
Pres. Ralph Woolley said and wrote (to Salt Lake) and he said to us for us to
a kuai makou i kela wahi. Loaa makou i kela apana aina elima haneli kala. seek funds

and we could buy that additional place. We got that piece of land for \$500.

Oia ke kumu loaa kela pa nui. A o kona keikuana, oia ka pelikikena.

It is the reason why that area is large. His older brother (James), he was the
branch president.

Ekolu no mahina make ke keikuana. O Kelii oia ka mea, ka pelikikena Kula Kapaki,

Only for three months and the older sibling died. William Kelii, he was the
president of the Sunday School,
a make o kona keikuana, a noho oia i pelikikena. (CK: Ke keikuana, oia no

and his older sibling died, and he became the president of the branch.

(CK: The older sibling, he was
o James) o James Kelii, James Kamakahiolani Kelii.

James) James Kelii, James Kamakahiolani Kelii.

LC: He lala oia no ka Ekalesia?

LC: Was he a member of the Church?

MK: E, he lunakahiko hoi oia, no Kokoiki, Kohala, Hawaii.

MK: Yes, he was an elder, from Kokoiki, Kohala, Hawaii.

CK: Mai Kohala mai kela kanaka.

CK: That man was from Kohala.

MK: Ho'i mai lakou. O lakou pau loa hanau i Kohala.

MK: They came. They were all born in Kohala.

CK: O Kokoiki (MK: no Kohala), ka one hanau kela o Kamehameha, ke alii nui, o Kokoiki.

CK: At Kokoiki (MK: from Kohala), that was the birthplace of Kamehameha the Great,
at Kokoiki.

MK: O ko Kelii ma, kona wahi i noho ai o Honomakau, Kohala, Hawaii.

MK: Pertaining to William Kelii, his residence was at Honomakau, Kohala, Hawaii.

CK: Ae, maleila ka luakini keia manawa.

CK: Yes, there the chapel is at this time.

MK: Noleila, komo oia i keia euanalio, a kela komo ana, me ke kumu, elder, a high
priest.

MK: Therefore, he joined the Church, and upon that ^{was} joining he ordained a teacher,
then an elder, then a high priest.

CK: Sister Colburn, hoike mai oe ka moololo e pili ana kou kane, o Marcus Colburn.

CK: Sister Colburn, you tell the story regarding your husband, Marcus Colburn.

LC: O maua, he mau hoaloha maua ko maua liilii. Hele mai oia, a make kona makuakane.

LC: We both, we were friends from our childhood. He came, his father having died.

Hele mai oia e noho me John Johnson, kekunane o Harry Robinson. Poe ae oia lakou

He came and stayed with John Johnson, brother of Harry Robinson. They had
permitted them to stay
no ka aina. A noho oia maleila, a pii mau wau maleila e kii ka waiu.

on the land. He (Marcus) stayed there, and I would come up there to get the milk.

Ko'u wa pii mai i kekahi kakahiakanui, a kahea mai nei o John Johnson,

Upon my time going up a certain morning, John Johnson called me, saying,

"Lydia, e hele mai oe maneinei, mamake au e hoolauna ia oe me ko'u nephew."

"Lydia, you come here; I want to introduce you to my nephew."

A umikumalua wale no ko'u makahiki i kela manawa, a o Marcus pela no paha oia.

I was only twelve years old at that time, and Marcus, thus perhaps was he.

A puka mai nei oia. Ulaula nohoi kona papalina. Mai Honolulu anei oia.
 And he came out. His cheeks were red indeed. He had come from Honolulu.
 Mai leila mai lilo maua he mau hoaloha. Hele mau ana i ko makou wahi.
 From there we became friends. He was always coming to our place.
 Ko'u makuahine aole oia makemake na kamalii kane hele mai i ko makou wahi.
 My mother, she did not like boys to come to our place.
 O Marcus hele mau ana oia ileila. A ko makou kapuahi ia manawa,
 Marcus, he always went there. Our stove at the time
 he kapuahi wahie (wahie) ame ka pukauahi (pukauahi). A kekahi manawa
 was a wood stove (wood) with a smokestack (smokestack). Sometimes
 hele au me ka pulumi e hooma'ema'e i keia pukauahi i ole e ho'i ka uahi
 I would go and sweep and clean out this smokestack so the smoke would not back
 iloko o ka hale. A kona wa i ike au e hana ana i kela hana, hele mai oia
 into the house. His time of seeing me doing that chore, he would come
 e kokua ia'u e hana keia hana. A mahape kaa hoi oia i Honolulu nei,
 to help me to do this job. Afterwards, he moved back to Honolulu
 ho'i noho'i o makou i Maui. Aole au ike hou iaia a kanakolu-kuma-eiwa makahiki.
 and we also moved to Maui. I never saw him again until after thirty-nine years.
 Ho'e wau i Honolulu nei, a launa au me kana keiki e male oia ia Leimomi.
 I came to Honolulu, and I got acquainted with his son who was to marry Leimomi.
 Lohe wau i kona inoa o Marcus Colburn, a olelo 'ku nei wau iaia,
 I heard his name, Marcus Colburn, and I said to him,
 "Ea, kamaaina au i kou mokuakane i ka wa liilii, ka wa opiopio. A olelo mai oia
 "Say, I was acquainted with your father when we were small, in our youth.
 ia'u, "Ae, piha ko'u mokuakane me ka eu o keia manawa. Nui kona makemake i ka
 to me, "Yes, my father is full of mischief at this time. His desire to drink
 inu,
 is great

a pela wale aku." Aohe oia olelo mai i na olelo maikai no kona makuakane.
and so on." He did not utter a good word for his father.

Olelo 'ku nei wau iaia, "Kou makuakane he keiki maikai oia i ko'u wa i
I said to him, "Your father, he was a good boy when I first became
kamaaina ia me ia." "A i keia manawa oko'a oia." A pau, male o Dickie
acquainted with him." "This time he is changed." And then Dickie married
me ke keikimahine a Napoleon. A o Napoleon makemake nohoi oia e male wau iaia.
the daughter of Napoleon. ^{he} Napoleon, also wanted me to marry him.

A o wau no nae aohe au makemake no ka mea makemake wau ma ke ano he hoaloha
However, I did not want to because I desired that we be friends only.

wale no. Olelo 'ku wau iaia, "Aole hiki wau ke makemake ia oe." Anyhow
I said to him, "I cannot like you." Anyhow

male kana keikimahine ia Dickie Colburn, a kono mai ia'u e hele i ka paina.
his daughter married Dickie Colburn, and he invited me to go to the feast.

Hele no wau i ka paina. A i na manawa apau ua hele au i kona paina hana mau ana
So I went to the party. Every time I had gone to his parties he always prepared
oia i na mea ai maikai. (CK: Owai keia?) (MK: O Napoleon) o Napoleon.
good food. (CK: Who was this?) (MK: Napoleon) Napoleon.

A hele 'ku nei wau, a ia'u i ku ai i ke kaa, ke kaa e ku ana ma ko'u aoao nei,
So I went and while I was standing beside the car, this car which was on my side,
a lohe 'ku nei wau keia, a nana 'ku nei wau a ike 'ku nei wau o Marcus Colburn.
I heard this, and I looked and I recognized Marcus Colburn.

Aohe au i walaau aku iaia no ka mea kunou 'ku a kunou 'ku, a komo nohoi oia
I did not speak to him because I bowed and he bowed, and he entered

a komo hoi iloko. A meheamela ua ike oia ia'u e noho ana ma kekahi aoao me Mary
and I went inside. Apparently, he had noticed me sitting on one side with Mary
Aping ma
Aping and company.

E noho ana makou, a hele mai oia maleila, a hele mai oia, a olelo mai oia,
We were sitting and he came there, and he came, and he said,

paha
 "E Lydia, aole/oe poina ia'u." Olelo 'ku nei, "Ae au i poina ia oe.
 "Lydia, you probably have not forgotten me." I said, "I have not forgotten you.
 O oe no o Marcus." A hele mai nei oia a honi ia'u. Ano'e ko'u noonoo,
 You are Marcus." So he came and kissed me. My mind was disturbed,
 a olelo 'ku nei ia Mary Aping ma, Mary Tyau ma, "A oia nei he hoaloha oia nei
 and I said to Mary Aping and Mary Tyau and company, "He, he was a friend
 i ko'u wa opio, liilii. Keiki maka'i nohoi oia." A olelo mai nei oia,
 when I was young, small. He was also a good boy." And he said,
 "E hiki no ia'u ke maika'i ia oe i keia manawa ina oe e ae mai ia'u."
 "I can still be good to you this time if you permit me."
 A pau, puka hou oia a hele no oia me kona poe hoaloha no ka mea nui na wahine
 Then he went out again and he went with his friends because several women
 ana e pipili ana iaia, he wahine haole, he wahine Hawaii (CK: Ua make 'kula
 were hanging on to him, a haole woman, a Hawaiian woman (CK: His wife had
 kona wahine). Ae, hookahi makahiki kona wahine i make. A owau nohoi
 already died). Yes, his wife had been dead one year. As for me
 ewalu paha makahiki paha ka'u kane i make ai. A pau nohoi a hele no oia
 eight years perhaps had passed since my husband died. Then he also went
 me keia poe a noho wau. A ke olelo mai nei oia i keia hoaloha no a'u
 with these people and I stayed. And he was telling this friend of mine,
 o Napoleon, haha'i ia ana i na moololo e pili ana no na . . . Ae au hoolohe aku.
 Napoleon, and sharing experiences pertaining to . . . I paid no attention.
 Ae no wau i hoomaopopo, a pau 'ena, a hoomaka mai wau e ku e hoi.
 I did not remember anything, and when the party was over I started to rise to
 go home.
 A hele mai ana o Napoleon me na puolo, ka poi, mea nohoi ka puua, ka i'a nohoi,
 Napoleon was coming with packages, of poi, also pig, also fish,
 oia ano, ka palu nohoi no ka mea eleu oia ma ka hana ana i kela mea he palu.
 and such, also palu (a relish made of fish head and seasoned well) because
 he was good at making this relish.

Nui ka ono o ka palu. A hele mai nei oia ma ka puka a honi mai nei oia ia'u,
 Palu was very delicious. And he came to the door and he kissed me,
 a puka noho'i wau a hele mai nei o Marcus. Mea mai nei o Marcus, "E Lydia,
 and I also went out and Marcus came to me. Marcus said, "Lydia,
 hiki no ia'u ke hele i kou home, launa me oe? A aale au makemake e ake'ake'a
 could I go to your home and associate with you? I don't want to stand
 i kekahi poe. Ina he hoaloha kou i ake'ake'a aohe au i makemake."
 in anybody's way. If there is a friend standing between us then I don't want to
 Olelo mai au iaia, "Aohe hoaloha. Nui ko'u mau hoaloha, but aohe au pili
 I told him, "No special friend. My friends are many, but I am not close to anyone
 (CK: hilina'i). Aohe, hoaloha wale no lakou. Hauoli no ka launa kekahi me
 (CK: a confidante of anyone). No, they are only friends. There is joy in
 kekahi." A olelo mai nei oia, "A hiki no." Kekahi la ae, ka Lapule,
 associating one with
 another." And so he said, "It's okay." The following day, Sunday,
 kani mai nei ke kelepona, aole, ka Poakahi kani mai nei ke kelepona,
 the telephone rang, no, on Monday the telephone rang,
 "Makemake au e hele aku e launa." "Aale hiki oe ke hele mai keia po no ka mea
 "I want to come and socialize." "You cannot come tonight because
 (CK: Olelo ka haole he date, he date kela) . ." Mea 'ku nei wau, "Aohe hiki oe
 (CK: The haoles refer to this as a date) . ." I said, "You cannot
 ke hele mai no ka mea he po keia o na misiona e hele mai i ko'u hale e paina
 come because this is the night the missionaries come to my home they to dine
 me lakou." O ia mau la, e hele ana na misiona i ka home o na hoahanau
 with me." In those days the missionaries were visiting the homes of the members
 a ai i ka po e launa me lakou. Olelo 'ku nei wau, "Aohe hiki oe ke hele
 and eating with them. I said, "You cannot come
 i keia po no ka mea he po misiona keia." "A hiki no wau ke hele."
 this night because this night is for the missionaries." "I can still come."

"Aole, aole hele mai oe keia po." No ka mea aohe no wau hoihoi, aohe au makemake
 "No, you don't come this night." Because I was not interested, and I did not
 e bother kekahi poe ia'u (CK: he uluhua ia oe). A Poakolu kani hou ke kelepona,
 want anybody to bother me (CK: to bother you). Wednesday the telephone rang
 "A hele 'ku nei au i kou hale. Makemake no wau e launa me oe." "A hiki no,
 again,
 "I am coming to your home. I want to fraternize with you." "It's okay,
 e hiki no oe ke hele mai." No ka mea ai no oia malalo aku o ka Oahu prison,
 you can come." Because he was working below at the Oahu prison,
 a ko makou hale nohoi ai no iuka. A mea 'ku wau, "E hiki no e hele mai oe."
 and our home was indeed above. I said, "You can come."
 A hele mai oia. A o ka ike ana o ka 'u keikimahine o Lydia, makemake loa oia iaia.
 And he came. When my daughter, Lydia, saw him she liked him very much.
 Kekahi poe e hele mai e ike ia'u aohe oia hoihoi. O Charles King i hele mai
 Some people when they come to see me she was not receptive to them. Charles King
 aole oia i olelo mai ia Charlie King noho mai e ai paina me makou. Ia Marcus,
 would come
 but she would not say to Charlie King to stay and have supper with us. With
 Marcus,
 aole. "E Marcus, aole oe e hoi. Noho malie a ai oe me makou keia ahiahi."
 no. "E Marcus, don't you go. You relax and eat with us this evening."
 Noho makou, ai makou, a olelo mai oia ia'u, "Makemake au i mea i wahi e lu
 We would socialize, we would eat, and he would say to me, "I want something to
 drop
 ka lehu o ko'u kilikiliki." A mea 'ku nei wau, "Aohe maika'i kena mea.
 the ashes of my cigarette in." And I said, "That thing is not good.
 Aohe oe hoomaopopo kou hele ana e kokua ia'u e hooma'ema'e i ka pukauahi
 You don't recall when you came to help me clean out the smokestack
 o ke kapuahi? A pela me oe. Puhi oe ka paka piha kou ihu i ka pa'u, pa'u paka.
 of the stove? Thus with you. You smoke tobacco and your nostrils are filled
 with soot, tobacco soot.

Noleila, makemake au e kii kekahi mea e hooma'ema'e i kou ihu." Olelo kolohe
 Therefore, I want to get something to clean out your nose." This was only a joke
 wale no keia e olelo nei. Olelo mai nei oia, "A heaha ka pilikia o ka mea?"
 I was saying. He said, "And what is wrong with this thing?"
 "A aohe, o ka pukaihu e wahi kela e hanu ai i ka hanu maikai. Hana mai o ke Akua
 "No, the nostrils, they are for breathing that which is good. God made
 i ka pukaihu, i ka waha (CK: aole no ka uahi) aole no ka uahi. Kena mea
 the nostrils, the mouth (CK: not for smoke) not for smoke. That thing
 au e puhi nei, pa'u, piha ka pa'u a he mea pono e hooma'ema'e ia."
 you are smoking, soot, is full of soot and it is proper that your nostrils be
 A akaaka mai nei oia. A noho 'honei, a noi mai nei e hele maua e holoholo.
 cleaned."
 He laughed. He sat and then asked that we'd go for a ride.
 Mea 'ku nei au, "He hoaloha ko'u, o ka wahine a Helela mai Molokai mai."
 Isaid, "I have a friend, the wife of Helela from Molokai."
 Mea 'ku nei au, "E hele au me ko'u hoaloha." "A hiki no ia'u." "Hele mua oia
 I said, "I am going with my friend." "I can go too." "He must first go
 i ka Hui Opio me a'u. Hele ana au i ka Hui Opio i keia po." Mea mai nei oia,
 to MIA with me. I was going to the MIA this night. He said,
 "Aohe au hele ka pule no ka mea maka'u i ka hele i ka pule mahope helele'i
 "I haven't gone to church because I am afraid to go by and by the chapel falls,
 i ka mea (CK: ka hale) ka hale no ka mea aohe au hele." "Ina makemake ole oe
 (CK: the chapel) the chapel falls because I don't attend." "If you do not want
 e hele ka pule, aohe au hele ana me oe." A hele, hele i ka pule kela po i ka
 to go to church, I don't want to go with you." So he went, went to church that
 Hui Opio, a pau hele makou i ka holoholo me Sister Helela. Hele makou holoholo
 night
 to the MIA, and then we went out for a ride with Sister Helela. So we went for a
 ride
 a pau a ho'ihohoi no oia ia makou. Mai leila mai hele mau oia i ko makou hale.
 and then he returned us home. From then on he frequently came to our home.

A mahope mai oleila pau ka puhi paka. Aohe ike au i ka puhi paka. Aohe hele
 After that time he quit smoking. I never saw him smoke tobacco. Did not
 inu beer, a aohe olelo ino. Mamua olelo ino wale no no ka mea ma'a no kela ano poe
 drink beer, and stopped swearing. Before that he always swore because he had been
 o leila. Pau aku keia mau mea. Hele maua, a mau mahina mahope oleila, pau.
 there at the prison. All these habits were kicked. We went together and after
 Mea 'ku nei au, "Aohe oe puhi paka?" "No, aohe o'u puhi paka." Oi aku kou waiwai
 several months from that time, he stopped.
 I said, "Don't you smoke any more?" No, I don't smoke. Your true worth
 io ia'u mamua keia mea ka paka." A hoikeike mai oia i kona cigarette case,
 to me is greater than this tobacco." So he displayed his cigarette case,
 he hookahi wale no kikiliki iloko leila. A New Year's, a oia ka mea apiki keia,
 and there was only one cigarette in there. At New Year, strange as it may seem,
 A New Year's hele makou i kahi o Napoleon. Paina mau ana lakou (CK: Makahiki Hou)
 at New Year we went to Napoleon's. They always had parties there (CK: New Year)
 Makahiki Hou. Po keia ho'i ana wau, ho'iho'i o Teddy ia'u, ho'iho'i i ka'u wahi
 hana,
 (New Year. This was a night I had to work, and Teddy took me, took me to my
 the Immigration Station, a lawe oia i ko'u kaa. A i ka lawe ana i ko'u kaa
 place of employment, namely,
 the Immigration Station, and he drove my car. And when he drove my car
 hooku'i ia ko'u kaa, a pilikia, aohe o'u kaa e ho'i ai. A o Marcus oia kona manawa
 my car was hit, and there was trouble, for I had no car to ride on. Marcus, it was
 i olelo mai, "You use my car, no ka mea ku wale no ko'u kaa i kahi hana, aohe mea.
 his time
 to tell me, "You use my car because my car only idles where I work, and is not used."
 Hooma'ema'e oia kona kaa, hoopuha me ka gas. Oia ko makou kaa i holoholo ai
 So he cleaned up his car, and filled it with gas. It was our car to travel to
 me ka Hui Manawalea. Ka Hui Manawalea makou o Sister Salm (CK: Hana maalea no
 Relief Society. Sister Salm headed up our Relief Society (CK: Your man was
 kela o kou kane). Olelo mai oia, "Hele oe e kii i ke kaa." A hele mai oia.
 being subtle). He said, "You go and get the car." And he came.

Hele mai oia, a pau. Ina pau ka'u hana i ke kakahiakanui hele mai oia
 He would come. If my work were over in the morning he would come
 me kana Buick a kau wau i kana kaa, a hele mai a lele oia, a ho'ihoi hoi wau.
 with his Buick and I would get on his car, and ride and he would get off
 A ahiahi hele mai wau kii iaia, a ho'i ka hale e ai, a pau, a lawe oia ia'u
 (at the Prison) and I would return home with it.
 In the evening I would go and get him, and bring him home to eat, and then
 he would drive me
 i ka hana a ho'i oia i Kaimuki. Pela oia i hana mau ai, a mahope mai oleila,
 to my work and he would return to Kaimuki. Thus did he carry on continuously,
 and after that time
 olelo oia ia'u, "Ea, ea, makemake au e male kaua. Aohe makemake au me keia.
 he said to me, "Say, say, I desire that we be married. I don't want to go on
 this way.
 Ua makemake loa no ka mea ua haalele au i ka paka, a heaha hou ae ka'u hana
 My desire is strong because I have dropped tobacco, and what else must I do
 e hana hou nou?" Aohe olelo aku iaia e komo iloko o keia Ekalesia, aole no.
 besides for you?" I did not tell him to join this Church, no.
 Mea aku nei wau, "Ko'u mea hauoli ai e hele oe i ka pule. I don't want to be
 I simply said, "I shall be happy if you go to church. I don't want to be
 bothered with a man." Oia ka'u i olelo aku au iaia. Well, anyhow,
 bothered with a man." It is what I said to him. Well, anyhow,
 nui kona koi e hele ilalo nei i Hauula. He wahi, he hale (CK: He hale no
 he insisted that I ride down to Hauula. They had a place, a house
 (CK: They had a house
 ko lakou ma Hauula) no lakou ma Hauula. Olelo 'ku nei au, "Owai ka poe
 at Hauula) at Hauula. I said, "Who are
 e noho nei i Hauula?" "Aohe poe, owau wale no." "A heaha kou makemake
 staying at Hauula?" "Nobody, only I." "And why do you want
 owau e hele i Hauula me oe?" "Makemake au e hele oe makemake e nana oe
 me to go with you to Hauula?" "I want you to go and I want you to see
 kela wahi." A mahope no kona koi mau, olelo 'ku nei wau, "E hiki no.
 that place." Because of his insistence, later I said, "Okay.

E hele mai oe e loaau wau." He la hoomaha kela nona. Aohe oia i hele
 You come and pick me up." That was his day off. He did not go
 i ka hana. "Hele kaua." "Hiki no wau ke hele." Owau, hopohopo o ko'u uhane.
 to work. "Let's go." "I can go." But I, I had misapprehensions.
 A maua e hele nei, o maua e iho nei ilalo, ano hopohopo o ko'u uhane.
 As we drove along and as we were going down, my spirit had some fears.
 Noonoo wau heaha la kona manao e lawe ia'u i kona wahi me kela ke ano.
 I wondered what his motive was for taking me to his place in that manner.
 You know, aole paha oukou e like me kela but owau ike no wau, ea, (MK: hopohopo)
 You know, you people may not be like that, but me, I sense things (MK: fear),
 hopohopo kahi manawa. Ikeika oe kekahi manawa, aole. (CK: O oe wale no me ke
 kane;
 fear sometimes. You can be strong sometimes, and not. (CK: Only you with a man
 aohe poe maleila) aohe poe maleila. Pehea la, ikeika ana no paha wau aole paha?
 and nobody else there) nobody else there. I wondered if I would be strong or
 perhaps not.
 So hele mai nei, a ho'e maua i Hauula. Olelo mai nei oia, "Ua ike no wau
 So we drove and we arrived at Hauula. He said, "I know
 aole oe i moe. Noleila, hiamoe oe maneinei. Ai ke kihei pili. E hele ana au
 you haven't slept. Therefore, you sleep here. Here is the blanket. I am going
 i holoholo." A hele oia, a haalele oia ia'u, a hele. Holoholo a pau,
 for a walk." He took leave, he left me, and went. Having walked and visited
 a ho'i mai nei. "Ea, ala paha oe." Haule wau hiamoe, hiamoe au i kela la.
 he returned. "Say, you had better get up." I had fallen asleep, I slept that day
 A hele mai nei oia, a hoala mai nei. "E, ala paha oe; e ho'i paha kaua.
 And he came and woke me up. "Say, you had better get up, and we return.
 Kokoke kou manawa e ho'i i ka hana." Hele 'ku nei maua, paina apau.
 Near your time to return to work." So we went and ate.

Ko maua iho ana mai ma ke kaa, aohe o'u walaau nui no ka mea piha mau ana au

On our ^{way} ~~way~~ down by the car, I didn't say much because usually I am always ~~joking~~
me ka olelo kolohe. Keia, aohe au walaau nui a ho'e maua i Hauula.

joking. In this instance, I did not say much even to our arrival at Hauula.

Keia hoi ana maua, nui ko'u, piha me ka eu, walaau ana. Olelo mai oia ia'u,

On our return trip, I was talking a great deal and was playful. He said to me,

"Ea, ano oko'a maoli i kou ano. A kua, kua i hele ana i keia kakahiakanui

"Say, your behavior is really different now from before. When we, we came down
this morning

aohe oe i walaau, hakanu kou ano, aohe oe i walaau. Heaha la, pehea kou manao,

you didn't talk, you were silent, you didn't talk. What was it, what were
your thoughts,

e hana ana au i kekahi mau hana e hoopilikia ia oe? Aohe, he momi waiwai oe

did you think I was going to do something to harm you? No, you are a jewel
of mine."

Oia kana olelo ia'u. "He momi waiwai oe na'u. Noleila, aole au makemake

That was his statement to me. "You are a precious jewel of mine. Therefore,
I don't want

ke hana i kekahi hana e hoopilikia ia oe no ka mea nui ko'u aloha ia oe,

to do anything to hurt you because my love for you is great,

makemake au ia oe. Aole oe noonoo ko'u hoopilikia." Mai leila mai,

and I want you. You must not think I would wrong you." From that time

oia ko'u kumu i hooholo ai e male wau iaia no ka mea ua ike au he kanaka maikai

it was my reason to resolve I would marry him because I recognized he was a
gentleman,

oia, he kanaka ma'ema'e.

he was a clean man.

CK: Mamua ko olua male ana, komo oia iloko o ka Ekalesia.

CK: Before you two got married, he joined the Church.

LC: Ae, komo oia iloko o ka Ekalesia. Mahape mai male maua. A mahape mai oleila

LC: Yes, he joined the Church. After that we got married. And after that

komo maua iloko o ka halelaa.

we both went into the temple.

CK: Aole loihi mahape ko olua male ana komo oia iloko o ka halelao, loa iaia

CK: Not long after you two were married he entered the temple, and he had received
ka oihanakahuna.

the priesthood.

LC: Pii nohoi oia, malama oia. Mai kona wa i komo iloko o ka Ekalesia, malama oia

LC: He was advanced rapidly and he observed the commandments. From the time he
joined the Church, he observed them
e like me ka mea i hiki ai; malama oia na kanawai, ka waiwai hapaumi.

to the best of his ability, keeping the commandments and the law of tithing.

Ina kela ke kala hope loa iloko o kona eke, ina he poe e hele ai/e lulu, haawi
e makemake
oia.

If that were his very last dollar in his pocket and if some people wanted him
to donate, he would donate.

Mea ole ke kala iaia no ka Ekalesia.

Money was of no concern to him if it went to the Church.

CK: Manawale'a loa oia i kana pono i ka Ekalesia, na mea pono.

CK: He would freely divide his substance with the Church, and for a righteous cause.

LC: Ina hele mai ka poe e kuai i ke kikiki, a mea aha keia? "Aohe, eia ke kala."

LC: If people came to sell him tickets, what was the purpose he would ask.

"I don't want the tickets, here is the money!"
Kona ano kela. Mamua o kona make ana, olelo mai oia no ka mea loihi kona ma'i
ana.

That was his nature. Before his death, he said, for his illness had been long.

Hele oia ninau i ka bihopa, "Manao au ua ai'e au." No ka mea uku no wau

He went to ask the bishop, "I think I still owe something." Because I would pay

i ko'u waiwai hapaumi, uku no oia kona, aohe maua uku like ia mea. Olelo mai
nei oia,

my tithes and he would pay his, as we did not pay jointly. He said,

"Hele oe ninau heaha la ko'u kaki; manao wau ai'e au i ka waiwai hapaumi."

"You go and ask what my debt is; I think my tithes are in arrears."

Hele no wau ninau i ka bihopa, a olelo mai oia so much money, a pani ke kala.

I would go and ask the bishop, and he would reveal so much money, and there was
money to cover it.

He had good money too, a olelo 'ku nei wau iaia, "Aia ke kala, e uku aku.

He had good money too, and I would say to him, "Here is the money, pay up.

Aohe au makemake e uku kou." A ko maua hele ana i ka halelāa e pono no oia
 I don't want to pay yours." When we went to the temple I recommended that he
 e sila i kana wahine mua. Oia no kana wahine. A olelo mai oia, "Aole,
 be sealed first to his first wife. She was his wife. And he answered, "No,
 o oe no ka'u wahine no ka mea o oe no ka'u i aloha mua ko kōua wa opio.

you shall be my first wife because you were my first love in our youth.

Aole no pau, aole poina au ia oe a hiki ko'u hui ana me oe. Noleila, a o oe
 It never ceased, I had never forgotten you until I met you again. Therefore, you
 are
 no ka mea nana e hoopomaika'i nei ia makou apau me ko'u ohana apau.

the one that is blessing all of us and all my kin.

Hoola ana oe ia makou apau, noleila, o oe no ka'u wahine mua.

You are saving all of us, therefore, you shall be my first wife.

CK: No kou hoolilo ana iaia he lala no ka Ekalesia.

CK: Because of your bringing him into the Church.

LC: A olelo mai oia mamuli o kela, hoopomaika'i ia kona ohana apau. Hele oia

LC: He said because of that fact, all his family will be blessed. He went

a loa iaia i ka puke, umi hanauna mokuauhau (CK: Ohana o Colburn. Ua ike au
 and a book was obtained by him, showing ten generations (CK: Of the Colburn
 family. I have seen
 i kela buke.) Ae, piha, piha. A olelo mai oia, "Nana oe, eia na pomaika'i au

that book.) Yes, the book is full, full. He said, "You see, here are the
 blessings you
 i haawi mai ia'u." Mea 'ku nei oia, "Ka'u wahine mua ua aloha no wau iaia,

have given me." He said, "My first wife, I love her,

but o oe, ka mea nana i haawi mai i na pomaika'i ia'u ame ia (meia), me

but you are the one who has given the blessings to me and (my) my

ko'u ohana apau."

entire family."

CK: E Lydia, e haawi mai oe i kela moololo pili ana kou (MK: keikeina) keikeina

CK: Lydia, tell us that story about your (MK: younger sister) younger sister,
o Carry Bohlin.

Carry Bohlin.

LC: He keikimahine oia i hele i ke kula o Kamehameha, a he keikimahine piha no oia

LC: She was a girl that went to Kamehameha Schools and a girl who was full
me ke aloha no ke Akua no ka mea pela no ko'u makuahine i a'o iaia.

of love for God because thus did my mother train her.

But aohe oia walaau mau ana maua pili ana no ka Ekalesia no ke ao uhane.

But she did not talk much with me regarding the Church, about the spirit world.

Na ninau ana i ninau ia'u kona wa i hemo mai mai ke kula mai, a walaau no maua

The questions she propounded to me when she was graduated from school, about

i keia mau mea pili ana no ka uhane, a maihea mai makou, o kakou, a heaha

which we discussed related to the spirit, where we had come from,

ko kakou kuleana e noho maneinei. Hauoli loa oia i keia mau mea, a olelo mai
ia'u,

and what was our purpose for being here. She rejoiced much over these dis-
cussions, and she said to me,

"Ina aole paakiki ko kua makuahine komo wau o kou Ekalesia aka manao wau

"If our mother were not stubborn, I would join your Church but I think

ina komo ana au i kou Ekalesia, hoehaeha ana au i ka naau o ko kakou makuahine."

if I shall join your Church our mother's heart will be pained."

Noleila, ma'i 'honei oia a make. O keia principal o Miss Newton

Therefore, she became ill and died. This school principal, Miss Newton,

punahale loa ko'u keikeina iaia. But anyhow ma'i 'honei oia a ho'i i Kona,

my sister was very fond of her. But anyhow she became ill and went to Kona,

a kakau mai nei ia'u, "E pono oe e hele mai e ike ia'u no ka mea aole au manao

and she wrote me, "You had better come to see me because I think I am not

a noho loihi ana au. Noleila, hele mai oe e ike ia'u." A hele aku nei au

going to live long. Therefore, you come to see me." And I went

e ike iaia. A walaau ^{hou} maua pili ana i keia mau mea. Nui kona ma'i.

to see her. And we discussed again these things. Her illness was serious.

TB kona ma'i. A loa nohoi i ke anu (CK: akepau) a nana 'ku wau he ano

TB was her disease. She had caught cold (CK: tuberculosis) and I noticed

kapakahi ka waha, mehemeala moe paha oia iluna. Because hele ana no oia

her mouth was a bit crooked, as though she perhaps had slept sitting up.

holoholo wale no. Olelo mai nei oia ia'u, "Ea, sister, ko'u waha kapakahi. Because she was ^{ua}

only walking around. She said to me, "Say, sister, my mouth is crooked.

Nana mai oe," a nana 'ku nei wau, a olelo 'ku nei wau, "Aole." Kohu mea

You look," and I looked and I said,

"No."

e mino-aka ana oia. Oiaio, ke nana aku oe ma ke ano hikiwawe, mino-aka.

She looked as if she were smiling. Truly, when you glanced at her, she seemed to be smiling.

A mea 'ku nei au, "Aole, mino-aka oe." "You know why, no kou nui ko aloha ia'u,

And I said, "No, you are smiling." "You know why, because you love very much,

aole oe ike i na mea imperfections on me because you love me so much

you don't recognize the imperfections on me because you love me so much

(CK: na kina^{una}'u maoli) na kina'una'u maoli, aohe oe ike keia mau mea.

(CK: real impairments) and don't want to see this real imperfection, and you do not want to notice these things.

No kou nui ko aloha ia'u, aole oe ike i keia mau mea." Aka, olelo mai

Because of your great love for me, you don't want to see these things." But, remarked

keia hoahanau ia'u ua kapakahi no. Anyhow, hele a make 'honei ko'u keikeina,

this cousin of mine it was really crooked. Anyhow, my sister finally died

a malama no wau i kona mokuauhau. I ka wa i hoola'a i ka halela'a, ka poe

and I recorded her genealogy. At the time the temple was dedicated,

mua loa i bapetizo ia iloko o ka halela'a ko'u keikeina pu kekahi i bapetizo ia

the very first people baptized for in the temple were my sister and others

iloko o ka halela'a. O Lily no ka mea nana i bapetizo iaia. who were baptized

in the temple.

Lily was the proxy for her baptism.

A pau nohoi ka, hele kakou ilalo nei i ka hui, ea, a pau nohoi ka hui
 And the Conference being over, for we came down to Laie for Conference, and
 a ho'i makou. A kekahi mau po mahape oleila, moeuhane wau. Meheamela, ^{the Conference being over}
 we returned to Honolulu. A few nights after that, I dreamed. It seemed as if
 piha hou ka (MK: halelaa) aole, ka depot, kahi o ke kaahi e holo ai
 people had filled again (MK: the temple) no, the depot, where the trains ran
 (MK: hale hoolulu) e, hale hoolulu. Piha, mehemeala, hele hou mai ka poe,
 (MK: the depot) the depot. It was full as though the people were going again,
 e hele hou ana lakou i Laie, e hele hou ana makou i Laie. A ia'u no e noho ana
 they were going again to Laie, we were going again to Laie. As I was sitting
 me ko'u mau paiki me ko'u ohana, nana 'ku nei au i keia poe hele mai ana,
 with my bags and with my family, I looked at these people coming towards me
 a ike no wau he elua keikimahine e ku ana ma ka pukaaniani, kahi e kuai ia
 and I recognized two girls standing at the window, where tickets
 i ke kikiki. A ko'u nana aku nei, a ike 'ku nei au kekahi o keia mau wahine
 were sold. As I looked I noticed that one of these girls
 o ko'u keikeina no ka mea ua bapekiko 'kula ou, ua pau, pau kona bapekiko ia.
 was my sister because she had been baptized through me, her baptism being
 A keia, he moeuhane keia, a ho'i wau, a kahea aku nei wau, "Carry, Carry," ^{completed, completed.}
 This, this was a dream, and I went and I called, "Carry, Carry,"
 a hoomaka au uwe e kahea iaia. Hele mai nei oia, he wahine u'i nohoi oia.
 and in calling I began to cry. She came, and she was a beautiful woman.
 Olelo mai oia, "O sister, aole oe uwe. Don't you know I am about my Father's
 She said, "Sister, don't cry. Don't you know I am about my Father's
 business now." Oia kana olelo i olelo mai nei ia'u. A puiwa nohoi wau, ala.
 business now." It was her statement uttered to me. I was startled and awoke.
 Noonoo au, he oiaio, iloko oia iloko o ka hale paahao, a keia manawa ua hemo mai
 oia.
 I meditated, surely, she had been in prison, and at this time she was out.

Elua laua. Meheamela, e hele ana laua i ka misiona. Noleila,
 There were two of them. Apparently, they were going on a mission. Therefore,
 keia mau mea liilii he mau mea kela e hoomahuahua i ko'u manaoio. He ola,
 these small experiences are some things that increase my testimony. There is life
 he ola ana kakou ma kela aoao. Aohe weliweli i ka make.
 we will live on that side. Death is not to be feared.

CK: Aole kela a kakou e maka'u ai (aole) no ka mea ke hele a hiki kakou maleila

CK: That is not for us to fear (no) because when we get there
 (LC: e hui ana kakou) e hui ana kakou, (LC: ina malama kakou i na kanawai)

(LC: we will meet) we will meet, (LC: if we keep the commandments)

e loa ana kakou i na hana i kauoha mai o ke Akua e hana kakou.

and we will receive the assignments that God commands us to do.

Ko kakou e hana nei ma keia honua pela no kakou e hana maleila.

What we do on this earth thus shall we be doing over there.

LC: A nui ka poe olelo mai ia'u e sila wau o ko'u keikeina i ka'u kane.

LC: Many people have told me that I should seal my sister to my husband.

Aole au makemake no ka mea keia mau makahiki ana i noho nei ma'o, maliapaha

I do not agree because during these few years she has been over there, perhaps

ua loa iaia kekahi mea ana i aloha ai ma kela aoao, loa iaia i kekahi ipo

she has already found someone that she loves on that side, some sweetheart she

maleila, a mahaai aku nei wau e hele wau e sila iaia i ka'u kane. Aole paha oia
 has found

there, and I have ^{the} audacity to go to seal her to my husband. She perhaps does not

makemake i ka'u kane, hele aku nei wau mahaai e sila no ka mea ko'u kahuhanai,

like my husband, and I have presumptuously gone to seal her, because my
 foster mother,

oia o no o Mary Olsen, hele oia e sila i kana mau keikeina ia kona kane.

she was Mary Olsen, went to seal her younger sisters to her husband.

Hele mai laua i ka po a olelo mai, "Mahaai oe, aale maua makemake i kau kane.

They came ⁱⁿ the night and said, "You are presumptuous, we do not like your
 husband." (Was that so?)

Yes, olelo mai laua. Noleila, hiki keia manawa, noonoo wau ina ua halawai oia,

Yes, they said that. Therefore, until this time I have wondered if she has
e hiki mai ka manawa e sila ia oia i ka mea ana i aloha ai. Aole kakou maha*oi* ^{found someone}

and the time will come she will be sealed to the one she loves. We must not
ka poe i ko kakou ola ana e hele au e kii i ko'u keikeina, ^{have the impertinence,} hele au e kii

we who are living ^{for me} to go and seal my sister, ^{for me to seal}

ka mea, ka mea, a sila. Nui ka wahine aole makemake i kela. Aole au makemake

this person, that person. Many women do not like that. I do not want

e lawe ia ka mana kuako'a even he uhane oia. Aole au makemake e lawe keia mana.

to rob people of their free agency even if they are dead. I do not want to take
^{away their agency.}

CK: Sister Mary, e hoike mai oe i kekahi mau mea kupainaha pili kou noho wahine

CK: Sister Mary, tell us about some of the extraordinary things that occurred
me kou kane ame na keiki. Hoike mai.

while you and your husband and the children were together. Indicate.

MK: Noleila, ko'u hele mau ana i ka halelala nonoi wau i ke Akua no ke aha la

MK: Therefore, since I was always going to the temple I asked God why

i loa ole ia'u i kela kuleana hoouna mai oia ia'u i ka honua nei,

I had not received the privilege for which I had been sent to the earth

hoohua, hoolaha. Aole loa ia'u kela kuleana. Noleila, hele mau i ka halelala,

of multiplying, of replenishing. I had not received that privilege. Therefore,
^{I went frequently to the temple,}

hele mau, a ma'i wau, nonoi nui i ke Akua. Hele hookahi mea mai Wahiawa

attended frequently, and whenever I had menstruation I prayed hard to God.

a hiki i ka halelala i ka po, a ho'i. A umi-kumahiku mau ^{I would go alone from Wahiawa} makahiki i male ai,

to the temple in the night, and return. Seventeen years we had been married,

a kela po hoopaa mau au i ka alamanac ke mau ko'u ma'i, kona manawa e kii ia'u,

and at night I would always note on the almanac my menstrual periods, the time
^{he had coitus with me,}

a hoopaa. Hele a piha ka mahina aole hemo. Hele maua e ike i ke kauka.
 and would record. A full month transpired and still no menstruation. So
 we went to see the doctor.
 Olelo mai ke kauka, "Hoi oe; aole oe hana ikeika. Malama oe. Hooko ia ana
 The doctor said, "You go home; don't do heavy work. You be careful. Your
 i kou iini, kau mea i makemake ai, (CK: he keiki) he keiki." Ho'i mai nei
 maua.
 desire , that which you have wanted (CK: a child) a child will be fulfilled."
 So we came home.
 Hana ana au me Kelii i ka haleleka, kokua nona, a olelo mai oia aole au pii
 iluna,
 I was working with Kelii in the post office, helping him, and he admonished me
 not to climb,
 aole au hapai i na mea kaumaha iloko o ka haleleka. Oi hele keia a elua mahina
 not to lift heavy objects in the post office. After this had gone on for two
 months
 hele wau e lawnmower a hooku'i a eha. Hele hou maua i ke kauka, bandaged ia mai
 ko'u opu
 I went to mow the grass and bumped something and hurt myself. We again visited
 the doctor, and the doctor bandaged my stomach
 a paa. A olelo mai ke kauka, "Ho'i oe a malama pono, aole hana oe
 tight. And the doctor said, "You go home and be very careful, don't you lift
 i kekahi mea kaumaha. Malama, ekolu mahina hele hou mai oe e ike ia'u."
 any heavy things. Be careful, and after three months you come back to see me."
 A keia iho hou ana maua e ike, oiahoi o Dr. Davis, olelo mai oia, "Mary,
 And this going of ours to see him, the doctor being Dr. Davis, he said, "Mary,
 keia manawa ha'i aku au ia oe, kau mea i iini ai, e noi ai, e loa kau keiki,
 this time I say to you that which you have desired, and prayed for that you
 might have your child,
 keia manawa ua hapai oe (CK: ua hooko ia) hooko ia. Ekolu mahina keia
 this time you are pregnant, (CK: fulfilled) fulfilled. This is three months
 malama pono loa oe. A oia ka maua hiapo. Oh, punahele, o hauoli loa!
 you must be extremely careful. And it was our firstborn. Oh, what a favorite,
 what extreme ecstasy!
 Kohu mea ka manawa e nui ai ko'u opu e hiki au ke hele ma'o a maanei e
 It seemed as if when the time my stomach were big I could go here and there to

hoikeike, a i ka olelo mai no na poe hoahanau, "Sister Kelii, aale oe maka'u, show off, and the members would comment thusly, "Sister Kelii, are you not afraid he luahine oe hapai oe." "Never mind, ne loa au keia hua a hanau."

now that you are pregnant at an old age?" "Never mind, just so I give birth to this child."

CK: Ano like loa oe me ka wahine o Aberahama o Sara (o Sarah) kanaeiwa makahiki,

CK: You were somewhat like Sarah, the wife of Abraham (Sarah) who was ninety years, kanaeiwa makahiki a oi.

over ninety years.

MK: Kanakolu-kuma-ono o'u makahiki i kela manawa, hapai wau i ka maua hiapo,

MK: I was thirty-six years at that time when I became pregnant with our firstborn,

a hele hanau, a lawe ia. Kii no oia he lumi iloko o ka Maternity Home

and went to give birth. He got a room for me in the Maternity Home

a ho'iho'i. A elima au la i noho ai ileila mamua ka hanau ana iaia.

and took me there. I stayed in there five days before I gave birth to her.

A hele mai keia hoahanau o'u o keia wahine o Ordenstein. Hoahanau kela no'u.

This cousin of mine, the wife of Ordenstein, came. That was a cousin of mine.

Hele mai oia a kelepona oia ko laua kauka. Oia ko'u kauka. Kelepona aku

She came and she telephoned their doctor. He became my doctor. She telephoned

hele mai huki ia. Paa, oki ia wau malalo, a huki ia oia. Keia hanau ana mai

and he came and pull it out. The baby stuck, I was cut below, and she was pulled out. This child being born

he umi pauna me umi-kumalua ounces (nui no), big baby kohu mea ekolu mahina iwaho,

weighed ten pounds twelve ounces (very large), big baby, as though it had been three months out,

no ka ai no kekahi o'u; nui ka ono o ko'u puu i ka ai. Aole wau ma'i, aole wau luai.

because I had eaten too much; my throat having had a great craving for food.

I was never sick nor did I vomit.

CK: Ehia keiki mahape mai?

CK: How many children after that?

MK: Hele a piha kona elua makahiki loa hou ka maua keiki. Pau ka lolo, ka moe pau ka haawi ia.

MK: When she had attained her second year we had again our child. The baby's clothes and bed had already been given away.

A mahope o kekahi mahina mai, a hapai au ia Waiola. (CK: Ka lua kela)

A after a few months, I became pregnant with Waiola. (CK: That was the second)

ka lua kela a ka maua keiki (CK: a pau ka hanau hou). Hapai, a hanau oia,
that was the second of our children (CK: you stopped conceiving). I became
pregnant and gave birth to her,
a kona hanau ana he hanau i ka hale. Na keia kauka no o Dr. Davis.
and her birth was at home. Dr. Davis was the doctor.

A pii mai no oia a hanau no wau iaia. A elima no ona mahina, a hapai au ia Hana.

He came up and I gave birth to her. She was only five months and I became
pregnant with Hannah.
Ka maua helu ekahi ka mea i male ai ia Brother. Ko'u hanau ana iaia,

Our firstborn was the one who married Brother. My giving birth to her

iloko o ka haukapila. Mamua kona hanau ana, a i ka leo hawanawana ia'u,
was in the hospital. Before her birth, a voice whispered to me,

"You have a girl. You are having a daughter. The name is Hannah."

"You have a girl. You are having a daughter. The name is Hannah."

A oia kona inoa haawi ia i ko'u manawa mamua i kona hanau ana haawi ia kona
inoa.
That was her name; that was the name given before she was born.

A i kona hanau ana haawi ia kela inoa iaia, o Hannah. Pau, pau ka loa hou ana.

And when she was born the name, Hannah, was given to her. That was the end,
the end of my conceiving again.

A ai ka mea apiki, olelo mai ke kauka, ho'i maua iloko o ka lumi kauka,

Strange as it may seem, the doctor said to us in his office,

a ai ka olelo o ke kauka, "A hoike aku ia oe, kakou, na kane, alunu kakou.

this being the doctor's statement, "I explain to you we, men, are greedy.

Ina ma'i ko kakou wahine a mau, mamake koke no makou e kii iaia. Noleila,

If our wives are menstrating longer than the regular period we want to have
coitus with her right away. Therefore,

mahape o keia manawa mai hana oe i kela hana. Kakou mamake koke kakou e kii

after this time you must not do that. We want to go after our wives

ko kakou wahine."

too soon."

CK: Olua na mea kamaaina ia Samuel E. Woolley. Owau aole wau lala no ka Ekalesia

CK: You two were acquainted with Samuel E. Woolley. I was not a member of the Church
i kona manawa e noho ana pelikikena. Aole wau i ike kela kanaka. Noleila,
at his time serving as president. I never saw that man. Therefore,
haha'i mai^{no} olua i kekahi mea pili ana keia kanaka o Samuel E. Woolley.
will you two share some things regarding this man, Samuel E. Woolley.

MK: Hiki mai ana o ka 'u kahuhanai e kukulu ia ana ka halelaa, a lulu i na poe
hoahanau,
MK: When my foster father came the temple was under construction, and the members
contributed money,
a ho'e mai ko'u kahuhanai a mamake oia e lulu no ka halelaa. Kela manawa
and my foster father came and he wanted to contribute to the temple. That time
a hele mai makou i Laie nei, hui me Samuel E. Woolley. Hauoli oia ko'u kahu-
when we came to Laie, we met Samuel E. Woolley. He was happy to meet
hanai Hawaii piha. Hele 'kula lulu lima, walaau Hawaii, hauoli.

my full-blooded Hawaiian foster father. He went and shook hands, conversed in
Hawaiian, and was happy.
Na poe alaka'i i hiki mai i ko makou home i Maui, Maui, hauoli oia.

The elders that came to our home on Maui, Maui, made him happy.

Kii oia ia lakou, hanai, hana ia na hana like ole. O kela mau kuleana^{no} i loa
He would invite them in, feed and entertain them in every way. Those privileges
no iaia oia kela kuleana i loa ia'u. Ko maua noho ana i Wahiawa,
he received were those privileges I received. During our stay at Wahiawa,
umi-kumalua makahiki o Kelii i noho i pelikikena no Wahiawa. Hele oia e ike
Kelii was twelve years the branch president of Wahiawa. He went to see
i ka hui mahi hala e kukulu i kekahi screened porch a mua. Hana ia a paa,
the pineapple company for them to build a screened porch for us. It was done,
hana ia he lumi no na alaka'i. Ho'i mai lakou ko lakou headquarters kela
and a room provided for the elders. When they came that was their headquarters
e noho ai ileila. Holoi ko lakou lole a hana, kakau ka lakou^{poe} leka,
to stay in there. They would launder their clothes, do their work, and write
their letters,

a noho hookahi pule, a ho'i, a kamaaina, kakau leka mau ia Pres. Woolley.

and stay for a week and leave, and become intimately acquainted with us,
and always writing letters to Pres. Woolley.
Ike o Kelii iaia. Hele mai makou e ike iaia. I ka komo ana i ka halelaa

Kelii knew him. We came to see him. For the purpose of entering the temple

hele mai makou. O maua no na hoike mua o ka halelaa mahape o ka hoolaa ia ana,

we came. We were the first witnesses in the temple after it was dedicated,

o maua na hoike mua. O maua na paamale mua i sila ia me keia mau keiki hanai.

we were the first witnesses. We were the first couple to be sealed with these
adopted children being sealed too.

Noleila, oia ka kumu piha kanalima makahiki kela mea ana aku nei, kela makahiki

Therefore, it was the reason I was cited on the 50th anniversary of the temple
the past year

aku nei i November, 1969, loa ia'u i kela kuleana me kela lei.

1969, in November, when I received the citation with that lei accompanying it.

(CK: Kanalima makahiki) kanalima makahiki (CK: mai ko olua komo ana iloko

(CK: Fifty years) fifty years (CK: from the time you two entered into

o ka halelaa, ae, nani no kela.)

the temple; yes, that is great.)

LC: Owau kanalima makahiki himeni wau, himeni no ke choir.

LC: Fifty years ago I sang in the choir (at the dedication).

CK: I ka manawa i hoolaa i ka halelaa, o oe no kekahi lala o kela papa himeni.

CK: At the time the temple was dedicated you were one of the members of that choir.

LC: Oia ke kumu i loa ia'u i ka lei.

LC: It was the reason why I received the lei.

CK: Owai kekahi?

CK: Who else?

LC: Owau, o Hattie MacFarland, o Mary Tyau, Abbie Merseberg (MK: mahape wale no
makou).

LC: I, Hattie MacFarland, Mary Tyau, Abbie Merseberg (MK: we only sat behind).

CK: Owai na kane, o Frank Woolley?

CK: Who were the men, Frank Woolley?

LC: Frank Woolley, o Mossman, oia ka mea nana alaka'i ia makou. I think

LC: Frank Woolley; George Mossman, he was the one that led us. I think

o Maniau kekahi (MK: O Kinney kekahi) Clarence Kinney. (CK: O Paul Elia keka-
hi)

Maniau Kamaoha was one (MK: Kinney was one) Clarence Kinney. (CK: Paul Elia
ia was one)

o Paul Elia, oia kekahi. Aole no nui loa makou; poe koho wale no,

Paul Elia, he was one. We were not too many; only those who were selected

kaka'ikahi no makou. Hauoli wau no ka mea ua himeni wau i kela, but aole au

so we were few in number. I am happy because I sang on that occaston, but I
did not

i komo i ka halelao. Mahape mai oleila no ka mea owau ka wahine mua

enter the temple. After that time, because I was the first woman

i ae ia e hele iloko o ka halelao aohe me ka'u kane.

permitted to go through the temple without my husband.