

CLINTON KANAHELE INTERVIEWING PAUL AND CARRIE ELI  
AT HOOLEHUA, MOLOKAI, JUNE 27, 1970

(Preliminary Music by Peter Kau of Kahana, Oahu, on His Guitar  
and a Duet by William Sproat and Clinton Kanahele Re-  
corded at Kahana June 20, 1970)

INTERLOPER ( )

C. Kanahele: Paul, mahea oe i hanau ia ai?

C. Kanahele: Paul, where were you born?

Paul Eli: Hanau ia au i ka makahiki umi-kumawalu kanawalu kuma-eiwa, ka mahina

Paul Eli: I was born in the year 1889,

o Malaki, la umi-kumawalu ma Keanae, Maui, "na pali hauliuli o na Koolau."

March 18 at Keanae, Maui, "green cliffs on the windward side."

CK: Owai na makua?

CK: Who were your parents?

PE: Na makua, o Keamalu o ko'u makuahine, a o Eli Kaipo ko'u makuakane,

PE: My parents - Keamalu was my mother, and Eli Kaipo my father,

i hanau ia no lakou ileila i Keanae.

they having been born there in Keanae.

CK: Kou wa opiopio, ma Keanae <sup>no</sup> oe i noho ai a ulu aku a nui aku, ma Keanae no?

CK: In your youth, did you live in Keanae and grow to manhood, in Keanae?

PE: I Keanae no kahi au i noho ai ko'u wa opiopio loa. Ai ma kahi eiwa makahiki

PE: Keanae was where I lived in my very youthful time. When between nine years

a umi makahiki a i hoomaha ke kula aupuni, hoihoi ia au i Hamakuapoko, Maui,

and ten years old and government schools were on vacation, I was taken to

me ko'u anakala oia o Kaunahale, Hoopai Kaunahale, Hamakuapoko, Maui,

to live with my uncle who was Kaunahale, Hoopai Kaunahale, Hamakuapoko, Maui,

oia e hana ana me ka plantation ia manawa i ke au kahiko kela mau la.

he working with the plantation at that time in the old era of those days.



<sup>nghoi</sup>  
 A kokoke/no ke komo i ke kula, a hoi mai ou i Keanae. A pela wau i malama iaai  
 Just before school started, I would return to Keanae. Thus was I reared  
 a hiki ko'u nui ana. Hele i ke kula i Honolulu, Kamehameha,  
 until my growing up. I attended Kamehameha Schools in Honolulu  
 i ka makahiki haneli me eha, a haneli me elima a make kuu kukuwahine.  
 in the year 1904, and in 1905 my grandmother died.  
 A aohe poe o ka hale, nolaila, olelo ai i ko'u keikuhine hookama  
 There was nobody home, therefore, my adopted sister said  
 e hoi oia i Honolulu me kuana ma noho no oia ileila, a owau noho no i ka aina.  
 she would go to Honolulu to an older sibling she to stay there, and I to remain  
 at home.  
 Ho'e ana i ka makahiki umikumaeiwa eono, nolaila, o makou ekolu makou o Keanae  
 Came the year 1906, therefore, three of us we of Keanae  
 i wae ia e kukulu i ka halepule o Pulehu e ku nei i keia la. I ka makahiki umi-  
 tuma-eiwa me eono,  
 were selected to build the chapel at Pulehu which is standing this day. In the  
 year 1906,  
 a ku ana i kela halepule a hiki i keia la ma Pulehu, ka apana mua o ka Ekalesia  
 that chapel is standing until this day at Pulehu, the first branch of the Church  
 i kukulu iaai o Keoki Pukuniahia, a ke ku nei kela halepule a hiki i keia la.  
 established by George Q. Cannon, and that chapel is still standing until this day.  
 A i ka hoolaa ia ana i kela kia pohaku, e hoomanao ana i ke kukulu ia ka apana mua  
 When that stone monument was dedicated,<sup>it was</sup> in memory of the first branch established  
 o ka Ekalesia kukulu ia maleila ma Pulehu. A o kela kia pohaku ke ku nei keia  
 manawa,  
 by the Church established there at Pulehu. And that stone monument standing this  
 time,  
 ko'u kuku uncle (Note: not uncle but aunty) e noho ana i Kula ia manawa,  
 relates to my grandaunt living in Kula that time,  
 oia o Kawahapaa. Oia ke helu umi-kumakolu o ka bapekiko a Keoki Pukuniahia.  
 she was Kawahapaa. She was the 13th person to be baptized by George Q. Cannon.  
 Ai ia'u ke kii o keia kuku aunty o'u.  
 The picture of this grandaunt of mine is with me.



CK: Keia kuku o Wahapaa (Kawahapaa) i ka manawa i hele mai o Keoki Pukuniahī  
 This tutu Wahapaa (Kawahapaa) at the time George Q. Cannon came  
 e ha'i ka eunalio ia lakou ma Pulehu (ma Pulehu) oia no kekahi maleila?  
 to preach the gospel to them at Pulehu (at Pulehu) she was one of those there?  
 (Oia ka helu umikumakolu i bapetizo ia ia Keoki Pukuniahī). Ha'i mai oe  
 (She was the 13th person to be baptized by George Q. Cannon). You relate  
 i kana mea i olelo ai e pili ana keia malihini e kaahele ana me Keoki Pukuniahī  
 what she said concerning this stranger that walked with George Q. Cannon  
 ma Pulehu. Hele mai o Keoki Pukuniahī mai kona hale mai a ike keia poe  
 at Pulehu. George Q. Cannon would come from his house and the people would see  
 i kekahi mea e hele pu ana meia, kekahi mea me ka aahu keokeo.  
 someone walking with him, someone in white attire.

PE: Hoi ke mai keia kuku aunty i ka manawa ana e unuhi ana i ka Buke Moramona i Pulehu,  
 This grandaunt said when George Q. Cannon was translating the Book of Mormon at  
 ai ilalo o ka owawa e wahi no ia makou e hele ai e ai piku. He mala piku <sup>Pulehu,</sup>  
 it was down in the ravine where we used to go to eat figs. There was a fig grove  
 ko lalo ia wahi, a ileila oia i unuhi ai. A hele a nohoi ia ahiahi a hoi mai,  
 down that place, and there he translated. When he would return in the evening,  
 a ike 'kula keia kuku - ku 'hola keia kuku e like pu me keia hamama 'ela ka wawae --  
 this tutu would see - this tutu would be standing like this with legs apart -  
 a hoomaka 'kula e mea, a ike 'kula elua keia mau mea e hoi mai nei,  
 and began to see, to see two persons returning,  
 a kokoke i ka hale hookahi wale no. A ninau 'kula oia ia la: "E, aihea 'ku nei  
 and nearing the house there would be only one. She would ask: "Where  
 ka ihea kou hoa?" "A i hoi 'ku nei." Keia hoa oia no ka Haku o Iesu.  
 is your companion?" "He went back." This companion he was the Lord Jesus.

CK: Hele pu ana me Keoki Pukuniahī.

CK: Walking with George Q. Cannon.



PE: Ka manawa ana e unuhi ana i ka Buke Moramona ma ka olelo Hawaii, a oia ka hoike

PE: At the time the Book of Mormon was being translated into Hawaiian, it was the witness  
o keia tutu aunty (O Kawahapaa) Kawahapaa, Kawahapaa Kahawela.

that came to this tutu aunty (Kawahapaa) Kawahapaa, Kawahapaa Kahawela.

CK: Ko'u wa kinohi loa ko'u wa i komo aku i ka Ekalesia, ma Maui no wau, a hui no kaua

CK: When I first joined the Church, I was on Maui, and we met

i ka manawa i kukuli ia o ka halepule ma Wailuku (pololei kela),

when the chapel at Wailuku was being erected (that is true),

ke ola ana no kela tutu o ou?

was this grandaunt of yours still alive?

PE: No, make oia i ka makahiki umikumaeiwa me eiwa (1909), a ia moololo, ai ai'u

PE: No, she had died in 1909, and this record, with me

i kela moololo i keia manawa.

this time is that record.

CK: A ike oia keia malihini e hele pu ana me Keoki Pukuniahiahi.

CK: And she saw this stranger walking with George Q. Cannon.

PE: Hele pu me mea a kokoke i ka hale nalowale. Oia ka kuu tutu i olelo aku ai:

PE: Walking with him and disappearing when close to the house.

"Aihea 'ku nei o kou hoa?" "Ua hoi 'ku nei."

"Where is your companion?" "He has returned."

mai hoike

CK: Mahope/mai o Keoki Pukuniahiahi o Iesu kela (O Iesu). Ka Haku no kela (Ka Haku no kela)

CK: Afterwards George Q. Cannon testified it was Jesus (Jesus). That was the Lord  
(That was the Lord)

Oia no ka mea a kona keiki, Dr. William T. Cannon, i olelo mai ia'u,

It was what his son, Dr. William T. Cannon, <sup>who</sup> told me,

i ko lakou wa liilii ha'i ko lakou makuakane ia lakou ua hele pu oia me Iesu ma  
Pulehu

when they were small their father told them he walked with Jesus at Pulehu

(ma Pulehu). Hele pu laua, walaau pu laua, laua me Iesu.

(at Pulehu). They walked together, conversed together, he and Jesus.



PE: Lawe au ia Dr. Cannon, oia ka mea ka overseer o ko kakou Ekalesia i Wailuku

PE: I took Dr. Cannon when he was the supervising elder of the Church at Wailuku  
ia manawa. Aole oia ike i keia wahi. Kela kahakanui, pau no ka hui,  
at that time. He had not seen this place. That morning, after Conference,  
hoi mai ana, a hele mai oia e walaau ia'u: "Hoolohe au i kau haiolelo inehinei,  
when he was returning, he came and said to me: "I heard you preach yesterday  
kela wahi o Keoki Pukuniahia i Kula ua kamaaina oe." "Ae, ilaila wau kahi i noho ai  
you were acquainted with that place in Kula where George Q. Cannon was." "Yes,  
i ko'u wa opio loa." "Ina pela lawe oe ia'u iuka leila." Lawe au iaia I lived there  
when I was very young." "That being so take me up there." I took him  
a hoiikeike ko makou wahi e noho ana, kahi i noho ana o keia kuku Kawahapaa  
and showed our place we stayed, where my tutu Kawahapaa stayed  
me kana keikimahine na ohana like ole. A ke ike nei ia o Keoki Pukuniahia e hoi  
with her daughter and other family members. <sup>mailed</sup> George Q. Cannon could be seen  
me keia hoa. Owai kona kokooolua? A ninau, "Ai ka ihea kou kokooolua? approaching  
with this companion. Who was his associate? She asked, "Where is your companion?  
Ua ike 'ku nei makou e hoi mai ana olua o olua, eia ka hookahi wale no oe."  
We saw two of you coming, yet there is only one of you."  
Kela na mea i hana ia ileila, i ike maka ia.

Those were the experiences witnessed there.

A ma Lahaina i kona pae ana i Lahaina mai Honolulu aku i kela mahina o December

He first landed in Lahaina from Honolulu in the month of December

(1850), ko lakou pae ana mai.

(1850), when they landed.

Ko lakou pae ana mai (umikumawalu-kanalima) kanalima, o December 12, a ho'e mai  
On December 12, (1850) fifty, they arrived (in Honolulu from the mainland) lakou

a pae a hoomaka lakou e kukakuka ihea lakou kahi e kukakuka ai?

and they discussed, but where did they discuss?



Ua heluhelu wau i kela moololo iloko o Loko Paakai, ko lakou pae ana mai,

I read this account in Salt Lake City about their arrival.

Hora umi o kela kahakanui pae lakou i ka aina, a hoomaka lakou e pii.

Ten o'clock that morning they landed, and they began to ascend.

Uhai lakou ma ka owaowa e kahi mai ana ka wai, kela muliwai o River Street,

They followed a valley where a stream was flowing, that stream beside River Street,

a uhai lakou a ho'e mai nei lakou i kahi auau o na alii, o ke alii, Alikoki.

and they pursued until they arrived at where the kings would bathe, Alikoki.

Elua wahi, o Alikoki me Kapena. Oia na wahi auau ia o na alii o ia manawa.

There were two of these pools, Alikoki and Kapena. These were the places kings  
bathed those times.

A auau lakou, a pau, a hoomaka lakou e pii iluna o kekahi puu. A umi lakou,

And they (the missionaries) bathed, then they started to climb a certain hill.

umi pohaku, hookahi pohaku i ka mea hookahi, a hana ia i kuahu iluna o kela puu.  
They were ten of them,

there were ten stones, each carrying a stone, and an altar was erected on this hill.

A hoomaka lakou e nonoi i ke Akua, mahalo aku a ha'i i ka euanalio i na kanaka

Then they began to pray to God, to thank him for the opportunity to preach the  
gospel to the people  
o ko lakou misiona o ka ho'e ana mai. Ka mea apiki, ma ka wae ana o Pelekikena

and to serve as missionaries for which they had come. The strange thing was when  
they divided themselves

o keia hui misionari o ka hoomana o Iesu o na la hope nei, o Hiram Clark wae aku  
nei

the President of this group of missionaries of the church of Jesus of latter days  
Hiram Clark chose

i Keoki Pukuniahia, oia ke keiki opiopio loa o keia auna, a o kekahi elemakule

George Q. Cannon, he <sup>being</sup> the youngest youth in the group, to be the companion of  
an old man

iloko ona i keia auna, hele oia ma kekahi kihi a pule, pule oia ia ke Akua

in this group who had gone to a corner to pray he asking God

e koho mai keia keiki opiopio oia kona kokoolua e hele ai i ka misiona

to assign this young man to be his companion in that part of the mission

ma kahi i wae ia ana, a inahea la. A i ka pau ana o kana pule,

chosen for them, wherever it was. And after his prayer,



a koho ia keia keiki opio e hele ia oia i Maui, kona mokuaina ia e ha'i i ka euanalio,  
 this young man was chosen to go with him to Maui, his island where he was to preach  
 the gospel,  
 a koho ia keia elemakule i hele ia a pule.

and this old man who had prayed to go with him.

CK: Owai kela elemakule? O Keeler?

CK: Who was that old man? Keeler?

PE: O Keeler. Pule oia ia ke Akua e wae mai ia keia keiki opio iaia, oia

PE: Keeler. He had supplicated God to select this young man for him, he  
 kona kokoolua e hele like laua i ka misiona.

to be his missionary companion.

CK: Ha'i mai oe ko laua hele ana i Keanae.

CK: Tell about their visit to Keanae.

PE: I ka manawa i kukulu ia keia Ekalesia i Pulehu ia manawa, unitumakolu lala,

PE: When this Church was established at Pulehu in those times, there were thirteen  
 members,  
 a hoouna 'ku nei kekahi o na elele o na Koolau ileila e Hoouna 'ku ia i Koolau.  
 and certain messengers from Koolau (Keanae) were sent there to invite them to  
 Koolau.  
 "E hoike aku oe a ha'i aku ai i kekahi manawa e ho'e 'ku ana na misiona i Koolau,  
 "You (messengers) return and say some day the missionaries will visit Koolau,  
 a hoomakaukau mai oukou." (Ma kela pali o Keanae ma) o Keanae, ilalo o Keanae,  
 you people to prepare." (The valleys at Keanae) of Keanae, down at Keanae,  
 a eia ka olelo o na poe o Keanae: "Ina pela e kukulu kakou i kuahu."

and this was what the people of Keanae said: "That being the case we shall erect  
 an altar."

O keia kuahu a'u i ike maoli. Aale au i manao e kahi keia i haiolelo o Keoki  
 Pukuniahia.  
 This podium of stone I have really seen. I didn't think this was where George Q.  
 Cannon preached.  
 Na keia poe kahiko i walaau mai mahape. "He wahi kamahao loa keia wahi."

These oldtimers later confirmed this. "This is a very sacred place."

Aale olelo mai ai heaha la na mea kamahao. A eia na mea hana ia.

They did not say then why it was sacred. These things happened there.



Ka manawa i kuahau mai ai ke konohiki o ka aina ia lakou, "He euanalio hou e ho'e  
 When the konohiki (chief) of the land declared to them, "A new gospel is coming, <sup>mai ana,</sup>  
 na mikiona e ho'e mai ana," hoomaka la e ku, pili, pili a ho'e i kahawai,  
 the missionaries are coming," They formed a line, standing side by side, down to  
 ke kahawai o Waiahole. Mai leila mai ka pohaku hali hali mai ai a kukulu keia <sup>the stream,</sup>  
 the stream called Waiahole. From there the stones were passed on to build this  
 ma kahi ka umi kapuai square, a ku, a lawe mai nei ka pohaku a paa.  
 podium about ten-foot square, and it stood, and stones were brought to complete it.  
 A ai ka olelo o keia konohiki, "Aia ho'e mai na misiona, hele mai oukou  
 This is what the konohiki said, "When the missionaries arrive, you come  
 me ko oukou moena, hali iluna o ka lepo, a nohonoho i takou maluna o ka lepo,  
 with your mats, and lay them on the ground, and we sit on the ground,  
 a hoihoi no ia na kua a ke Akua iluna o keia kahua, a ha'i mai i ka euanalio."  
 and the servants of God shall be on this platform and preach the gospel."  
 A pela i ha'i ia ia i na kanaka. A hele a ahiahi, oili mai o na misiona nei,  
 Thus were the people instructed. Came evening the missionaries appeared,  
 misiona (O Keoki Pukuniahī me Keeler) o Keoki Pukuniahī me Keeler,  
 missionaries (George Q. Cannon and Keeler) George Q. Cannon and Keeler,  
 a oili mai na misiona me kekahi poe ukali i hele like me laua mai Kula mai.  
 the missionaries and certain attendants who had followed them from Kula.  
 Hoomaka lakou i keia halawai. Ua au i ka la i kela manawa.  
 They commenced this meeting. <sup>the heavens</sup> The sun was low in at that time.  
 Ka manawa i hoomaka ai keia halawai, aole pa ka wawae o Keoki Pukuniahī.  
 When this meeting commenced, the feet of George Q. Cannon were not touching the  
 Hoi 'ku nei hoi laua e noho iluna, a ku hoi oia iluna a haiolelo mai. <sup>ground.</sup>  
 They had mounted the podium to stand up there to preach.  
 A ua olelo ia o Keoki Pukuniahī elua wale no pule ma Maui,  
 It is said that George Q. Cannon had only been two weeks on Maui,



oia ka mea i loa'a na ouli kupanaha, o ka ha'i ana i ko kakou olelo makuahine  
 when he received some strange manifestations regarding the acquiring of the mother  
 tongue  
 ina kanaka o ka aina. (Poweko ka olelo) poweko, elua pule wale no a loa'a iaia  
 of the people of the land. (Proficient in the language) proficient, in only two  
 weeks he received  
 keia haawina, hoike ana i ka eunalio ma ko kakou olelo makuahine.  
 this gift - the expounding of the gospel in our mother tongue.

Eia ka mea a lakou i ike maka ai. I ka manawa e ku mai ai keia kauwa o ke Akua  
 This is what they witnessed. When this servant of God stood to  
 e ha'i i ka eunalio aohe pa ka wawae. Eia la oia iluna ma kahi e ku ai  
 preach the gospel his feet were not touching the ground. He was in space above  
 where he was standing  
 (iluna o ka lewa) iluna o ka lewa. A olelo o na kanaka: "Eia maoli ke kanaka  
 (in space) in space. The people cried out: "Here are the real men  
 o ke Akua aole o lakou ala, kuhi 'ku nei i ke Kalawina a i ke Kakolika, aole lakou.  
 of God not they over there, pointing to the Calvinists and the Catholics, not they.  
 Keia ke kanaka o ke Akua, ai luna, he hoike keia ia kakou, ea!"

This is the man of God, in space, a witness this is to us."

Iloko o kela mau mahina elua me ka hapa, o Apelila, keia ka mahina o Pepuweli  
 In those two and one-half months, April, this being the month of February  
 o ka makahiki umi-tuma-walu haneli kanalima kuma-kahi, mai Pepuweli a Apelila,  
 in the year 1851, from February to April,  
 elua mahina me ka hapa, elua haneli poe i komo i ka Ekalesia, kela mau mahina  
 two and one-half months, 200 people joined the Church in those months  
 (ma Keanae) ma Keanae, Keanae, Waianu, Honomanu, a Wailua.  
 (at Keanae) at Keanae, Keanae, Waianu, Honomanu and Wailua.

CK: Pehea o Honomanu, hele no lakou i Honomanu?

CK: What about Honomanu, did they go to Honomanu?

PE: Oia mau wahi like (nui ka poe o Honomanu). Mahape mai, olelo ia ka poe o Honomanu,

PE: Those places too (many people at Honomanu). Afterwards the people of Honomanu said



ka Ekalesia

ekolu haneli i komo iloko o (nui na kanaka i kela manawa) ia manawa.

300 joined the Church (many people in those times) those times.

Ia kakou e noho ana, makahi wale no ka mea e wahi ewalu paha ohana, this is all,

When we were staying there, there were perhaps only eight families, this is all,

oia manawa. Kela mau la ewalu no wahi ohana. Keia ekolu haneli ka poe i komo

that time. Those days there were only eight families. In this instance, 300 people

i ka Ekalesia (makena ke poe o ia mau owawa) nui ka poe o ia owawa, kela owawa. <sup>joined</sup>

the Church (there were many people in those valleys) many people in those valleys,

Kela ka moololo o ka hoomaka ana o Keoki Pukuniahia a ike malia ai aela ka wawae <sup>those valleys.</sup>  
iluna.

That is the story of the beginning of George Q. Cannon, his feet seen clearly in

Ua ike au i kela kahua. Ike au i kela kahuapohaku. Kela iliili o Waiahole <sup>space above.</sup>

I have seen that platform. I have seen that platform of stone. Those pebbles from

nemonemo kela o ke kahawai. Halihali ia mai a ku laina i na kanaka a pili i <sup>Waiahole</sup>  
kahawai.

stream were smooth. When they were transported the people stood in line up to the <sup>stream.</sup>

Ai makahi o ka hapaha mile paha. (Kupanaha no) kupanaha ia mau la.

It was probably a half mile away. (Wonderful) those were wonderful days.

Eia ko lakou olelo, "Na kanaka keia o ke Akua, na kanaka keia o ke Akua

Here are their words, "These are men of God, these are men of God

e hoike mai nei ia kakou ka euanalio a ke Akua, aale o lakou ala, aia."

manifesting to us the gospel of God, not those over there."

"Owai kekahi kanaka iluna o ka lewa e ku eia, aale luhi. Hooluhi ia kakou

"What man has ever stood in space, without effort. We labor

ke hele a hapai mai keia mau pohaku no keia mau kanaka e ha'i mai hoi i ka

to carry stones for these men so they might preach the

euanalio ia kakou. Eia nae aole pa ka wawae, ai <sup>'ela</sup> ka wawae iluna kahi wahi e <sup>tau ai.</sup>

gospel to us. However, the feet don't touch, the feet are above in space."

CK: Heluhelu wau ka buke o George Q. Cannon "My First Mission"

CK: I have read George Q. Cannon's book "My First Mission"



Hoi ke mai o Keoki Pukuniahī ka manaoio o na Hawaii o kela manawa.

George Q. Cannon points out the faith of the Hawaiians of those times.

Hele lakou kau lima i na ma'i, ola wale no lakou ala. Ka poe make hoola ia

They would lay hands on the sick, and the sick would be healed. The dead were  
(hoola ia). Keia poe lunakahiko o Hawaii piha lakou me ka manaoio <sup>made alive</sup>

(made alive). These Hawaiian elders they were full of faith

(Pololei kela). Hana lakou i na ano hana kupanaha (hana kupanaha).

(That is true). They performed all kinds of miracles (miracles).

PE: O keia 'hola kekahi o na haawina o ia manawa i hoi ke ia ma ka moolelo,

PE: These were some of spiritual gifts of those times as recorded,

a lohe na kanaka, a oia ka'u i lohe ai ko lakou moolelo o ia mau la.

and heard by the people, and that is what I have learned from their account of  
those days.

Pili pu mai na moolelo kupaianaha me lakou.

These accounts of miraculous works involved them.

CK: I ka manawa i hele mai o Keoki Pukuniahī i ka makahiki umikumaeiwa haneli,

CK: When George Q. Cannon came here in 1900,

ka Jubilee, makahiki Jubilee (umikumaeiwa haneli) kamaaina no oe i kela manawa?

the Jubilee, the Jubilee year (1900) were you acquainted with him that time?

Ua hui oe meia?

Did you meet him?

PE: Aole au hui meia. (Aole oe i ike, opiopio loa oe i kela manawa).

PE: I never met him. (You could know, you were too young at that time). <sup>not</sup>

I Keanae no wau. I mea lakou i Honolulu ma keia Princess Theater

I was at Keanae. Their celebration in Honolulu was held at the Princess Theater  
kahi wahi i ku ai maleila he Orpheum i ke au kahiko.

where the Orpheum used to be in the old days.

CK: I ka manawa i kukuli ia ka halelāa o Laie, ileila no oe?

CK: When the temple was completed at Laie, were you there?



PE: Ae, ileila wau. (O oe kekahi mea...) Owau kekahi o ka papa himeni i kela  
hoolaa.

PE: Yes, I was there. (You were one of) I was in the choir that sang at that  
dedication.

Ekolu makou o Waikiki: (hoike mai oe i na inoa) owau, o Abbie Merseberg,

Three of us from Waikiki: (indicate the names) I, Abbie Merseberg,

he keikimahine keia ma kahi o ka umikumawalu makahiki paha o ia manawa,

this being a girl perhaps eighteen years at that time,

a o Kamaile Fieldgrove, a ekolu makou o Waikiki, a ekolu nohoi o Awaiolimu.

Kamaile Fieldgrove, three of us from Waikiki, and three also from Awaiolimu.

(Owai?) O Lydia Cummings o ia manawa (o Lydia Colburn), oia,

(Who?) Lydia Cummings then (Lydia Colburn), that's she,

o Hattie McFarland, ame George Mossman hoi o ko Awaiolimu. Nolaila,

Hattie McFarland, and George Mossman from Awaiolimu. Therefore,

he eono mai luna 'ku nei o Honolulu, a eono nohoi o Laie.

there<sup>were</sup>/six from Honolulu, and six also from Laie.

CK: Owai na poe himeni mai Laie mai?

CK: Who were the singers from Laie?

PE: A o mea ma (Frank Woolley) Frank Woolley, (oia kekahi) oia kekahi,

PE: (Frank Woolley) Frank Woolley, (he was one) he was one,

(a o Ivy, Ivy Kekuku) Ivy me ka sister (Violet Meyer) a oia, Violet Meyer,

(and Ivy, Ivy Kekuku) Ivy and her sister (Violet Meyer) that's she, Violet Meyer,

Violet Rudolph Meyer, (ekolu kela) ekolu, a o mea aku o Kamauoha, Kekauoha

Violet Rudolph Meyer, (that's three) three, and Kamauoha, Kekauoha

(o Poi Kekauoha) Poi, oia kekahi (Poi Kekauoha) oia kekahi.

(Poi Kekauoha) Poi, he was one (Poi Kekauoha) he was one.

(Johnny Broad kekahi?) aole wau ike ia John Broad (aole o John Broad)

(Johnny Board was another?) no, I did not see John Broad (not John Broad)



Aale lakou i hoi mai paha i kela manawa.

They probably had not returned at that time (from Skull Valley, Utah)

CK: Ihea i malama ia o keia halawai hoolaa?

CK: Where was the dedicatorial meeting held?

PE: Iloko o ka halelao (iluna o ka Celestial Room) iluna o kela (Celestial Room).

PE: In the temple (up in the Celestial Room) up in that (Celestial Room).

No, o kela assembly i komo oe i ka veil, a oia he lumi nui.

No, in that assembly room from which you go to the veil, and it is the big room.

A mauka mai o ke kaula, President Heber J. Grant, a o Lund kekahi

Seated on the mauka side were President Heber J. Grant, Lund another

(o Lund, Anthon Lund, pelikikena hoakuka oia no President Grant)

(Lund, Anthon Lund, first counselor in the presidency to President Grant)

A lakou mai mauka mai. Elima paha lakou mauka. A i kela la

They were mauka. Probably five of them were mauka.

i ka pau ana i ka hoolaa, himeni nohoi a pau hoolaa ia, a ike 'ku nei au

That day after the dedication and the singing, the dedication over, I saw

i kekahi ouli kupanaha. Ke ku nei o Pelekikena Heber J. Grant,

a strange omen. Pres. Heber J. Grant was standing,

a hopu i ka pepa. He paila pepa iluna o ka pakaukau ke helelei nei mai luna mai,

and reached for a paper. There was a pile of paper on the table falling from  
down  
above,

a i kana olelo ai, "O keia poe pepa he palapala hoomaikai keia

and he said, "These papers<sup>are</sup> records of blessings

no ka poe misiona e hele nei i ka misiona, credentials, hele mai nei i ka  
misiona,

for those missionaries who are on missions, credentials of those called on  
a mission,  
no lakou keia. A heluhelu, a o mea, o mea, a o mea, o mea, a puka ko'u inoa.

these are for them. He read the list of names, and my name came out.

A pau kela hoolaa, poakahi kakaheakanui o ka wanaao Poakahi, hoi au,

After the dedication, early Monday morning, I returned,



hoi au me Clarence Kinney. A oia ka palikikena o ka elders Quorum ma Honolulu returned with Clarence Kinney. He was the president of the elders quorum in Honolulu ia manawa. Ko maua hoi ana haha'i aku nei iaia i a'u i ike ai,

at that time. As we were returning I related to him what I had seen,

keia ouli kupanaha. Mea 'ku nei wau, "Ua kahea ia au e hele i ka misiona.

this strange omen. I said, "I have been called to go on a mission.

(Na wai?) Keia pepa e helelei mai nei mai luna, keia ka credential keia

(By whom?) These papers falling from above these were the credentials

e helelei mai ana mai. He palapala hoomaikai. O lakou nei no na inoa

falling. Blessing documents. These were the names

o ka poe apau e hele ana i ka misiona." Aole oia i pane iki, a hoi akula maua.

of all the people going on a mission." He didn't respond in the least, and we returned.

E hana ana au me ka Engineers Department. Owau ka overseer. A lele au

I was working then for the Engineering Department. I was the overseer. I got off

ma Pearl City. Ai ka'u wahi e hana iluna o Ford Island, that small little island,

at Pearl City. My place of employment was Ford Island, that small island,

moku aina liilii mawaena o Pearl City me Navy Yard. A ileila ko'u waapa

small island between Pearl City and the Navy Yard. There was my launch

kahi kali ai ia'u a ho'i aku wau. Aole oia i pane iki i hookahi huaolelo.

waiting for me to return. He never made the slightest reply, not one word.

Elua pule mahape mai, our senior elder, Elder Bliss, oia ka misiona (kahiko)

Two weeks later, our senior elder, Elder Bliss, one of the (old)

kahiko a ho'i aku oia hoopau kona misiona, a hoi aku, a loa ia'u a ho'e ana i kauhale.

old missionaries who was completing his mission and returning, found me at home.

A mea mai nei ia'u:

/"E, makemake ia oe e hele i kamisiona." Elua pule wale no kela.

He said to me: "You are wanted to go on a mission." That was only two weeks later.

"Nawai i olelo mai nei?" "Na ka Paaina. Makemake ia oe e hele i ka misiona."

"Who told you so?" "The Mission President. He wants you to go on a mission."



Mea 'ku nei au, "Hiki. Hele ana au e olelo i ka haku ina hiki ia'u e haalele  
I said, "I can. I am going to ask the boss if I could leave  
i ka hana." A olelo mai ka haku ia'u, "Hiki", hiki oe ke hele.  
the job." The boss said to me, "You can, you can go.

Hele oe a hookahi la i toe pau keia makahiki, a ho'i mai oe. Kela palapala  
You go until one more day before the end of this year, and you return. That  
hooia ana ia oe o oe kekahi limahana o keia ke aupuni o Amelika, a document  
certifies you are one of the employees of the American government, and  
aole oe e kakau hou he palapala hou. Palapala ka mua no, maikai no ia pala-  
pala." don't you fill out a new certificate. The first certificate is a good docu-  
ment." A oia 'hola na moololo pokole o kela hoolaa ana oia mau la ia a'u e noho ana.  
This is the brief story of that dedication in those days I lived there.

CK: Pehea oe, e Sister Eli, ihea oe i hanau iaai?

CK: What about you, Sister Eli, where were you born?

Carrie Eli: Hanau ia wau i Kauai. (Ihea o Kauai?) o Kalihi-wai.

Carrie Eli: I was born on Kauai. (Where on Kauai?) at Kalihi-wai.

CK: Owai na makua?

CK: Who were your parents?

CE: Ko'u Mama o Kalipo, o ko'u Papa o Kila Pa.

CE: My mother was Kalipo, and my father was Kila Pa.

CK: Ileila oe i hele ai ke kula?

CK: Did you go to school there?

CE: Hele au i ke kula i Haena. Hanai ia au i ko'u kupunawahine, o Wahinekeouli Pa.

CE: I went to school at Haena. I was brought up by my grandmother Wahinekeouli Pa.

CK: I Kauai oe i noho ai a male ke kane?

CK: Did you live on Kauai and get married there?

CE: Noho au i Kauai, a hoonauao ia au ileila. Aale puka au i ke kula.

CE: I lived on Kauai and was educated there. I did not graduate.



Mai leila hoi wau i Honolulu nei i Honolulu i ke kula o Kaiulani.

From there I came to Honolulu, to Honolulu to the Kaiulani School.

Ileila au i hoonauao iaai. Noho wau me ko'u cousin, me Lanakila Waiiula Pa.

There I was educated. I stayed with my cousin, with Lanakila Waiiula Pa.

(Lanakila Pa, oia kekahi luna o ia manawa no ka Ekalesia).

(Lanakila Pa, he was one of the leaders of the Church at that time).

Ko'u hoahanau kela. (Ae)

That was my cousin (yes)

CK: Hoaloha kela no'u.

CK: That was a friend of mine.

CE: Kona papa he keikuana no ko'u papa. Ma ka makuahine laua i ike iaai,

CE: His father was an older sibling of my father. They had different mothers,

aka ma ka papa e like ai ia laua, hookahi papa. Ka mama (elua mama),

but they had the same father, one father. The mothers (two mothers),

elua mama, na ka mama mua oia o Waiiula, ka papa o Lanakila Pa,

two mothers, Waiiula was by the first wife and was the father of Lanakila Pa,

a i ka mama elua oia ko'u kupunawahine Wahine-keouli Pa.

and by the second wife came my grandmother Wahine-keouli Pa.

CK: I ka makahiki hea a oukou i hele mai i keia aina o Hoolehua nei?

CK: In what year did you folks come to this land in Hoolehua?

PE: I ka makahiki, o ka mahina o Iune umi-kumamahiku, haawi ke Komikina ia'u

PE: The year, on June 17 the Commission gave me

i keia aina i Molokai nei. A hoouna mua mai lakou ia'u e hele au e nana

this land on Molokai. They first sent me to go and look

i wahi no'u e noho ai, ka'u wahi e makemake ai, a koho wau i keia

over the place for me to live on, the spot I wanted, and I chose this

(keia apana aina) keia apana aina, helu haneli-kanaha-kumaono

(this piece of land) this piece of land, No. 146



CK: Makahiki hea kela, iwakalua kumahiku?

CK: What year was that, 1927?

PE: Iwakalua-kumaiwa, (Iwakalua-kumaiwa) iwakalua kuma-eiwa. A i kekahi la ae no,

PE. 1929, (1929) 1929.

The day afterwards,

ka la umi-kumawalu, a hoi mai au i keia aina. Loaa au i ka aina i ka la  
umi-kumahitu,  
the 18th, I came to this land. I received the land on the 17th,

a i ka la umi-kumawalu hoi mai au i keia aina.

and on the 18th I moved on to this land.

CK: A mahea mai ka wai o oukou i kela mau la?

CK: Where did you get your water in those days?

PE: A ko makou wai o ia manawa a iuka i ka hale-kula, he tank water, he pahu wai,

PE: We got our water then up at the school, from a water tank, water tank,

He kulawai hoi, he paipu nohoi mai ke kuahiwi mai, paipu he elua iniha,

It was a tank, water piped in from the mountains, two-inch pipe,

a hoopiha i kela kulawai. A hele ana na kanaka apau iuka ileila e kii wai,

and I filled that tank. All the people went up there to get water,

(wai inu) wai inu, wai inu, wai auau, a oia mau ano. A hoi mai au me ke lako

(drinking water) drinking water, drinking water, water for bathing, and the like.

a kuai au i elua kaa kalaka, a hoopiha i na balela a hele iuka leila  
I came prosperous

and I purchased two trucks, and would load on the barrels and drive up there

hoopiha i ka wai, a pau, a hoihoi mai. (Oia no ka noho ana)

to fill with water, and then, return home. (That was the life)

Oia ka noho ana o ia manawa. Kupilikii ka noho ana o ia manawa.

That was the life at that time. Living then was severe.

CK: Na wai i kukulu i keia hale? Nau no?

CK: Who built this house? You?

PE: Na'u no i kukulu ko'u hale. A kukulu nohoi, a eia ka'u e noonoo ai:

PE: I built my own home. Having built, I thought to myself:



Heaha la ka mea a ke Akua i ae ia'u e ho'i mai no ka mea ua <sup>hoolakolako</sup> no oia ia'u  
 Why has the Lord permitted me to come here because He had richly provided for me  
 i Honolulu, a hoi maila au i keia aina.  
 in Honolulu, and I had to come to this land.

CK: Hana maikai no kau i Honolulu.

CK: You had a good job in Honolulu.

PE: He maikai no (he kamana no), he kamana no (mea kukulu hale nohoi).

PE: Pretty good (a carpenter), a carpenter (a builder of houses besides).

Hele no i ka hana o ke Akua nohoi, hana nohoi me keaupuni, oia mau ano.  
 Also did the Lord's work and worked for the government, and such things.  
 Maa mau no ke mai la o lakou nei e hoi mai au i keia aina.  
 They (associates) had been pressing me to come to this land.

Na Pelikikena E. Wesley Smith. "Ina wau o oe, hoi au i kela aina hoopulapula,  
 Especially Pres. E. Wesley Smith. "If I were you, I would move to that land  
 wahi maikai kela." A oia kekahi guest i noi ia ka Komikina e hele like lakou  
 of rehabilitation,  
 that is a good place." He was one of those invited by the Commission to accom-  
 pany them  
 i keia aina e ike maka oia i keia aina, a kona hoi ana ae, walaau mai oia ia  
 makou.  
 to this land to inspect this country, and upon his return he spoke to us.

CK: O ka hapanui o ka poe poe no ka Ekalesia o Iesu Kristo Ona Hoana Ona La Hope Nei.

CK: The majority of the settlers were members of the Church of Jesus Christ of  
 Latter-day Saints.

PE: Ona Hoana Ona La Hope Nei. A olelo mai ke Komikina ia'u,

PE: Latter-day Saints. The Commission told me,

"Hele oe e huli ina poe apau i makemake ana e hoi", a loa ia'u

"You go and seek all the people who want to come", and I got

kanaha-kuma-ma-walu poe inoa, ohana, makemake e hoi mai i keia aina,

48 names, families, who desired to come to this land,

a kakau au i ko lakou poe inoa apau, a haawi au i ke Komikina (o Duncan)

and wrote all their names down, and gave them to the Commission (Duncan)



No, ia Frank Woolley. Oia ka mea ka pahuleka o ia manawa,

No, to Frank Woolley. He was at that time the postmaster,  
poo o ka haleleka nui, a loa iaia kela pepa a na Komikina.

the head postmaster, and he received that list for the Commission.

Olelo 'kula ka Chairman, "He poe inoa no ka oukou?" i na Komikina.

The Chairman asked of the Commission: "Do you have a list of applicants?"

O Lang Akana oia kekahi, o Aikaiko Akana, kahunapule o Kawaiahao oia no kekahi  
komikina.

Lang Akana was one of the commissioners, also Aikaiko Akana, pastor of the  
Kawaiahao Church.

A aohe ana inoa. A kahi ae aohe inoa. Hemo no kai nei pepa, a

He had no names. Another had no names. Then came forth my list,

"Eia no ka'u poe inoa." Ka manawa oia i heluhelu ai i ka inoa o Apaka,

"Here are my applicants." When the name of Apaka was read

ku'e ke Komikina o Akana Akaiko: "Kena kanaka, kanaka palaulelo."

Commissioner Aikaiko Akana objected: "That man is lazy."

Oia kana helu; aia nae kana hoi mai he kanaka hana no. Hele no i ka hana.

That was his image; however, living here he turned out to be industrious.  
He did work.

Kakoo iloko o ka'u pepa oia kekahi, a kakoo o Woolley, kekahi komikina:

He was one on my list whom I recommended, and Woolley, one of the commissioners,  
recommended:

"Kela kanaka aohe inu lama kela kanaka, aole puhi paka, oia no ke ano

"That man does not drink, nor use tobacco, he is the kind

o na kanaka e hoi ai i kela aina, aole poe inu lama." A puka ka inoa o Apaka.

of man to settle on that land, not users of alcohol." And the name of Apaka  
was approved.

(Mahalo no) Mahalo ia ke Akua. (Kuhihewa kela kanaka)

(Thanks) Thank God.

(That man (Akana) had been misled).



CONTINUATION OF DIALOGUE BETWEEN CLINTON KANAHELE  
AND PAUL ELI AT HOOLEHUA, MOLOKAI, HELD  
JUNE 27, 1970

INTERLOPER ( )

CK: I kou bapetizo ia ai, a na wai i bapetizo ia oe?

CK: When you were baptized who baptized you?

PE: Bapetizo ia au ma ka muliwai o Waiahole. Ewalu a'u makahiki ia oi ia manawa.

PE: I was baptized in the Waiahole stream. I was a little over eight years then.

CK: Aihea keia muliwai?

CK: Where is this stream?

PE: Ai Keanae, Keanae, na pali haliuli o na Koolau. Ka mea nana i bapetizo ia'u,

PE: At Keanae, Keanae, where the Koolau green mountains are. The one who baptized me  
he mau misiona hou keia i hoe mai, mau misiona Hawaii, o Jonah Wahinepee,  
were two new missionaries that had come, both Hawaiian missionaries, a Jonah  
oia kekahi misiona kahiko. He kahunapule Kalawina keia i komo iloko o ka Wahinepee  
who became one of the oldtime missionaries. He had been a Protestant minister  
i keia mau la. Ekalesia  
before joining the Church  
in those days.

CK: Ha'i mai oe e pili ana kona komo ana iloko o ka Ekalesia.

CK: Explain how he joined the Church.

PE: Mamuli o ka eha ana i kona wawae. Na kekahi luna kaahale, oia o Kalama,

PE: On account of a sore in his foot. Converted by  
a certain traveling elder, Elder Kalama,  
ma Moiliili.  
of Moiliili.

CK: Nohea mai keia kanaka o Kalama, no Kohala mai?

CK: From where was this man Kalama, from Kohala?

PE: Keia Kalama, kona aina e noho ana ia manawa ai iuka aku o Manoa.

PE: This Kalama, his place of residence then was up in Manoa.



Maihea mai la oia i hele mai ai? Kona wahi e noho ia iuka o Manoa.

Where had he originated? His residence was up in Manoa.

Hele nohoi oia i ke komo apana. Ho'e mai nei i kauhale o keia

He was doing home teaching. Arrived at the home of this

e kuwo ana keia kanaka i ka eha ana kona wawae, a oia o Wahinepee (Jonah),  
man who was groaning from pain in his foot, and he was Wahinepee (Jonah)

Jonah Wahinepee. Oia ke kahunapule o ke Kalawina o i Moiliili o ia manawa

Jonah Wahinepees. He was the pastor of the Protestants in Moiliili then,

o ka Ekalesia Kalawina. A komo iloko, aloha, aloha, ke kuwo nei keia kanaka  
of the Congregational Church. Went in, greetings, greetings, this man

i ka eha i ka wawae. A me 'ku nei oia: "He mau luna maua o ka Ekalesia  
crying with pain in foot. He (Kalama) said: "We are elders of the Church

Ona La Hope Nei - hoomana Moramona. A ina oe e manaoio ia ke Akua,

of Latter-day Saints - Mormons. If you have faith in God,

ola wale no i kou wawae." "A hea anei ka mea e hiki ke alo ae? Ina paha au  
your foot can be easily healed." "What else can I do? If perhaps I

e hoole ia olua a e make ana no wau, no ka mea ua hiki mai no ko'u manawa paha  
turn you down I shall die anyway, because my time to die has perhaps come,

e hele ai ma kela aoao." "A aoie oe e make." "A pehea au e hana ai?"

time to go to that other side." "You won't die," said they. "And what shall  
I do?"

"Ina pela, ko'u manaoio ina oe e bapekiko ia i keia la, na ke Akua e hoola ia  
oe."

"If you so desire, through your faith to be baptized this day, God will heal  
you."

"Ina pela, pehea e hiki ia'u ke hele aku e bapekiko ia'u ua eha ko'u wawae,

"That being so, how can I go to be baptized since my foot is sore,

aoie hiki a'u ke hele." "Kii aku na kanaka e hapai ia oe."

and I cannot walk." "Get some men to carry you," said they.

A halihali ia oia i ka muliwai, makahi paha ka elua haneli kapuai mai ka hale  
aku,

He was carried to the stream, possibly 200 feet from the house,



Lalo i kekahi owawa he muliwai. Mai Manoa, Palolo mai ke kahi ana i keia muliwai.

The stream was down in a ravine. From Manoa, Palolo flows this stream.

Eono kanaka i hapai iaia, a ho'e i kahawai.

Six men carried him to the stream.

CK: He kanaka nui no kela o Jonah.

CK: Jonah was quite a large man.

PE: Ai oia makahi o ka (Ua ike au i kela kanaka) a i oia makahi kokoke paha e piha

PE: He was nearly (I knew that man), he was nearly perhaps

eono kapuai paha ehitu iniha, a kiekie ai iuka ka ekolu haneli pauna

six feet seven inches tall, and weighed over 300 pounds.

(kanaka nui). Kanaka nui ia manawa. (Kona lauoho he ehuehu). He ano keokeo no,

(big man). Big man then. (His hair was ehuehu - golden). Was somewhat white,

keokeo no e like me kaua keokeo no. He ano ehuehu.

white as ours is white.

Somewhat ehuehu - golden or blondish.

CK: Ina nana oe he keokeo he ano ehuehu, mamua paha o kela manawa ua ehuehu kela kanaka.

CK: If you observed it was white and ehuehu, perhaps before that time that man was ehuehu.

PE: A i ka manawa i ka'ika'i ia i keia kanaka kukulu iloko o ka wai a bapekiko ia,

PE: The time this man was carried and stood up in the water to be baptized,

ka pau no o ka bapekiko ia ana, a (pau kela puho?) pau kela eha.

after being baptized (the ulcer disappeared?) the pain ceased.

Aole hu'i hou ka wawae. A nana no i hoi hou i tauhale. Aale hapai kanaka ia.

The foot never ached again. He returned home himself. Was not carried.

Oia kana moololo, a haha'i oia i kona moololo ia'u i ka makahiki uni-kuma-eiwa uni-kuma-kolu.

This was his testimony, and he shared his story with me in the year 1913.

Ua nui au, a e noho ana au i Kaimuki ia manawa, a ua komo ia i ka Ekalesia

I was grown then, and I was staying then in Kaimuki, and had become a member of the Church

i ko'u wa liilii, a nana i hele mai ia'u e bapetizo, owau me ko'u kupunawahine.

when I was small, he (Jonah) having baptized me and my grandmother.



CK: Hoolohe au iaia e haiolelo ana i kona wa i hele kahele misiona,

CK: I listened to his story about his days on the mission,

nui ka poe ma'i, a ka lakou hana wale no he kaulima a kahea ia lakou e ku a hele,

many people were sick, and all they did was to lay on the hands and call the sick  
to rise,

ku a hele. Ku hele keia poe apau. Kanaka kaulana no ia i na hana (hana lawelawe)

to get up and walk. All these people would rise and walk. He was renowned in regard  
to the work of (administering)  
lawelawe i na ma'i. (Loaa iaia kela haawina, haawina hoola). Ma ka haiolelo

administering to the sick. (He had that gift, gift of healing). As an orator

poweko, poweko (poweko) poweko ka olelo ana (kamaaina; i ka palapala hemolele

he was excellent in speech (proficient) proficient in speech (fluent; in the bible

he kanaka naauao).

he was well versed.)

wau

PE: A nana i bapekiko, na keia kanaka, a i kona haule ana ino no kona haule ana.

PE: He baptized me, this man did, but he met a horrible death.

CK: Owai na lunakahiko o kela mau la, o Fernandez kekahi, Abraham Fernandez.

CK: Who were some of the elders those days: Fernandez, Abraham Fernandez was one.

PE: Ike au ia Abraham Fernandez i ka makahiki umikuma-eiwa haneli umi.

PE: I met Abraham Fernandez in the year 1910.

Ko'u hoi loa ana i Honolulu e noho, a hele i ka hana i Honolulu i ka Navy Yard.

Then I moved to Honolulu to stay, and went to work in Honolulu at the Navy Yard.

CK: Kona wahine o Minerva (Minerva).

CK: His wife was Minerva (Minerva).

PE: A ike ia lakou ka hele ana i ka pule i Awaiolimu (na makua kela o Eddie Fernandez)

PE: They were seen going to Church at Awaiolimu (the parents of Eddie Fernandez),

o Eddie Fernandez i keia mau la (i keia mau la). Aihea la wau keiki nei?

Eddie Fernandez of these days (these days). Where is he now?

CK: Ai no, ai no. Ai loko oia i ke kanawalu makahiki i keia manawa (ai maluna, maluna)

CK: Is here, is here. He is in his eighties this time (above, above)



CK: Owai hou na kamaaina, na poe kahiko o kela manawa?

CK: Who else were the kamaainas, the oldtimers at that time?

PE: Oia o mea ma, o Makanani ma, o ka Auwaiolimu o mea o (Kane ma) Kane ma,

PE: There were the Makanani folks; at Auwaiolim (the Kanes) Kane folks,  
a na'u i kokua ia laua a komo ia laua iloko o ka halelaa, paipai ia laua.  
and I was the one who helped them to enter into the temple, encouraging them.

(Kauli'a ma) Kauli'a ma ko'u hookuka ekahi kela o makou na papa pelikikena

(Kauli'a couple) Kauli'a was my first counselor in the branch presidency

o Waialae, ka opana o Waialae; (Keoki Mossman ma me Emma) Emma ma nohoi;  
at Waialae, the Waialae branch; (George Mossman and Emma) Emma folks also;  
o Kauli'a, o Kawai, o Joseph Kawai.

Kauli'a, Kawai, Joseph Kawai.

CK: Kou nana ana o na poe luna o kela manawa, ko lakou ano, ma na mahele uhane,

CK: As you compare the elders then, their conduct, their spirit,

heaha ka like ole ko lakou ano manaoio me ko kakou o keia manawa?

how do they differ from us these times in devotion and consecration?

PE: I ka nana aku, ko kakou o keia mau la ano maalahi, ano kamalii no,

PE: As I see it, we in this day take it too easy, <sup>are</sup> somewhat lightminded,

aale ko'iko'i i ka hana a ke Akua e like pu me ko lakou mau la.

not so deep and sincere as those of the past in the Lord's work.

Ko'iko'i ka hana a ke Akua ia lakou, hookeai, pule (ihiihi na hana) ihiihi na  
hana apau loa.

To them the work of God was profound, fasting, praying (sacred was the work)  
sacred was all the work.

O ka Lapule, oia ka la ihiihi loa; aole lakou kuke i ka Lapule, kapu loa.

Sunday was the most sacred; they wouldn't cook on Sundays, altogether forbidden.

Hoomakaukau ka mea ai o ka Lapule i ka Poano. He ai wale no o ka Lapule, aale  
kuke,

Food for Sunday was prepared on Saturday. On Sundays they only ate, did not cook,

aale ho'a ke ahi. Oia manawa e hele iwaho e kuke. I ka ahiahi e kuke me ka wahie,  
nor light fires. In those days cooking was done outside. In the evening cooking  
was with wood,



a kuke ai iwaho.

and cooking was done outside.

CK: Kekahi no o ka poe o kela manawa, piha no ko lakou naau me ke aloha no kanaka

CK: Besides, the people at that time were full of charity for their fellowmen

(piha, piha). Kala, kala, kala wale lakou i ka lawehala a na kanaka.

(full, full). They forgave, forgave, forgave quickly the trespasses of fellowmen.

Aole lakou i malama (e kikoola o na olelo e hoopa'i ana i ka noho ana o na kanaka).

They did not hold grudges (uttering acrimonious language as means of punishing fellowmen).

Manawalea lakou i ko lakou manawa a me ko lakou pono (pololei) i ka hana a ke Akua

They shared freely their time and their means (true) in the work of God

(ka hana a ke Akua).

(in the work of God).

PE: Keia poe kahiko o Kula ia manawa a'u i noho 'ku ai, oia o Makau ma, Kamakau ma,

PE: These oldtimers in Kula in those days I lived there, such as Makau, Kamakau folks,

na poe kahiko, a o Manokala. O keia Kala kona kupunakane o Pa-le. Oia

oldtimers, and Manokala. This Kala's grandfather was Pa-le. He

ke kanaka mua i bapekiko ia iloko o ka Ekalesia ma Kula.

was the first man to be baptized in the Church at Kula.

CK: Ua ike au i kela wahi bapetizo ia. He ki'owai maleila. Aole wai iloko

CK: I have seen that baptism spot. There is a dry pool there. No water in it

(aohe wai i kela manawa) aole wai. Ai no ka lua maleila. (A ua ike kaua,

(no water at that instance) no water. But the hole is there. (You and I have seen it,

ua hele like kaua ileila e ike ai).

for we went there together.)

PE: Ka makuahine o Pia Cockett o lakou na poe kahiko e ola ana ia manawa

PE: The mother of Pia Cockett they were the oldtimers living at that time

a pau nohoi ia i ka make. Owau kekahi e kokua e kanu i ka Mama o Pia Cockett.

and they are indeed all dead. I was one who helped to bury the mother of Pia Cockett.



CK: Kamaaina no oe i kela kanaka o Kealakaihonua?

CK: Were you acquainted with that man Kealaka'ihonua?

PE: Kealakaihonua, ae, ua ike au iaia. A ua olelo ia o Kealaka'ihonua, no Molokai.

PE: Kealaka'ihonua, yes, I knew him. It was said Kealaka'ihonua was from Molokai.

Molokai nei keia kanaka (oia?) Kealaka'ihonua.

This man Kealaka'ihonua was from Molokai (is that so?)

CK: Ua lohe no oe i kekahi hana mana a lakou i kela manawa? O Kealaka'ihonua ma?

CK: Have you ever heard of any miracles performed by him? by Kealaka'honua & company?

PE: O Kealaka'ihonua oia no kekahi misiona e kaahela ana ma Hawaii na pali ku,

PE: Kealaka'ihonua was one of the missionaries traveling in windward Hawaii,

e hele ana lakou ma Hamakua. Ho'e 'ku nei lakou i kekahi owawa, aia,

they were traveling in Hamakua. They came to a valley, there,

ua poina 'hola ia'u i ka inoa, a ma'o 'ku no o Hilo, Hilo kauna, ma'o iki aku no

I have forgotten the name, just outside of Hilo, of Hilo town, just outside

(Onomea o kela mau wahi) a kokoke paha i Onomea. A keia owawa ai laila no na  
kanaka,

(Onomea and such places) near Onomea perhaps. The people were in this valley,

a malama hoi lakou i ka halawai ma keia owawa, a o kekahi owawa aku, ai hoi

and they held a meeting in this valley, and as for the other valley when

pau keia halawai i ka unitumalua a auinala hele nohoi ma kela aoao,

this first meeting was over at twelve, they would also go in the afternoon to the  
other side,

malama i ka halawai i ka auinala. A makahi o ka hora eha paha hora ekolu

and hold a meeting in the afternoon. Between four and three o'clock

ho'e lakou ileila, a noho lakou. Ke hoomaka ana lakou keia owawa

they arrived at this second valley and they stayed. They were going down this  
valley

malama i ka halawai. Ia lakou e halawai nei, hoomaka mai nei e ua i kuahiwi,

to hold the meeting. While they met, it started to rain in the mountains,

aole ua ia lakou, ai kuahiwi ka ua, a kahe mai nei ka wai a hiki ole

no rain where they were, rained only in the mountains, and the stream rose and  
they could not



(piha kela muliwai i ka wai) a ke kahe nei ka wai a lele i ka pali,  
 (the stream was full) and the water was <sup>flowing and</sup> falling over the pali (cliff),  
 ke kahe nei a lele i ka pali. A pau ko lakou nei pule hoi a hoomaka nei lakou  
 was flowing and falling over the pali. Their meeting over they started out  
 e ho'e nei i ke kahawai, aohe hiki ke hele (piha me ka wai) piha.

and reached the stream; couldn't go (too much water) full.

Ke kahe nei ka wai, aohe hiki ke hele makahi aoao. A ua hele mai kela poe

The water was rushing, couldn't cross to the other side. Those people

ma kela aoao mai, ka poe o kela owawa e kali nei ia lakou nei

from that other side had come, and these people were waiting

hele mai ma kela aoao o ke kahawai, a noho. A hele aku lakou nei ma keia aoao, a ku.

for the people on the other side of the stream, and waited. They from this side  
 went and stood.

Ai ka hana o keia kanaka o Kealaka'ihonua: kau ka lima iluna a

This is what this man Kealaka'ihonua did: lifting up the hand, said

"ma kainoa o ke Keiki o Iesu Kristo paa aku oe i keia wai, a kau hoi makou ma'o."

"in the name of the Son, Jesus Christ, you stop the waters until we get to the  
 other side."

Olelo mai na kanaka ike maka lakou kohu mea ua papohaku ia ka wai,

The bystanders said they actually saw something like a stonewall before the waters,

a hoomaka ka wai e paila, e paila. Maloo keia wahi, a kau lakou ma'o.

and the waters began to pile up, to pile up behind. This spot dry they crossed  
 to the other side.

Ike kela poe o kela aoao; ike ka poe o keia aoao i na hana mana i hana ia o kela la.

The people on opposite side witnessed this; the people on this side witnseed  
 the miracle done that day.

CK: Ua lohe 'kula au i kela moolelo mai ka poe o Hawaii, o ka wahine o Kealoha,

CK: I have heard before of this incident from Hawaiians, from the wife of Kealoha

i Lanakila. Poina 'kula au i ka inoa o keia wahine o Sister Kealoha ma Lanakila,

of the Lanakila Ward. I have forgotten the name of Sister Kealoha of Lanakila,

ko Rena mama. A olelo mai oia - he ano ohana no oia - lohe oia mai ka poe kahiko

Rena's mother. She informed - she was some kind of a relative - she <sup>had</sup> heard  
 from the oldtimers



pili ana i keia moololo.

of this incident.

PE: Ke ike ana na aoao elua, ike maka laua kohu mea ua paku ia keia wai.

PE: The two groups from each side were witnessing, seeing something like a wall  
before the water.  
Ke paila nei keia wai iluna o ka muliwai, a hele lakou a kau ma kela aoao.

The waters upstream were piling up, and they crossed to that other side.

Na keia kanaka o Kealaka'ihonua.

This man Kealaka'ihonua was involved.

CK: Nui ka manaoio o keia poe.

CK: Those people had great faith.

PE: "Pili pu ko'u naau me ka poe apau i manaoio mai nei ia'u, a ma ko'u inoa

PE: "My heart is close to all people who believe in me, and in my name  
a lakou manao ia'u e hiki aku ai."

will I hearken to them."

CK: Olelo mai o Kim Fah Chong ia'u (Kim Fah Chong), olelo mai oia ia'u,

CK: Kim Fah Chong told me (Kim Fah Chong), he told me,

mamua hele wawae lakou i Laie i ka Hui (pololei). Lohe oe keia moololo,

before they used to walk to Laie to attend Conference (true). You've heard this  
story,  
e hele mai ana keia poe wahine, kau ma ka lio, a holo, holo maluna o ka uwapo

these ladies on horseback were going and galloping, galloping on the bridge

o Kaneohe, a hopu ia lakou i ka maka'i, a hoopaa ia lakou i ka hale-paahao

of Kaneohe, they were arrested by the police, and locked up in jail

i kela po. A na ka maka'inui i hoopaa ia lakou. Kekahi la ae

that night. The sheriff had incarcerated them. The day after,

hiki mai o keia kanaka o Kealaka'ihonua me Kim Fah Chong, hiki mai na luna,

this man Kealaka'ihonua, and Kim Fah Chong, and other elders arrived

a hele lakou i ka hale-paahao a uku i ka uku hoopaa'i,

and they went to the jail and paid the fines,



a hookuu ia mai la keia poe wahine. Nui ka nuku o keia kanaka o Kealaka'ihonua  
and the ladies were released. This man Kealaka'ihonua gave the sheriff

i ka maka'inui no kona hana ana me kela. Olelo mai o Kealaka'ihonua,  
a tongue lashing for his treatment. Kealaka'ihonua said,

"Iloko o keia hora ano, kela uwapo au e ike nei makai nei, pau ana kela uwapo  
i ke kai,  
"In this very hour, that bridge you see below here, that bridge will be in the  
ocean,  
a lawe ia ana kela uwapo e ka wai i ke kai o Kaneohe. Maleila kela uwapo

that bridge will be carried by the waters into Kaneohe Bay. That bridge will be  
ou there  
e noho ana, aole hookahi papa e koe ana maleila." Ko lakou hele ana i Heeia,

to stay, not a piece of timber will be left behind." When they got to Heeia,

pule lakou. Pule keia kanaka o Kealaka'ihonua. Olelo mai o Kim Fah Chong ia'u

they prayed. This man Kealaka'ihonua was voice. Kim Fah Chong told me

pule, noi i ke Akua e hooko i kana mea i olelo ai i ka maka'inui.

he prayed, and asked God to ratify what he had said to the sheriff.

Pau ko lakou pule ana ike lakou i kekahi ao e hele mai ana. Eleele o kela ao.

Their praying over they saw a cloud approaching. That cloud was black.

Hele mai kela mea a haule mai iloko o kela wahi o Keaupuka.

That thing came (thru the Pali gap) and dropped in that area called Keaupuka.

Piha kela kahawai i ka wai a hu iluna a holo kela kahawai ilalo,

The stream filled up to overflowing and that stream rushed down,

lawe ia kela uwapo, a hapai ia kela uwapo a lawe ia i ke kai. Hooko ia ka olelo.  
carried that bridge, and lifted that bridge and carried <sup>it</sup> into the sea.

He la malie kela la. Maleila wale no ka wahi i ua. Oia ka mea a Kim Fah Chong

That had been a clear day. It rained only there. This is what Kim Fah Chong

i olelo mai ia'u, no ka mea, oia no maleila a ike maka no oia.

shared with me because he was there and he saw with his own eyes.

PE: Nui kela kanaka, aole oia walaau wale.

PE: That (Kealaka'ihonua) was a large man, and he was not talkative.



CK: Olelo mai o Sister Palony, o Minnie, i kela la aku nei, olelo mai oia

CK: Sister Minnie Palony said the other day, she said

i ka manawa e kua ana keia war, O Wilikoki War, i Honolulu,

at the time of the Wilcox War in Honolulu,

hele keia poe Moramona, keia poe maka'u lakou mahope ki ialakou i ka pu,

these Mormons, these people who were afraid they might be shot,

hele lakou ia Kealaka'ihonua me Abraham Fernandez i hoopomaikai ia lakou

they went to Kealaka'ihonua and Abraham Fernandez to bless them

i ole lakou e ki ia ka pu. Hoakaaka no ka olelo o kela luahine ia maua.

so they would not be shot. This old sister put it very humorously.

Carrie Eli: He mea ihiihi loa ia lakou, na luna mamua. Komo ke kuka,

Carrie Eli: The priesthood was extremely sacred to the brethren before. Wore a coat,

aole lakou kau wale ma na wahi apau, aole no ae ia hele ka wahine e kii

which they did not hang any where, and did not allow the women to get

ko lakou kuka. Manao lakou iloko o kela kuka, kela aahu o lakou,

their coats. They thought in that coat, that coat of theirs,

ai leila ka mana o ka oihanakahuna o ko lakou hele ana.

there was the power of the priesthood as they went about.

CK: Maliapaha, ia lakou keia mea ka oihanakahuna he mea ihiihi loa (ae),

CK: Perhaps, to them this thing the priesthood was a very sacred thing (yes),

he lole ihiihi kela ia lakou. Me ke kuka wale no o lakou e lawelawe

so was the coat sacred to them. Only with a coat on would they officiate

i na hana lawelawe o ka Ekalesia. Aole mea paani kela ia lakou. Ua olelo ia  
mamua,  
in the ordinances of the Church. To them this was not to be taken lightly.

It is said before,  
ka poe o Molokai, hanohano lakou no ko lakou pule-oo. Pule lakou maluna o ka

mai'a,  
the people of Molokai, they were famous for their potent prayers. They would  
pray over a banana,

kumu mai'a opio pio, a oli lakou a ulu keia mai'a anui, a puka mai ka mai'a,  
a banana sapling, and would chant and this banana would grow to maturity and  
bear fruit,



a ai lakou. Oia ka moolelo o Molokai nei. Kapa ia keia wahi he aina pule-oo.

and they ate. This is a Molokai story. This place was called the land of powerful prayers.

Carrie Eli: Ae, a he hoomaopopo wau i keia moolelo, he oiaio, no ka mea

Carrie Eli: Yes, I remember this story, it is true, because

olelo mai keia makuahine ia'u oia kekahi maleila a ike oia i keia mai'a hana  
mana ia,  
this old sister told me she was one of those present and she saw this wonder  
involving a banana,  
a ulu, a ai.

which grew to maturity, and its fruit was eaten.

CK: Owai keia wahine?

CK: Who was this woman?

CE: Oia o Rachel Puailihau (nohea?) no Molokai nei. Olelo mai oia aoie no ka

CE: She was Rachel Puailihau (from where?) from Molokai. She said not a Hawaiian

Hawaii i hana, he Kepani ka mea nana i hana keia hana. Mai Iapana mai

did it, a Japanese was the one who did this work. This Japanese

keia Kepani. Hele mai oia a puni i Hawaii nei, a ho'e oia i neinei o Molokai.

was from Japan. He traveled all over Hawaii, until he came to Molokai.

Ai ka halekula o Kilohana, a ileila i hana ia keia hana. Kii ia he mai'a,

At the Kilohana School, there this feat was done. A banana plant was brought,

he kumu mai'a, kanu ia, ulu, pule keia Kepani, ulu keia mai'a a hiki kona nui  
ana,

a banana sapling was planted, it grew, this Japanese praying, this banana  
grew to maturity,

a puka mai ka pua, a puka ka oka'i hua, a hoomaka e hua keia mai'a,

the flower came forth, the banana flower, the fruit began to emerge,

a hiki kona o'o ana, a pala, a halelei. Ka poe he nui a lehulehu maleila i  
ike ai,

until its maturity, and ripened and fell off. Many people were there to see it,

ai keia mai'a.

and ate the bananas.

CK: (Olelo mai o) hele wau i Kauai i kela mahina aku nei. Olelo mai o Reuben Ohai,

CK: (Someone said) I went to Kauai the other month. Reuben Ohai said,



aale, olelo mai o Joseph Moa (Joseph Moa), misiona, lohe mai kona pepeiao  
 no, Joseph Moa (Joseph Moa), the missionary, heard with his ears  
 mai ia ka makuakane o Reuben Ohai, ka papa o Ohai (Ben Ohai) Ben Ohai, 1925,  
 from the father of Reuben Ohai, the father of Ohai (Ben Ohai) Ben Ohai, in 1925,  
 olelo mai o Ohai ua ike maoli oia me kona maka maoli ka pule ana o kekahi kanaka  
 Ohai saying he had actually seen with his own eyes the praying of a certain man  
 o Kauai. Oli oia maluna o keia mai'a liilii, a i ka nui ana keia mai'a,  
 of Kauai. He chanted over this small banana plant, and this banana grew,  
 piha me na lau nui, a puka mai ka mai'a, ka ahui mai'a, pala ka mai'a, a ai  
 lakou. shot out large leaves, the bunch of banana emerged, the fruit ripened, and  
 they ate.  
 A lohe au mai Brother John Keawe, no Laie, olelo mai oia, mai Kona mai lakou,  
 I heard from Brother John Keawe of Laie, he saying they were from Kona,  
 a ileila ike lakou ka hana ia kela hana ma Kona. Nolaila, ke olelo mai nei oe  
 and there they saw that process accomplished in Kona. Therefore, you are saying  
 ua hana mai na Kepani keia hana kupaianaha, aole ka poe Hawaii wale no.  
 the Japanese could do this miracle, not only the Hawaiians.

PE: Ia'u i hoi mai i keia aina, a o Wikikoki (Hitchcock), ke keiki o ke

PE: When I came to this land, a Mr. Hitchcock (Hitchcock), the son of

kahunapule o Kaluaaha, a haha'i mai oia i ka moololo, ike maka oia.

the pastor at Kaluaaha, he shared an experience which he had actually witnessed.

(Mahea i hana ia?) I hana ia ineinei ma kahi o, ma Pulehu, e noho ana kekahi  
 kanaka ileila.

(Where was it done?) It was done here at Pulehu, there was a certain man living  
 there.

Oia ke kahuna-poo o Molokai nei. (Maneinei hana ia i kela hana) maneinei.

He was the head priest on Molokai. (Here that act was done) here.

A hele oia e walaau i keia kahuna (kela haole o Hitchcock) e, ke keiki keia

He (that haole Hitchcock) came to talk to this kahuna, this haole being the son

a ke kahunapule (pena, pa'i i ka hana kii<sup>?</sup>). Aole, oia o ia manawa he ilamuku

of a minister (a painter, an artist<sup>?</sup>). No, he was then a sheriff



no Honolulu, he maka'inui no Honolulu. Oia ka hana o ia manawa.

from Honolulu, a sheriff from Honolulu. It was his position at that time.

A hoopukapuka na kanaka o Oahu i ke kahuna, a noonoo oia no Molokai nei ke  
kahuna-poo.

These men on Oahu speculated on the most potent kahuna, and he thought of the  
head kahuna of Molokai.

A hoomaka oia e hoi mai i Molokai nei; aole oia i ike, ua ike no oia i kela  
kanaka,

He began to come to Molokai; he had not seen but had heard of that man,

aka aole ike i ka hana-mana, a hoi mai oia a hele oia ilaila a ninau iaia.  
'ku

but had not witnessed the supernatural, so he came here and he went there and  
asked him.

"Ua lohe au o oe ke kahuna-poo o Molokai nei keia manawa."

"I have heard you are the head kahuna on Molokai this time."

"A heaha kau mea e makemake ai?" "Makemake au e ike i kou mana."

"And what do you want?"

"I want to see your powers."

A lawe 'kula oia i kekahi poe haole meia. A i ka ho'e ana, mea mai nei oia  
kahuna nei,

He had brought some haoles with him. When they arrived, the kahuna said,

"A hoi oe, kii oe i pohuli mai'a, mai'a keiki aole he ilio paha,

"You go, you bring a banana sapling, a young banana plant or perhaps a dog,

ka mea e loa ana ia oe." A loa iaia he ilio, hopu oia i ilio no kekahi poe

whatever you can get." He found a dog, he caught the dog belonging to some  
people  
ma ke alanui, a lawe mai no oia. A olelo mai ke kahuna, "Hookuu ka ilio."

on the road, and he brought it. The kahuna said, "Let the dog go."

"Mahape holo." "Aole holo." Ku no ka ilio maleila, a pule mai o ke kahuna, a  
la  
haule

"By and by it will run away." "No running away." The dog stood there, the  
kahuna prayed, and the dog fell  
ilalo a make. A hoomaka oia e hoi, hele oia e huli i pohuli mai'a,

down and died. So he (Hitchcock) started to leave, and he went to look for a  
banana sapling,  
a loa ka mai'a, a lawe mai oia i kekahi la me kekahi poe haole i hele mai

and found the plant, and he brought it one day he being with some haoles who had  
come  
i ike maka lakou. A hoomaka keia kanaka e pule. Kona pule ana, hoomaka e ulu,

that they might see. So this man began to pray. As he prayed, it began to grow,



a lau, a puka mai ka oka'i hua, a lewalewa mai na hua, a oo, a palahe, a helelei.  
 to leaf, and the fruit flowers <sup>to</sup> emerge, the fruit to hang, and mature, and rot  
 and fall.

A eia mai ka olelo o ke kahuna, "Ia ola oe, e ai mai'a ana kakou o keia la."

And here is what the kahuna said, "Because of you we are going to eat bananas  
 this day."

A ninau aku <sup>nei</sup> o keia haole, "Heaha ka loihi o kou kali ana a hoomaka keia mai'a

And this haole asked, "How long did you wait before this banana began

e ulu, a hua, a pala, a ai oukou i ka mai'a? " "Mau hola wale no."

to grow, to fruit, to ripen, and you all ate the banana?" "Just a few hours."

Nolaila, olelo ia o na kanaka o Hawaii nei aole make lakou no ka pololi.

Therefore, the saying among the Hawaiians was they did not die because of hunger.

Poe palaulelo wale no ka poe make i ka pololi.

Only the lazy people died of hunger.

Like 'hola nei me keia. O keia kanaka hookahi no kahea i ka i'a. Pii ka i'a

This is an example. This certain man would call the fish in. The fish would  
 alight

a kapalili i ke one (oia?) a ua ike maka ke kanaka i ka i'a. (No Molokai nei)

kicking on the sand (is that so?) and people actually saw the fish. (On Molokai)

No Molokai nei. Ua kaapuni au a puni i na aina o Hawaii nei, aole wau i lohe

On Molokai. I have been all over the Hawaiian islands, but I have not heard

i kekahi moololo e like pu me keia. Hele no ke i'a a pae, a pae iuka o ka maloo.

of any experience like this. The fish would drift ashore, drift on dry land.

Na keiki oia ka mea makemake o keia elemakule. Na kamalii o lakou ka mea

This old man liked especially the children. The children, they

e hiki ole ke hele i ka lawaia, a lakou no ka mea i hele mai a noi,

could not go to fish, and they were the ones who would come and ask,

"E tutu, e tutu, he i'a na kakou." Na makua e hooua i na keiki ke ike

"Tutu, tutu, fish for us." The parents would send the children if they  
 noticed

ka hele i kahakai i ke kai-malo iloko o na la o ke kau o ka mahina,

tutu going to the beach at low tide in the rise of the moon,



oi aku o na Ku a oia mau ano, maloo o ke kai i ke kakahiakanui.

beyond the Ku nights and such, when the tide is low in the morning.

Hele keia elemakule i kahakai, nana i'a nohoi, a houna 'kula na makua i keiki,

This old man would go to the beach, look indeed for fish, and the parents would  
send the children  
a olelo ia, "E tutu, he i'a na makou." A'oa'o na makua i na keiki.

who would ask, "Tutu, give us fish." The parents would coach the children.

Ke hopu i ka i'a, ke piha no kou lima me ka i'a, pau, oia wale no kau.

When you took fish, when your hands were full of fish, then that was all for you.

A hoopaa ka hi'u maneinei, maneinei, a maneinei, a maneinei. Ehia au i'a,

You would make fast a fish tail here, here, and here, and here. How many fish  
you might have,  
eha maneinei, eha maneinei, a pau. A ina nunui ka i'a, hookahi no i'a

you would put four here, four there, and that was all. If the fish were large,  
one fish for you  
nunui ka oio nunui, a oia mau ano. O na i'a ku, oia ka hana o keia elemakule.

if large, one large oio, and such kinds. Regarding fish that came in schools,  
this is what the old man did.  
Kahea no ka i'a, a oia kana hana kaulana i keia poe kamalii.

He would call the fish to come on shore, and this was his famous gesture to  
children.

"Ae, he ai i'a ana kahi kakou ia oe, ia oukou."

"Yes, we are going to eat fish because of you," he would say to the children.

CK: Ike no oe ka inoa o keia elemakule? Owai ka inoa o keia elemakule?

CK: Do you know the name of this old gentleman? What was this old man's name?

PE: Kahimaka-u (Kahimaka-u) Kahimaka-u.

PE: Kahimaka-u (Kahimaka-u) Kahimaka-u.

CK: No Kaunakakai nei o kela kanaka?

CK: Was that man from Kaunakakai?

PE: Aole, no Pulehu (mauka nei) mauka o ia wahi, kokoke ia aku me ka hospital.

PE: No, from Pulehu (above here) above that place near the hospital.

Oia ano haawina hookahi no, o kuu kupunakane, e like pu 'hola meia.

My grandfather had a similar gift, just like that above.



CK: Heaha ka inoa o ko kupunakane?

CK: What was the name of your grandfather?

PE: O Malailua. (Heaha kana hana?) He maauauwa kana hana. Hele nohoi kona aina hanau

PE: Malailua. (What was his occupation?) Peddler, selling fish, poi. His birthland extended  
i Kona. Oia kona aina hanau. A mamuli o ka hoomaka ana e kaua e Kamehameha  
to Kona. It was his birthland. Because of the starting of the war between Kamehameha  
me Keoua ma, o Kona hoomaka ano'e, a kipoku na makua ia lakou e hele,  
and Keoua and forces, Kona began to be disturbed, and the parents sent them away,  
i loa i ke ola i na keiki. Ka poe i noho i ke aina pau ana lakou i ka make.  
so the children would be preserved. The people who stayed back on the land they'd  
all perish.  
A oia ko lakou hele ana mai mai Kona mai a i Kohala, a ho'e i na Koolau,  
And that was their journey from Kona to Kohala until they got to the Koolaus  
(Keanae),  
a male na wahine o Koolau, puka mai na makua, a pela ihola. A ai ia lakou  
and married the women of Koolau, and came forth my parents, and so on. With them  
i keia haawina hookahi no.  
was this one gift.

CK: E hoike mai oe i kana mau hana mana?

CK: Indicate some superhuman things he accomplished?

PE: Na hana mana ana i hana ai oia no keia kalua puaa. Aole pahu ka pahi, a meia no

PE: Some supernatural deeds of his relate to this killing a pig. No stabbing with knife,  
just as it was  
pule wale no (make kela puaa), make ka puaa. (Pule wale no, make ka puaa) Pule wale  
no,  
only by praying (the pig would die) the pig would die. (Only praying, the pig died)  
Only praying,  
make ka puaa. (Aole hou ia me ka pahi). Aole, aole hou ia me ka pahi, aole.  
the pig died. (No stabbing with knife). No, no stabbing with a knife, no.  
A ko'u wahine mua, kona makuakane a pela ihola. Na kanaka o ia manawa  
My first wife's father had similar powers. The people of that time  
(pule wale no a make ka puaa) pulu wale no, a make. (Nui no ka manaoio).  
(only prayed and the pig would die) only prayed, and death followed. (Great faith).  
Ai ia lakou kela haawina. Na lolina lawaia a'u i kamaaina i lohe ai mai na kupuna  
mai  
With them was that gift. I was acquainted with fishing rules passed down by  
grandfolks



a ina hele oe i kahakai, a ina kai malihini a ku'i paha oe i ka opihi,  
 and if you go to the beach, and if it is a strange water and you perhaps gather  
 ohi ka limu, aole ai, mai ai oe. A o ka polima e loa ana ia oe, a ku'i nei oe  
 pick up seaweed, don't eat, don't you eat. The first handful you get, the handful  
 i ka opihi a piha ka polima a hoo lei i ke kai, a kahea aku oe i ke kai,  
 of opihi you gather, you throw into the sea, and you call out to the sea,  
 "I ke kai e, ai nohoi no kau; ke kai ino, lawe ka ino o ke kai; o ke kai

"The sea, here is indeed yours; the rough sea, you keep the bad sea; the forgiving  
 kala, kala i na hemahema. Ka hoopomaikai a oia kau e hoopomaikai ia'u i keia la."  
 sea, forgive the mistakes. Blessings, these you bestow on me this day."

A pela oe e kaukau ai i ke kai. Aole oe e ai i ke kahi mea. Aia pau kau lawaia ana  
 Thus you admonish the sea. You must not eat anything. After the fishing is over  
 aleila oe ai, a hoi mai oe a ai. A ike au kela. Hele wau me Helela.  
 then you eat, and you return and eat. I have seen that. I went with Helela.

Keia hele ana, ke ano nohoi na kanaka akahi no i hele i tahakai, ku'i ka opihi,  
 This going, customary indeed of people who first go to the beach, they would pick  
 ka haukeuke, a kahi no a ke ai nei. Malie ke kai. Ka mea apiki, pii mai ke kai,  
 the haukeuke (urchin), break off and eat. The sea was calm. Strangely, the sea  
 luhi luhi ua wahi kanaka nei. Akahi nalu, a alua nalu, a ekolu, kokoke nei ua make  
 drubbed this man. The first wave, the second wave, the third, this man almost  
 peia kanaka nei, a pae iuka o kula. Ai ka malie o ke kai, mamuli o kela ai,  
 perished, but got ashore. Although the sea was calm, because of that eating,

a oihola ke kanawai o ka poe hele i lawaia. Aole olelo "E hele kakou i tahakai."  
 and such was the law fishermen must observe. Don't say, "We go to the beach."

"Hele kakou i ka auwana". A oia ka olelo o ke kahiko poe. ("Hele kakou i ka holo-  
 Say, "Let us go wandering." This is how the old people talked. ("Let's go for a  
 walk.")

"Holoholo" a "Hele i ka auwana".

"Go for a walk" and "Go wandering."



CK: Ne hele keia poe i ka lawaia, a kahea aku oe ia lakou, pau, pau ka lawaia ana. Hoi.

CK: If these people went to fish and you called them, that was all, no fishing. Would  
go home.

PE: Hoi. "Pakalaki." Meia 'ku nei lakou i olelo ai. No oia mau la ia.

PE: Would return. "Bad luck". Thus they would speak. It (the practice) was relevant  
to those days.

Carrie Eli: Eia ka moololo o ko'u kupunawahine. Kona inoa o Kaula-oke-ahi. No Kauai,

Carrie Eli: Here is the story of my grandaunt\*. Her name was Kaula-okeahi, of Kauai,

Waimea, ame ko'u kupunawahine o Wahine-keouli Pa. He mau hoahanau laua.

Waimea, and my grandmother, Wahine-keouli Pa. They were cousins.

Keia mau wahine hele i ke ku'i opihi. Ko laua hele ana i kahakai, ma Haena, ka

These women went to gather opihi (shellfish). Their going to the beach was at Haena,

pali e nana ana i Kalalau. Ka hele ana o keia mau wahine, ko'u kupunawahine

where the cliffs face Kalalau. The going of these women, my grandmother

o Wahine-keouli, au mua oia, au a kau makahi aoao o ka pali. Ai maleila kahi i hele  
ai

Wahine-keouli, she swam first, swam to the other side of the cliff. There was where  
people went

e ku'i opihi. O keia makuahine hoahanau o Kaula-oke-ahi, aole oia i hele pu

to pick opihi. This cousin, Kaula-okeahi, she did not go with

me keia hoahanau. Noho oia mahope. Ka hele ana o Wahine-keouli ma kahi aoao

this cousin. She stayed behind. Swimming to the other side Wahine-keouli

a ku'i kana opihi a lawa a hoi mai oia. Aole i au aku keia hoahanau oiahoi

gathered enough opihi and returned home. Her cousin, Kaula-okeahi, had not

o Kaula-oke-ahi. A manao ana o keia hoahanau o Wahine-keouli ua hoi o Kaula-okeahi,

swum across. This cousin, Wahine-keouli, thought Kaula-okeahi had gone home,

ua lawa kana opihi, ua hoi. A i ka hoi ana a hiki i kauhale, aale hoi aku o

that she had enough opihi and had returned. When she got home, her cousin, Kaula-

keia hoahanau. Ma kela manawa nalowale oia. Lawe ia oia i ka mano.

okeahi had not returned. At that time she had disappeared. She was carried away  
by a shark.\*\*

Kona lawe ia ana, noho oia ilalo mau mahina ka loihi. Imi ka makuakane o Kaula-  
oke-ahi.

In her abduction she stayed below several months. The father of Kaula-okeahi  
searched.

\*Grandmother's cousin, or grandaunt to the Hawaiians.

\*\*A shark demigod who could change into a man and vice versa.



Makemake oia keia kaikamahine a hoihoi hou mai. Hele i ka makaula.

He wanted this daughter to be brought back. He went to the prophet.

Na ka makaula i ike ka mea e hana ai. Aka nae, malama maikai ia i keia keikimahine

The prophet would know what to do. However, this girl was getting the best of care

malalo o keia mano, nana i lawe iaia. Aloha keia mano i keia keikimahine.

under this shark, who had abducted her. This shark loved this girl.

Malama ia oia malalo o kela wahi no kekahi wa loihi. Aka ka mokuakane

She had been underneath in that place for some time. But the father

o Kaula-okeahi imi ana, makemake iaia e hoihoi mai. Ka hele i keia makaula,

of Kaula-okeahi was seeking, wanting her to return. When this prophet was contacted,

ike keia makaula o lawe ia ka mano. A keia kana mea i olelo ai i ka mokuakane,

this prophet perceived she had been carried away by a shark. This is what he said  
to the father,

"Hele oe kii i ka puua, paa eleele; kalua keia puua, mo'a. O ka awa, mama ka awa,

"You fetch a pig, completely black; kalua\* this pig till cooked. The awa, chew the  
awa,

hookomo iloko o ka kaliuwaa-awa a lawe keia puua ame keia awa kahi

and put it in the kaliuwaa-awa\*\* and take this pig and this awa to where

o kela keikimahine i lawe iaai." Ka lawe ia ana o keia mokuakane, olelo ia oia

that girl was taken." When the father had delivered these things, he was told

kona lawe ana e ike ana oia i kela mano e hoihoi mai ana i keia keikimahine.

he would see that shark returning this girl.

Mamua o keia mau mea, hoi 'kula keia mano a olelo i keia keikimahine.

Before these events this shark had gone to report these things to this girl.

"Hoihoi ana wau ia oe; ke imi ia maila oe i kou mokuakane." Aloha keia mau mea

"I am going to take you back; your father is seeking after you." These two people  
loved

ia laua iho; aka nae, aole hiki keia mano ke auā i keia keikimahine no ka mea

each other; however, this shark could not detain this girl because

ke imi ia mai la, a he mohai keia e haawi ia ana i keia mano, no ka hoihoi ana mai

she was being sought, and a sacrifice was being presented to the shark, for the  
returning

\*kalua is to bake in the ground

\*\*kaliuwaa-awa is a coconut fiber strainer



i keia keikimahine. Ka la i lawe ai ia i keia puaa kalua ame keia kanoa-awa  
 of this girl. The day this roasted pig and this bowl of awa\* were delivered  
 a ike lakou i keia mano. Kau mai ke poo iluna, a ua hoi maila  
 they saw this shark. Its head was up, and the girl was  
 me keia keikimahine, a aale i hoopuka ia mai i keia keikimahine  
 being returned, but this girl had not been released  
 aia i ka haawi ia ana i keia puaa ame keia awa. Nini ia keia awa  
 until this pig and awa were delivered. This awa was poured  
 iloko o ka waha o keia mano, a hoopuka mai keia mano i keia keikimahine  
 into the mouth of this shark, and this shark let this girl out  
 e hoi mai. Nui ke aloha keia mau mea ia laua iho; aka nae, aale hiki.  
 to return home. Great was their love for each other; but, couldn't go on.  
 Malama maikai ia i keia keikimahine i kela mano. Kona wahi i noho ai maleila,  
 This shark had taken good care of this girl. Her place she had stayed, there  
 ulu ke ko, ke kalo, na mea Hawaii. Aale hana keia keikimahine maleila.  
 grew sugar cane, taro, other Hawaiian crops. No work there for this girl.  
 Noho wale no oia, ai. He poe oko'a nana e hooponopono kana mau mea ai,  
 She only sat around, and ate. Other people prepared her meals,  
 hana kana mau mea apau. Aka, o keia mano kona manawa i hele iwaho,  
 and attended to all her needs. But, during his time away this shark  
 lilo oia i mano. Aka, kona hoi ana mai, lilo oia i kanaka, kino kanaka.  
 was a shark. But when he returned, he changed into a man, with a human body.  
 A ka hoi ana mai kela keikimahine, olelo oia kona moolelo i kona ohana.  
 When that girl returned home, she related her experiences to her family.  
 A lohe wau i kona moolelo mai iaia mai. Nana ponoi i walaau mai ia'u  
 And I heard her story from her herself. She herself told me  
 kona moolelo no ka mea hele aku wau me ka'u kane, makemake e male i keia  
 her story because I went with my husband, she wanting to marry this  
 \*potent native drink



kane o Freddie Kalilimoku.

man, Freddie Kalilimoku.