

CLINTON KANAHELE AND WILLIAM SPROAT  
INTERVIEWING PETER KAU AT KAHANA,  
OAHU, JUNE 20, 1970

Interloper ( )

Clinton Kanahele: Peter Kau, e hoike oe ia makou kou wa opiopio, kou la hanau,

Clinton Kanahele: Peter Kau, give an account of your youth, your birthdate,

na makua, a pela wale aku. Hoike mai oe.

parents, and so forth. You indicate.

Peter Kau: Keia manawa? (keia manawa). Hanau ia wau i Kaluanui, (Oahu)

Peter Kau: This time? (this time). I was born at Kaluanui, (Oahu)

mawaena o Kaluanui me Punaluu. Oia kela hale-kuai o Pat, ka hale-aina  
between Kaluanui and Punaluu. It was at that store of Pat's, the restuarant  
o Pat o keia manawa. Māleila wau i hanau iaai. Ko'u mau makua,  
of Pat's at this time. There was I born. My parents,  
ko'u makuahine, hoomana Kalawina. Ko'u mokuakane, Kakolika.  
my mother, was of the Calvin religion. My father was a Catholic.

CK: Owai ka inoa o kou makuakane?

CK: What was your father's name?

PK: Ko'u makuakane o Kau. (A pehea kou makuahine?) Lahapa. (No ne'inei no  
lakou?)

PK: My father was Kau. (What about your mother?) Rahab. (Were they from here?)

Ko'u makuahine no Waianae; ko'u Papa no Kaupo, Maui. (Kaupo, oia)

My mother was from Waianae; my father was from Kaupo, Maui. (Kaupo, that was  
so.)

Haalele oia ia Maui kona manawa umi-kumaono makahiki, ae umikumaono makahiki  
He left Maui when he was sixteen years of age, yes sixteen years.

A ia manawa nae aole au maopopo loa i ko'u makuakane no ka mea ko'u hanau  
ia ana  
And at the time, however, I did not know my father too well because my birth

keia la make ko'u Papa i keia la, kela kanaka o ko'u mokuakane o Kau.

today my father died today, that man, my father, Kau.

Make oia, a puka mai wau ma kona wahi.

He died, and I was born posthumously.

CK: Heaha kana kumu i make ai?

CK: What was the cause of his death?

PK: Aole au maopopo, aole au maopopo iaia mamua aku a mahape mai, oia mau ano.

PK: I do not know, I did not know him before and after, and such information.

Aole au maopopo. Ko'u manawa i hanau ai ko'u makuahine ka mea nana i haha'i

I don't know. When I was born my mother was the person who told  
mai ia'u. (Na wai i malama ia oe?) Male hou ko'u Mama. Male hou i keia kanaka  
me. (Who took care of you?) My mother married again. Married again to  
Wahinehaipule ka inoa. Kanaka Hawaii no oia. A na hoomana o laua elua,  
this man,

Wahinehaipule, which was his name. He was a Hawaiian. Regarding their religion  
mahape mai i lilo makou i poe Moramona no ka mea keia kane hou o ko'u Mama

we became Mormons afterwards because this new husband of my mother's

he hoomana oia no ko kakou Ekalesia o Iesu Kristo O Na Hoano O Na La Hope Nei.

his religion was the Church of Jesus Christ of Latter-day Saints.

Pau loa makou ke komo o keia hoomana Maromona. Aohe au i maopopo

We all joined this Mormon religion. I did not understand

a hiki ko'u manawa i ko'u bapekiko ia. Oia kela wahi o Kahele ma e noho nei

until my time of my baptism. It was that place where the Kahele's live

i Hauula. He ki'o wai nui maleila mamua kokoke ke alanui. Ua paa

in Hauula. Formerly there was a pool there next to the road. It is covered

i ka nachelehele keia manawa. Mahape mai i ka male ana ko'u Mama i keia kanaka,

with brush at this time. Afterwards was the marriage of my mother to this man,

Wahinehaipule, no ka Moramona oia. A maopopo wau o ko'u makahiki i kela manawa,

Wahinehaipule, he being a Mormon. I knew my age at that time,



he ewalu makahiki. Bapekiko ia wau i keia lokowai o Elena Kahele o Hauula.

eight years. I was baptized in that fresh water pond of Elena Kahele of  
Kela poe, poe Kalawina lakou kela ohana o Kahele. Oia kekahi no Kahele  
Hauula.

Those people, that family of Kahele, they are Calvinists. Yes, there is a Kahele

o Hauula e noho mai nei. Mahape mai make o Kahele. Male hou keia wahine  
living now in Hauula. Later Kahele died. This woman/married again,  
Anna Elena

Anna Elena, male ia Kuluwaimaka. O Kuluwaimaka ua ike no wau i keia kanaka.  
married Kuluwaimaka. I knew this man, Kuluwaimaka.

Kokoike loa i ko makou hale. He kanaka Moramona o Kuluwaimaka. A komo

Resided very close to our home. Kuluwaimaka was a Mormon.

keia wahine o Elena ka wahi ko makou bapetizo ia iloko o keia hoomana Moramona

This woman, Elena, joined at the place we were baptized this Mormon religion  
o kakou.

of ours.

CK: Ehia makahiki au e noho nei ma Kahana nei keia manawa?

CK: How many years have you now lived in Kahana?

PK: Makahiki umi-kumaeiwa haneli eono noho mai au ine'i, ko'u wa eono makahiki

PK: In 1906 I began to live here, when I was six years

i kuu manawa. Me kela eono makahiki mai a hiki keia la ko'u noho ana keia manawa.

at my time. From that sixth year until this day I have been living here.

(Nui na kanaka o Kahana kela wa.) Oia, piha ke kanaka i ke aina, piha keia wahi

(There were many natives living in Kahana at that time.) Yes, the land was full  
of people; this place was full  
i kanaka. Nui ko makou hoa kamalii kela manawa. Kanahiku kamalii a oi

of people. We had at that time many youth companions. Over seventy children

i ka manawa i hele ana makou i ke kula ma Hauula. (Mai ne'inei mai a hele aku?)

at the time we were going to school at Hauula. (From here you walked there?)

Mai ne'inei aku hele makou, hele wawae, hele wawae a hiki i Hauula a ho'i mai.

From here we walked, walked, walked until Hauula and returned.



CK: Pehea keia aina, nui ka ai o kela manawa?

CK: What about this land, was there plenty of food at that time?

PK: Nui ke kalo, nui ka poe mahiai i kela manawa. Hapanui ka aina o keia wahi

PK: Plenty of taro, for at that time there were many farmers. Most of the land  
of this place  
kela manawa mahi laiki no ka mea halewili, he halewili laiki o uka nei o Kahana.

at that time was in rice, for there was a mill, a rice mill above here in Kahana.

Halewili laiki nui. A ka poe loa ko lakou aina kuleana maoli ua lako na kanaka

It was a large rice mill. The people who had their own land were well supplied  
with taro  
o keia aina i ke kalo. Nui ka ai. Aohe he pololi o ia mau la. (Nui ka i'a.)

in this land. Plenty of taro. No hunger in those days. (Plenty of fish.)

Nui ka i'a. Ke akule no paha ka i'a mea konohiki o keia aina mai kinohi loa mai

Plenty of fish. The akule or scad fish was the fish reserved for the chief  
from the very beginning  
ko'u wa opiopio loa.

when I was very young. (The konohiki could be the major landowner)

William Sproat: Nolaila, nui ka wai o keia aina.

William Sproat: Therefore, there was plenty of water in this land.

PK: Nui ka wai o keia aina. Aohe mea ana ka wai. Nui ka wai.

PK: Plenty of water in this land. Water was never apportioned. Plenty of water.

CK: Pehea ka opae, oia mau ano?

CK: What about shrimp and such things?

PK: Ka opae, ka oopu<sup>1</sup>. A hiki mai na mahina kahe ka oopu, nakea<sup>2</sup>, oopu kuahine.

PK: Much shrimp and oopu. Came the months when the stream overflowed, the nakea  
and female oopu were plentiful.  
Maopopo ka poe nunui, ka poe o'o o ia mau la. Makou kamalii loa.

The older people, the more matured people of those days, knew this. We were  
very small.

Hoomaopopo no nae wau keia auwai mahape o ko'u hale nei. Mai kuahiwi mai

However, I remember there was a ditch back of my house here. From the mountains

keia auwai mahape nei. Keia manawa pau. Ia mau la lo'i laiki

flowed this ditch behind here. This time it is not there. In those days rice  
paddies

<sup>1</sup> Fresh water fish  
<sup>2</sup> A variety of oopu



oia ka mea ka hapanui ma kela aoao o ka halepule malalo mai. Oia wahi no  
 covered most of the valley extending to the side where the chapel is and below.  
 he laiki wale no a hiki iuka. A keia aoao nei a he laiki aku. <sup>In that area</sup> A mane'inei  
 there was only rice which extended inland. On this side there was rice. Here  
 a ho'e iuka a pili i ke kuahiwi. Makena ka laiki. Mahape pau ke kanu  
 to the uplands next to the mountains. There was much rice. Afterwards the  
 o ka pake i ka laiki. Holo maila ka moku kuna mawaho nei ia mau la.  
 Chinese stopped planting rice. In those days a schooner would dock here.  
 He hale kahi o Brother Nuhi. Kela alanui e pii i ka halepule o kakou  
 There was a building at Brother Nuhi's place. That road going up to our chapel  
 maleila he hale piula no ka laiki o ka pake i huki mai me ka pipi.  
 there was an iron roofed building for the rice of the Chinese drawn in by  
 Ka haawi ia na ka pipi e huki mai a ho'e i kela hale piula. Hookomo ka laiki <sup>buffalo.</sup>  
 The buffalo would pull the rice (from the mill) to that corrugated roofed  
 iloko leila. Na manawa e ku maila ka moku kuna o Kawailele. <sup>building.</sup> The rice was stored  
 O Kawailele  
 in there. Frequently the schooner "Kawailele" would anchor. "Kawailele"  
 ka inoa o keia moku kuna. Oia ka moku i komo mai iwaena pono o keia ohana  
 was the name of this schooner. It was the ship that would come <sup>exactly</sup> in/between  
 ia makou iloko o ke kai. Ku ka moku a hele mai ka waapa malalo o kela uwapo <sup>these reefs</sup>  
 of ours in the sea. The ship would anchor and a rowboat would come under that  
 kahi o Hattie Au ma, a kii ka laiki maleila a hookau i ka waapa. Mahape mai <sup>bridge where</sup>  
 Hatte Au and family live now, and the rice would be loaded on the rowboat there.  
 pau mai ke kanu ana i ka pake i ka laiki, komo mai nei i ke kalo. <sup>Afterwards</sup>  
 the Chinese ceased planting rice and taro replaced it.  
 Ua ulu mai nei ke kalo mamua o ke kalo keia poe i kanu ai o na poe kupa  
 There was always taro growing, taro these native born people in this land  
 o keia aina. Komo mai la ka pake iloko o keia kanu lo'i kalo, kalo maoli,  
 planted. The Chinese began to plant real taro in these paddies,



a haalele lakou i ka laiki. Pau ia pono, komo mai ka mahiko o Kahuku.

and abandoned rice planting. This industry over Kahuku Plantation entered to  
grow cane.

Holo ke kaahi mane'i. (No wai ka mahiko?) No Kahuku. (Aole no ke Ekalesia  
Moramona?)

The train ran here. (For whom was the sugar plantation?) For Kahuku.

(Not for the Mormon Church?)  
No, aole no ka Ekalesia. No Kahuku keia mahiko a hiki i keia manawa.

No, not for the Church. For Kahuku was the sugar development until these times.

(A no wai keia aina mane'inei mamua?) Poe Hawaii no. No ka poe Hawaii

(Formerly who owned this land here?) The Hawaiians. The Hawaiians

ko'u hoomaopopo ana ka manawa owau ua ano umi-kumaaono makahiki.

according to my understanding when I was sixteen years of age.

Pau ka umi-kumahiku i kela manawa ike loa wau i na poe kahiko loa o keia wahi

After I had passed my seventeenth year I knew very well the old people of this  
place  
ia mau la. Maopopo no wau. A me keia ka lilo ana o keia aina. Keia la

of those days. I understood. This is how this land was lost. This day

owau wale no ka mea maopopo keia aina o keia wahi. Keia mea a'u e walaau nei

I am the only one who knows about these lands at this place. This is what I said

e like me ko'u walaau ana ma keia hearing a makou i hele i Honolulu

corresponding to my statements at this hearing of ours held in Honolulu

i kela mau mahina 'kula. Ko makou kii komo mai maloko o ka nupepa. Peia

those few months ago. Our pictures came out in the newspapers. Thus

olelo i ka manao au i walaau ai iloko o ka'u mea i maopopo ai, oia no

did I express my thoughts regarding the things I knew, and it was

ka'u mea i walaau ai i o.

what I said over there.

CK: Heaha kau mea i walaau ai maleila?

CK: What things did you utter there?

PK: Pili ana i keia poe me keia nei, me keia nei, me keia nei.

PK: Regarding these people it was like this, like this, like this.

CK: Hoike mai oe i paa kela mau mea iloko nei.

CK: You indicate so what is said can be recorded in here.

PK: Oia ka'u mau mea i walaau aku ia oe.

PK: These were the things I said to you.

CK: Pehea i lilo ai keia aina i ka haole?

CK: How did the haoles get this land?

PK: Lilo o keia aina a keia poe i Likana, Likana. Oia kekahi kanaka ki'eki'e loa

PK: The lands of these people were purchased by McCandless. He was a <sup>very</sup> great leader  
ma ka aoao Kemokalaka. Keia aina nei ke Kemokalaka paha ka hapanui o ia mau la.

of the Democrat party. In those days the Democrats were perhaps the majority  
Aole au maopopo no ka mea aole au koho paloka i kela manawa. <sup>in this land.</sup> (Link McCandless)

I am not posted because I was not a voter at that time. (Link McCandless)

Yes, McCandless. Oia ka elele i holo i Wakinikona. Nui loa kona pailani ia.

Yes, McCandless. He was a delegate to Washington. He was held in high esteem.

Ma ka aoao Lepupalika o Kuhio a ma ka aoao Kemokalaka o Likana.

Prince Kuhio led the Republican ticket and McCandless the Democratic ticket.

Puka mau ana o Likana keia poe o keia wahi o Kahana nei. Ua oi paha ka poe

McCandless was always getting elected by the people of Kahana. Perhaps there  
were more  
Kemokalaka ma keia aina mamua paha o ka Lepupalika. Puka mau ana o keia haole.

Democrats in this land before than Republicans. This haole was always being  
elected.

I ka manawa i hele mai keia haole, kela manawa umi-kumahiku, umi-kumawalu

At the time this haole used to come that time I was seventeen, eighteen

au makahiki. Maopopo loa wau aole hana o kela mau la ka poe opiopio,

years of age. I remember well there was no employment for the young people  
in those days.



Aohē hana. Hele mai keia poe elemakule o keia wahi, poe hele makou e ku ana  
 No work. Came the old people of this place who were standing when we got there  
 no ka mea e lilo ana ka aina. Lohe 'kula makou e kuai ana ka aina o mea ma,  
 because the land was being alienated. We then heard that the land/was being sold,  
 kuai ia ana ka aina o keia poe, kuai ia ana keia aina. (Kuai ia wai?)  
 the land of these people was being sold, this land was being sold. (Sold to  
 Kuai keia aina kela manawa. Mamua o keia manawa noho mai nei keia wahine  
 whom?)  
 This land was sold at that time. Before this time there was residing here this  
 o Mele Poka (Mary E. Foster). Noho mai nei ma'o la. Ko makou hale,  
 woman  
 Mary Foster (Mary E. Foster). She was staying over there. Our home,  
 makou ka hale kokoke o keia wahine ma'o la. O maua o makou kahi noho ai.  
 our house was close to this lady's home over there. Two of us were living here.  
 Owau kahi i noho ai me ko'u keikihune male i kekahi keiki a kekahi poe no  
 I also stayed with my sister who was married to a certain young man belonging  
 Kahana nei. Pela wau i hiki mai ine'inei. Elua keikuhine male elua keikikane  
 to certain people  
 in Kahana here. Thus did I get here. Two sisters married two young men  
 no keia aina. Ka noho ana mai ou ine'inei, kela manawa ko'u Mama olelo  
 of this land. Regarding my staying here, at that time my mother told  
 i wau no e hoi ana au i o, a ho'i au me keia mau keikuhine o'u. Kela manawa  
 me to live over there, so I went to live with these sisters of mine. That time  
 makahiki umi-kumaeiwa haneli eono. Ko'u makahiki kela i hele ai i ke kula.  
 was the year 1906. That was my year in which I started to go to school.  
 Makahiki umi-kumawalu kanaeiwa, hanau wau ka la eono o Nowemba.  
 I was born November 6, 1890.  
 Kuu la hanau kela, Makahiki umi-kumaeiwa haneli e eono hele mai wau  
 That is my birthdate. In 1906 I came  
 me ko'u mau keikuhine e noho i ne'inei, a ho'i ko'u Mama, pela aku, a pela aku,  
 to stay here with my sisters, and then returned to my mother, so forth and so  
 forth,



a noho loa a hiki keia la.

and remained for good until this day.

CK: Pehea i lilo ka aina ia Foster?

CK: How did Foster get the land?

PK: Me keia nei. Mawaena o Mele Poka me Likana. Maopopo no keia wahine o Mele Poka.

PK: In this manner. Between Mary Foster and McCandless. You remember this woman,  
He wahine minamina keia. Aole hiki ia oe, aole haawi ia oe i kekahi mau mea <sup>Mary Foster.</sup>

This was a frugal woman. You could not, you would not be given certain things

because ka makuahonowai o ko'u keikuhine hana no keia wahine. Kela manawa

because the mother-in-law of my sister worked for this woman. That time

opiopio wau. Hele wau e kokua keia Mama o ko'u (makuahonowai) makuahonowai.

I was young. I went to help this mother of my (mother-in-law) mother-in-law.

Kuu keikuhine kela. Hele oia e hana no keia wahine o Mele Poka.

That was my sister. She went to work for this woman Mary Foster.

Noho like makou. Hele wau maleila kokua iaia, a kahea maila o keia wahine

We stayed together. I went there to help her, and this woman, Mary Foster, invited

o Mele Poka e ai. Lula ia maila i ka oki ana o ka i'o kamano, ka i'o pipi.

us to eat. She would regulate the apportioning of the salmon and the meat.

Kau mea ai hookahi no pola poi, pau, aole loa hou oe i ka poi.

You could have only one bowl of poi, and after that you could not get more poi.

O keia manawa o ko'u Mama ame ko'u keikuhine o laua no ka mea hana no keia  
wahine.

At this time my mother and my sister, they two were the persons working for  
this woman.

Hele wau maleila a ike au i keia mau mea. (He wahine hapa-haole o Mrs. Foster?)

I went there and noticed these things. (Was Mrs. Foster part-Hawaiian?)

Part-Hawaiian, I guess. Akamai oia i ka olelo kanaka. Noho oia, hele mau i  
ka hula.

Part-Hawaiian, I guess. She was good at speaking Hawaiian. She lived here  
and always went to dances.



Ka'u hana ia ka hula. Hele hula po Kalikimaka, po New Year. Nui loa  
 My delight was to sing. Would sing Christmas eve and New Year's eve. There were  
 ko makou kamalii o ia mau la. Aloha makou i kela hula i ka poe <sup>very many</sup> oihola  
 of us young people in those days. We preferred the songs that people liked  
 loa mai kahi kala. Haawi maila keia wahine i kala ia makou. Ina umi makou  
 so we could get money. This woman would give us money. If there were ten  
 hookahi kala no ka mea hookahi. Olelo mai me keia nei, lula hou ia makou, <sup>of us</sup>  
 each got a dollar. She would speak like this counseling us again  
 aole uhauha. Kenikeni hookahi la, a kenikeni kekahi la aku, umi kenikeni  
 not to be extravagant. Ten cents each day, ten cents the other day, ten dimes,  
 umi la au e ai keia hookahi kala. Hookahi kala hookahi manawa o ka pule.  
 in ten days must I spend this one dollar. One dollar a week.  
 (Pi no kela wahine).

(That woman was stingy).

CK: A make kela wahine lilo ka aina i keia Ward sisters.

CK: When this woman died the estate went to these Ward sisters.

PK: Kela manawa maopopo keia wahine paakiki loa keia poe o Kahana.

PK: At that time this woman realized the people of Kahana resisted selling land  
 to her.  
 Aale makemake iaia no ka pi. Maopopo 'hola ka poe kamaaina o keia aina  
 They did not like her because of parsimoniousness. The oldtimers of this  
 Kahana land knew her well,  
 o Kahana, maopopo i keia wahine, pi maoli. Nolaila, aole sell i ka aina  
 understood this woman as being really stingy. Therefore, they wouldn't sell  
 the land,  
 o ka poe o Kahana i keia wahine. Huhu ka poe o Kahana i keia wahine Mele Poka.  
 the people of Kahana wouldn't sell to this woman.

Hele maila o Likana, kukā paha laua. Olelo mai la o Likana ia Mele Poka,

McCandless came, and the two perhaps collaborated. McCandless would speak  
 to Mary Foster  
 olelo o Mele Poka ia Likana. Laua wale no namunamu, owai ka mea ike.

and Mary Foster would speak to McCandless. Only two of them would conspire,  
 who would know.



Na Likana i hele mai nei i keia aina a pau loa ka lilo ia Likana,

It was McCandless who came here and all the land went to McCandless  
a o Likana ia Mele Poka. Kuu hoomaopopo ana pela wale no i lilo ai  
and from McCandless to Mary Foster. According to my understanding that was  
i keia aina malalo o keia wahine o Mele Poka, <sup>the only way in which</sup> Mai a Likana mai.

this land vested in this woman, Mary Foster. It came from McCandless.

Laka loa ka poe koho paloka. Hapai mai keia haole ma ke kani-a'i.

The voters were very fond of him. This haole raised them by the throat.

You know ko kakou ano, noi 'kula i ke kala. Makou, ewalu ko makou,

You know our nature, always borrowing money. We, eight of us,  
eiwa <sup>kela ano</sup> paha/kamalii-kane aohe hana o ia mau la, aohe hana. Ka mea o ka  
perhaps nine, were among those unemployed young men in those days, no work.  
poe elemakule e loa mai ai. Hele makou maleila e hoopilipili ai, <sup>What we received</sup>

came from the old people. We would go there to fraternize,

ku'i poi na lakou lilo ka ai ana me maua, i ole, ka paku'iku'i poi.

to pound poi for them and received in turn poi, or hard pounded poi.

Hele makou kii i na mea because pii maila kahi kalena waina,

We would fetch the things we needed including a gallon of wine,

kahi mea kahi'ohi'o. Kani ka pila, a nana 'ku ana iha la, nana 'ku ana  
<sup>iha la.</sup>

that which was intoxicating. Would play musical instruments, and then look  
to another day, to another day.  
Oia ke ano o ko makou noho ana ma keia aina, but aole hookahi manawa

It was the manner in which we lived on this land, but there was never a time

owau cause trouble a hiki keia la. Ko'u noho ana ma keia aina aole hookahi

when I caused any trouble until this day. In my stay on this land there was  
manawa (haunaele) haunaele, aole hookahi manawa hele a noi, noi i ka hale.  
<sup>not a</sup>

time when I caused (a brawl) a brawl, not one time when I begged for lodging.

Aole makemake wau kela ano a hiki kuu male i ka'u wahine.

I had never liked that kind of life until I got married to my wife.



(A kou wahine?) Kuu wahine, aole hele i ka pule mamua. Mahape male mau  
 (What about your wife?) My wife had not gone to church before. Afterwards,  
 i ka makahiki iwakalua kumaha me ka'u wahine. Mahape mai olelo mau ka'u  
 my wife and I were married in the year 1924. Subsequently my wife always <sup>wahine</sup>  
 ia'u e hele ka pule. "Aohe au i male ia oe e hele ka pule. E hele oe <sup>told</sup>  
 me to go to church. "I did not marry you to go to church. You go  
 i ka pule." He inu lama wau, he inu lama, a he piliwaiwai. Aale kela  
 to church." I drank liquor, drank liquor, and gambled. That did not  
 he nui ke kala. He liilii ke kala i oia mau la. Hele wau piliwaiwai  
 bring much money. In those days money was scarce. I would gamble  
 me ka poe elemakule.  
 with the old folks.

CK: Ehia poe keiki a olua, o oe me kou wahine, ehia?

CK: How many children did you two, you and your wife, have?

PK: Pau ka make, ekolu (pau ka make) pau ka make.

PK: All died, three (all died) all died.

CK: Keia keiki au mamua?

CK: This child you used to have before?

PK: He hanai, hanai (hanai kela).

PK: He was adopted, adopted (that was adopted).

WS: Keia poe keiki pono'i ua pau ka make? (Pau).

WS: These children of your own all died? (Gone).

PK: Ekolu wale no, ekolu. (Minamina). Olelo 'kula wau i ka'u wahine he pau ana, ea

PK: Only three, three. (Regrettable.) I said to my wife that she might not bear  
 any more.  
 Aole loa ka pepe a make. You know ka make ana o ka'u wahine ano'e nohoi.

Never had any more babies until her death. You know the death of my wife  
 was indeed strange.



(Ka makahiki hea i make ai kou wahine?) Kanaha-kumalima. (Makahiki hea?)

(In what year did your wife die?) Forty-five. (What year?)

Kanaha-kumalima. (Kona makahiki? umi-kumaeiwa?) Aale, maluna aku,

Forty-five. (Her age? nineteen?) No, above that,

maluna aku. Kanaha, kanaha a oi makahiki. She was ano o'o, ano kahiko mamua  
o'u,

above that. Forty, a little over forty-five years old. She was somewhat of  
mature age, somewhat older than I,

ano opiopio wau. Kai make keia poe kamalii ekolu a maua, pau, aohe loa hou.

for I was somewhat younger. With the death of these three children of ours,  
finished, no more after that.

Aole wau hele i ka pule mamua. Ka'u mea maka'u loa kela ka halepule.

I never used to go to church before. The church was that thing of which I  
was very much afraid.

Aole wau makemake. Ke ano paha ia no ka noho ana no ka mea ko'u mau makua  
pono'i

I did not like it. Perhaps that was the way I was brought up because my own  
parents,

aale na laua kuu Mama, kuu Papa. Aole au ike kuu Papa. Hanau wau keia la,

they were not the parents of either my mother or father. I never saw my own  
father. I was born this day,

make kuu Papa keia la. Olelo ka poe apau kela.

and my father died this day. That is what people said.

CK: Owai na poe kahiko o keia aina? (Ike oe e noho nei?) mamua?

CK: Who were the oldtimers of this land? (Whom you see living today?) before?

PK: Nui, ku ka paila. (Hoike mai oe na poe kamaaina. Ina hoomaopopo maila oe

PK: Many, piles of them. (Indicate the oldtimers. If you understand

kakau ana au i ka list nau.

I need to write out a list for you.

CK: O Kamanawa, no keia aina no? (No Maui). O Maui mai. (Kaupo).

CK: Is Kamanawa from this land? (From Maui). From Maui. (From Kaupo).

A o Pua Haaheo, no keia wahi no?

And Pua Haaheo, was he from this place?



PK: No ne'i, no Laie, ka wahi a oukou. Hanau like lakou me Woolley, me Woolley.

PK: From here, from Laie, your place. They and Woolley were born at the same time.

Keia wahi o makou me Pua Haaheo, ko makou kamalii loa, ko'u, my own cousin.

At this place we, including Pua Haaheo, lived as children, he being my own  
cousin.

Ko'u Mama no Waianae; ko'u Papa no Kaupo. Ko laua hui ana paha ine'inei paha,

My mother was from Waianae; my father, from Kaupo, Maui. Here is perhaps  
where they met,

i Hauula paha, koe ko ia ia'u.

at Hauula perhaps, I don't know.

WS: Kou wahine ohana hea keia? (Kauai.) Kainoa? (Nakaahiki). No Kekaha kela  
(Kekaha).

WS: From what family was your wife? (Kauai) The name? (Nakaahiki). They are  
at Kekaha (Kekaha).

CK: Kekaha kela. Ai no ka ohana, o na keiki ke noho nei maleila.

CK: Those are Kekaha people. The family is there, the children living there.

PK: Holo 'ku nei wau ileila. Kuu holo ana ileila kela makahiki 'ku nei.

PK: I have just been there. My going there was in the past year.

Holo wau ileila holoholo ka wahi a ko'u wahine i noho ai. Ua walaau mai nei

I flew there to visit the place where my wife lived. She told me

kona wa ola ana e hele maua. Aole au i hele a mahape wale nei no hele 'ku  
wau

when she was alive for us to go there. I did not go and only recently have I  
gone  
ileila. A i o wau i kela po iho olelo mai keia moopuna ia'u, "Tutu man,

there. I was over there the other night and this grandchild said, "Tutu man,  
ike no oe i keia kanaka o Jubilee Logan?" "Kamaaina wau, holoholo like.

do you know this man, Jubilee Logan?" "I know him well, we used to go  
together.  
Heaha ia?" "Ua make mai nei." Na poe o Laie i haule ai, hele no wau

What is it?" "He just died." When people of Laie die I always go  
no ka mea ua noho like wau.

to see them because I once lived together with them.



WS: Hele wau i ke kula me Jubilee i Kamehameha. Hele wau i ke kula i Kamehameha

WS: I went to school with Jubilee at Kamehameha. I went to Kamehameha Schools  
me Jubilee, me kona wahine, too.

with Jubilee, with his wife, too.

PK: Nui no na ninau o keia aina ka makou mea i hele ileila. Ha'i no wau ka'u mea

PK: There <sup>were</sup> many inquiries regarding this land that led us to that hearing.  
e walaau nei, ke ano no ka noho ana i keia wahi, nele no. But keia kumu  
I testified of what

I have been telling you, how the people used to live here, sometimes in want.  
o keia aina he akule.<sup>1</sup> Oi 'hola kali a kau mai ka hae o ke kilo i ka puu  
But the basic

economy of this land was the akule. The people would wait to see the flag of  
o kela wahi o Harry Makanoa, o kela puu he kumu lehua ai luna.  
the spotter on the hill

next to Harry Makanoa's place, on that hill where grows a lehua tree.

(Noho ke kilo maleila). Maleila ke kilo e noho nana i akule.

(The spotter was stationed there). There the watcher stayed scanning the  
Ho'i mai ka wa ino, ho'i mai ka wa inoino, aole puni ke akule, ho'i ka poe  
bay for the school of akule.

When bad weather came, when rough weather came, and no akule could be  
o keia aina apau loa, ho'i i kuahiwi me na wahi puolo kau luna ma kahi hoki  
caught in a surrounding net, the people went,  
all the people of this land, went to the mountains with bundles loaded perhaps  
liao paha, a ho'i i ke kuahiwi. A malie, ku paha i ke akule,  
on a mule,

on a horse perhaps, went to the mountains. And <sup>when</sup> good weather returned, the  
nana maila ka maka iluna o kela puu kilo. Ahuwale ka hae, kela ano pale  
school of akule was perhaps in,  
eyes would be focused on that hill where the spotter was. The flag <sup>was</sup> unfurled,  
halii ke'oke'o. Ke makou ike kela hae ke'oke'o, pau loa ka poe i ka ho'i.  
a white sheet. When we saw that white flag, all the people returned home.  
Aohe hana oko'a o keia aina i loaa i ka haole.

There was no other occupation here of the haole that could distract them.



CK: Hoailona kela ua ku ka i'a.

CK: That was the sign the school of fish was in the bay.

PK: Hoailona ua ku ka i'a. Ai ka i'a iloko nei. Keia manawa, kela mau manawa,

PK: The sign the fish was in. The fish was now in the bay. This time, those  
puni ka i'a mane'inei, puni popo, ia la ae. E ai oe ka akule la (paku-a) <sup>times</sup>

fish would be surrounded here, surrounded tomorrow, and the day after.

a paku-a. Ka i'a o ka noho ana o ka poe o keia wahi nei ma ka aoao i'o no <sup>You ate akule until it became (commonplace)</sup>

commonplace. The people living in this land needed to eat only the meaty  
ke kii ai e ai. Kela aoao iwi, ea, noho la iloko a popopo. Kaula'i ka poe <sup>sides</sup>

when they obtained the fish to eat. The bony side, yes, would rot in the  
o keia aina i ka i'a i kahakai aole hookahi i'a i nalowale. Hana e no <sup>calabash. The people of this land dried</sup>

their fish at the beach without one fish being lost. Each had his own

kana haka i'a a hana e no kana haka i'a. Aole poe aihue i kau i'a.

string of fish, each making his own string of fish. Nobody stole your fish.

Kela uwapo nei e ku nei, he uwapo papa mamua. Elua uwapo mane'inei

That bridge standing now, was formerly a wooden bridge. Two wharves were here

kahi o Hattie Au ma. Elua uwapo papa, laau, aole keia concrete.

at Hattie Au's place. There were two wooden bridges, not of this concrete.

Mahape wale no keia concrete makahiki umi-kumaeiwa iwakalua kumaono.

Only recently had this concrete bridge <sup>been</sup> made in the year 1926.

Ua hana au ma keia mau uwapo. Nolaila, nui loa na poe kupa o keia aina

I worked on these two bridges. Therefore, <sup>there were</sup> many of the natives of this land

o ia mau la, makena. A no lakou pono'i no ko lakou aina. Hiki mai ane'i

in those days, many. And they owned their own land. Then came the time

ka wa i lilo keia poe aina apau loa. Oia 'hola ke kumu, keia wahi haole

when they lost all these lands. The cause was this haole



o Likana, punahele ka poe o Kahana nei. Oole'a ke Kemokalaka ma keia aina. McCandless, popular with the people of Kahana. The Democrats were strong in this land. Walaau oe he Lupupalika ku kou waha i ka puupuu o ia mau la. I think Laie, too. You mentioned Republican your mouth would be punched in those days. I think Laie was like that too. Ona no o Laie. Ina walaau oe he Kemokalaka oe, he home rule oe, loa oe Laie had its drunks. If you said you were Democrat, or Home Rule, you would i ka puupuu no ka mea ikaika i ka Lepupalika i kela manawa (at Laie). receive a blow because the Republicans were strong (in Laie) at that time. Hele makou koho, ia mea koho paloka, i ka hale-hookolokolo i Hauula. We, voters, would vote at the courthouse at Hauula. Me kela papa hili ia oe a hele ka poe a haule iloko o ke kai. Oh, yea, With that board you would be struck and pushed into the sea. Oh, yes, pololei. Aole au hoopunipuni. Ike wau no ka mea ua nui au i kela manawa. true. I am not prevaricating. I witnessed it because I was big at that time. Makemake loa, aole au hele. He kamalii opiopio o ia mau la uhai me keia poe Altho I liked very much, I did not go. I was a youngster those days following koho paloka. Ona mai nei o John,<sup>1</sup> o William.<sup>2</sup> Maopopo oe ia William these voters. John, and William would be drunk. You remember William (ae), kela elemakule, ka moopuna e hana nei i ke alanui. Kela kanaka (yes), that old man whose grandchild now works on the highway. That man me ka lio me ke kaula-ili. I mean the Home Rule. Hoopuka Lepupalika, would ride on a horse with a rawhide lariat. I mean the Home Rule. Mention the word "Republican" he Kemokalaka oe, lele ke kipuka ili. Hoohai ia oe me ke kaula pipi. when you were a Democrat, the lasso would fly. You would be lassoed with the rawhide rope. Ua nui wau kela manawa. Ua maopopo loa wau i na mea i hana ia ia mau la, I was big at that time. I distinctly remember the things done in those days makahiki umi-kumawalu.

in the year 1918.

1 & 2

Pseudonyms, to conceal the real persons involved.



WS: Ehia oe makahiki i keia manawa?

WS: How old are you at this time?

PK: Makahiki kanawalu, kokoke piha kanawalu-kumakahi iloko o November la eono.

PK: Eighty years, almost attaining eighty-one years come November 6.

WS: Kahiko no oe, ikaika no.

WS: You are old but strong.

PK: Na ke Akua mai o keia ikeika. Hana pololei, aole kolohe, aole oe aihue,

PK: This vitality is from God. Do right, do not deceive, you do not steal, mahape make koke like me keia poe lapuwale o Kahana nei. Hele ka pule by and by you die almost like these bad people of Kahana. You go to church, ha'iolelo, bite like a scorpion. I call that kind of people (scorpions) preach, and they bite like scorpions. I call that kind of people (scorpions) teeth behind the back. I don't like that. Mea 'ku nei ia ko'u hoaloha, teeth behind the back. I don't like that. I said to my friend, ko'u hoahanau o Brother Harry, you know Harry Makanoa (yes), "You tell my cousin, Brother Harry, you know Harry Makanoa (yes), "You tell this story I am telling." Oia ko'u hoiike, keia kanaka. Na mea apau loa this story I am telling." He, this man, is my witness. Concerning all things a'u i walaau hele ka poe e ninau ia Harry. "That kind of testimony he is to the I say/people ~~to~~ go and ask Harry. "That kind of testimony he is telling in Church, is he telling the right story?" "Yes, he is that kind telling in Church, is he telling the right story?" "Yes, he is that kind of man," olelo mai o Harry, ko'u hoiike. Ke pau ko'u ha'iolelo ana, ke of man," Harry, my witness, would affirm. When you are through with speaking, pau ka pule, hele 'ku ana. In one hour's time, nee ma'o, puka ana oe iwaho when church is over, people start moving. In an hour's time by the time you lohe 'ku ana oe e ohumu ana, <sup>lohe 'ku ana oe</sup> <sup>move over there and leave</sup> <sup>nothing.</sup> <sup>nothing.</sup> you will hear fault finding, you will hear murmurrings, or what. I don't like that for nothing.



CK: Owai ka mea i hoolilo ia oe he lunakahiko?

CK: Who ordained you an elder?

PK: O Sam Nuhi. O Sam Nuhi nana i hookaawale i set me apart.

PK: Sam Nuhi. Sam Nuhi was the one who set me apart.

CK: Owai ka pelikikena apana o kela manawa?

CK: Who was the branch president at that time?

PK: O mea nohoi. Hele hoi o mea o Pua Haaheo, aole au maopopo, hele o Pua Haaheo

PK: \_\_\_\_\_ indeed. Pua Haaheo went indeed and I don't remember, Pua Haaheo  
i replaced ia Sam Nuhi.

went and replaced Sam Nuhi.

CK: Walaau oe ma ka olelo Hawaii, aole komo keia olelo namu au e olelo mai nei.

CK: Speak in the Hawaiian language so the English you use may not enter the recorder.

PK: No, no, kekahi manawa poina nohoi wau. I have to talk. You understand me

PK: No, no, sometimes I indeed forget myself. I have to talk. You understand me

I have to talk in English. Mahape poina loa ka olelo haole. Ina aole namu

I have to talk in English. By and by I might forget the English language.

ma ka olelo haole mahape pilikia. He haole no ka poe mea o keia manawa, <sup>If I don't speak</sup>

in the English language by and by trouble results. Haoles are the people that  
preside these times,

bishop, everything bishop.

bishop, everything bishop.

WS: Keia e hoopaa mai nei no na poe e hiki mai ana (e, pololei no)

WS: This is being recorded for the people coming after (yes, true),

a hiki mai o kela manawa lilo keia olelo i olelo e.

for the time will come when this language will be a foreign tongue.

PK: Ua kuahao no ko kakou kupuna mamua, olelo mai ko'u makuahine pono'i,

PK: Our progenitors have declared this before, my own mother has said,

"E lohe 'ku ana oe, e lohe 'ku ana oe i keia mua aku." Akahi, ka lua

"You are going to hear, you are going to hear this in time to come. Once, twice



keia kuku pono'i o Sam Nuhi ~~hoomaopopo~~, o Kuapuu kainoa o keia luahine.  
 this true grandmother of Sam Nuhi, the name of this old lady being Kuapuu.  
 Kela manawa aole au hoomaopopo loa ka manawa a ko'u Mama i walaau ia'u  
 At that time I did not understand well what my mother said to me  
 i keia mau mea, a'o ana ia makou. Kana poe keiki kela ko'u Mama. But  
 about these things, teaching us. My mother was one of her grandchildren. But  
 aohe wau hoolohe loa. Mahape ko'u ho'i ana e noho i keia aina me kuu makuahine,  
 I did not hear too well. Later upon my returning to live on this land with  
 mahape ano kanaka-makua 'ela iki, a lohe ia i keia kuku o Sam Nuhi,  
 when later I became a little more matured, I listened to this grandmother of  
 "Owai la iloko o ko oukou ohana ka mea hahai ana i ko'u kapuwawae?" <sup>my mother,</sup> No ka mea  
 "Who in your families will follow after my footsteps?" Because  
 he wawae, a noonoo no wau i ke ano o kona walaau ana, kona mau manao apau,  
 there were her feet and I meditated over the manner of her speaking, all her  
 oiahoi i ke ala hele, kona ala hele, oiahoi e hana i ka hana a ke Akua.  
 thoughts,  
 namely the way, her way, that is, doing the work of God.  
 "Owai la iloko o keia ohana moopuna, na keiki paha, oiala lakou o keia la?"  
 "Who in this family of grandchildren, of the children perhaps, who are here  
 this day?"  
 Mahape loa mai, loihi loa, ano kanakamakua maila au i kela manawa, hele ana wau  
 Way later, long after, when I was somewhat more matured at that time, I was  
 i ka pule, ua male wau i kela manawa, noonoo 'ela au i keia luna ka manawa  
 going  
 to church, I had been married by that time, I thought of this elder at the time  
 oia i ku iloko o keia hale halawai no makou o Kahana nei iluna o ka awai.  
 he stood in this chapel of ours at Kahana before the pulpit.  
 Hoolohe au i kela manawa, a mahape mai noonoo loa wau ka manawa i make keia  
 I listened at that time, and I thought seriously of the time when this  
 luahine mahape loa mai. O oe no iluna o ka papa umikumalua, o ke Kula Kapaki  
 old lady died which was much later. You were then on the high council  
 supervising the Sunday Schools



(Oia paha). O oe hoi ka mea nana, maopopo no wau o oe, kou manawa  
 (Perhaps so). You were the person who, I recall you were, at the time  
 e noho ana au i pelikikena no ke Kula Sabati o Kahana nei. Kela manawa  
 I was sitting as president of the Sunday School here at Kahana. That time  
 o oe ka papa umikumalua ke ole au poina, ke ole au kuhihewa. (District Council)  
 you were on the high council if I haven't forgotten, if I am not mistaken.  
 (District Council)  
 pololei. Nau no i kako'o ia'u ka manawa noho au i pelikikena o ke Kula Kapaki  
 correct. You supported me at the time I sat as president of the Sunday School  
 no ka mea holo mau ke Kula Kapaki i ne'inei, piha ka halepule, a lohe wau  
 because the Sunday School here was always progressing, the chapel was full,  
 and I heard  
 i keia makuahine e walaau ana. Kekahi manawa hele mai keia Brother Harry  
 this mother speaking. Sometimes this Brother Harry comes  
 i kuu hale nei a noho maua. Ua elemakule o keia manawa. Noonoo 'ela maua  
 to my home and we would sit. He is an old man at this time. We would think  
 o na poe i hana ka hana a ke Akua maluna o keia aina nei. Noonoo 'ela au  
 of the people who used to do the work of God on this land here. I would think  
 aole o'u poina i ka ha'iolelo o Sister Keaweaike, oia ke kuku o Sam Nuhi ma  
 I cannot forget the speech of Sister Keaweaike, she being the grandmother of  
 Sam Nuhi and family,  
 o Keaweaike. Lakou like hookahi ohana kela, "a koe kua wale no keia manawa  
 Keaweaike. They are all of the same family, "we are the only ones remaining  
 this time  
 o keia aina o Kahana nei, o oe no a o wau. Na poe hoahanau ea'e  
 on this land of Kahana, you and I. All the other members,  
 ai ko lakou makahiki malalo." Mea 'ku wau, "Keia nei, keia la, o oe  
 their ages are much below ours." I would say, "This here, this day, you  
 he mau makua kou, ka mea i alaka'i ia oe iloko o ka hana a ke Akua.  
 had parents who guided you into the work of God.  
 Owau, aale, aale o'u makuahine, aale o'u makuakane i a'o mai ia'u e hele  
 For me, no, I had no mother, I had no father to teach me to go"



i ka pule i ka lapule kohu mea he hipa nalowale wau. (Heaha ka mea a keia to church on Sunday just as if I were a lost sheep. (What things did this luahine i walaau mai?) Olelo mai la o keia luahine, "Mawaena o oukou e noho ana old lady utter?) This old lady said, "Among you who are sitting iloko o keia halepule o keia." Hele wau i ka pule i kela manawa a lohe in this chapel this is it." I went to church at that time and I heard pololei au i ka olelo o keia makuahine me keia nei: "Owai la oukou, precisely the utterance of this mother, thusly: "Who among you o ko'u moopuna, na pua, oiaho'i na poe moopuna o'u/oukou ka mea e uhai ana mai of my grandchildren, the descendants, that is my grandchildren, who among you i ko'u meheu wawae." Keia luahine hele me kela a kau luna ka awai, will follow my footprints." This old lady would walk like that up to the pulpit, hoomaka mai oia e wanana me keia nei: "Noho oukou a ike ana oukou i ke ahi and she would begin prophesying thusly: "You will live and you will see fire e lele iluna o ka lani." Ke ku'e nei ko makou, ku'e ku'e i kekahi, flying in the heavens." We were contending with each other, ke namu mai nei makou kela poe kamalii aole hele i ka pule i kela manawa. we and those young people that did not go to church at that time were saying, "I think that old lady is crazy." No ka mea lohe makou i ka olelo Hawaii "I think that old lady is crazy." Because we understood the Hawaiian language oia mau la, a lohe makou i ko makou pepeiao i ka olelo ia, "Nohea i ahi in those days, and we heard with our ears the reaction, "From where would e lele ana iluna o ka lani?" Pau, "Holo ana ka hao iluna o ka hao." come the fire flying up in the heavens?" That said, then the prophecy, "Steel will run on steel." He luahine; nui 'hola paha ka waha. Nui na wanana ana i walaau mai It was an old lady with a big mouth perhaps. Many prophecies were uttered iloko o keia halepule o Kahana nei. Ko maua noho ana me Brother Harry in this chapel at Kahana here. Brother Harry and I would sit



ma kuu lanai nei noho maua i kekahi manawa kahe mai ko'u waimaka because  
on my veranda and sometimes we would sit and tears would flow because  
iloko o ka hana a ke Akua ia mau la, olelo 'ku au ia Harry me keia nei:  
in the work of the Lord in those days, I said to Harry like this:  
"O oe he mau makua kou e lawe ia oe iloko o ka halepule. Kuu hele ana  
"You, you had parents to take you into the chapel. In my going  
i ka pule kela la aole au mau makua aole kuu makuahine e olelo mai e  
to church those days I did not have parents, I did not have a mother to tell  
hele au i ka pule kela Kapaki no ka mea liilii loa wau, aole wau maopopo.  
me to go to church on the Sabbath because I was very small, I didn't understand.  
Kuu nui ana mai he kanakamakua aole hookahi mea nana alaka'i ia'u iloko  
In my growing up to maturity not a single person guided me into  
o kela hale halewai. Uhai wale no, pono hele wale no. Aole olelo mai ka poe  
that church service. I simply followed, simply went without purpose. Nobody  
ko'u Mama, ko'u Papa. Aohe a'u Mama, aohe a'u Papa. /noho no wau me uncle ma.<sup>1</sup>  
nor my mother, nor my father. I had no mother, I had no father. I did not  
Aohe noho me aunty ma, me kuu poe niece. Oiaho'i kuu poe kekuhine oiaho'i  
I did not stay with aunty ma, with my nieces. Thus my sisters in other words  
makena keiki, makena lakou. Owau wale no ka mea keiki ole, but poe keiki  
had many children, many of them. I was the only one without offspring, but  
ka'u, ai keia la. Keia poe kii, kekahi poe kii ke kakau nei iloko  
at this day. These pictures, some of these pictures hanging in  
o ko'u hale. Ka'u wahine kela, aia. She looked like that when she died.  
my house. That is my wife, there. She looked like that when she died.

WS: Poe keikimahine u'i.

WS: Your children are beautiful.

1

"uncle ma" means uncle and family or uncle and close associates



PK: Yea, that's all my hanai. Keia moopuna hanai kela, moopuna hanai kela.

PK: Yes, those are my foster children. This grandchild that is a foster child.

Keia moopuna kane kona keikuhine ai mawaena pono kela, twins.

This grandson and his sister who is right in the middle are twins.

WS: Ohana hea kela, ohana hea?

WS: From what family are they?

PK: Dela Cerna. Keia keikimahine o Lydia. Komo laua iloko o ka halelaa keia la.

PK: Dela Cerna. This girl is Lydia. Today they (two) entered into the temple.

Komo keia la. From Kona hele laua kela hale pule o (Keei) Keei.

They went in this day. They are from Kona where they went to the chapel at  
(Keei) Keei.

Lohe no oe kela inoa, Dela Cerna? (Yea) Ho'i ana mai nei o laua a noho 'hola

Have you heard of that name, Dela Cerna? (Yes) They (2) have just returned  
and they stayed  
laua a noho 'hola ine'inei, a hele laua iloko o ka halelaa. Kanahale,

and they are living here and they have gone into the temple. Kanahale,

you know them? (Maopopo no wau). Hele laua. Ka laua poe kamalii keia

you know them? (I know them). They have gone. These are their children

lilo ia maua i ka hanai me ka'u wahine. O maua na kuku. Hanai kuu wahine

and my wife and I have adopted them. We are the grandparents. My wife took

kela, mahoe kela, kela keikimahine mahoe, twins (no kela keiki). Aole.

care of that one, who is a twin, that girl is a twin, both twins (those child-  
ren are). No.  
Kela keikimahine, kela keikunane, keikuhine laua nei, ke keiki kane lilo ia'u

That girl, that brother, these are sisters, the boy has come to me

i ka hanai. A kona keikuhine lilo ia kuu wahine i ka hanai. Elua maua na pepe

as a foster child. His sister has become my wife's foster child. We had the  
two babies

a lilo ke keiki kane ia'u. Hele lakou apau loa. Ai loko o ka halelaa keia la.

and the male baby became mine. They have all gone. They are in the temple  
this day.



A keia keikimahine kau ana mahape nei ka maua hanai hope loa keia nei

And this girl whose picture hangs behind is our very last foster child

a make ka'u wahine. When she was 18, unikumawalu makahiki, "Keia la,"

and my wife died. When she, this girl, was 18, "Today,"

olelo 'kula, a'o au i ka'u poe kamalii: "Ko oukou mau la ai oukou i ka mea  
maika'i,

I said, I counseled my youngsters: "In your days you eat good food,

komo i ka lole, komo i ke kamaa. Ko makou manawa aole makou ike i na mea

wear good clothes, wear shoes. In our times we did not know good things

ai maika'i ko makou la, me na kamaa, ame na aloha shirt, ame na ahe la,

to eat in our day, did not have shoes and aloha shirts, and what else,

ame na keia ano naauao. Kahi puke ewalu no wau pau mai ke kula mai.

and this current education. All I had was 8th grade education and left school.

Hiki ole wau ke hele i ke kula ki'eki'e, aole kala.

I couldn't go on to higher education because of the lack of money.

CK: Ihea oe i hele ai i ke kula?

CK: Where did you go to school?

PK: Hauula, ia Kalanikau. You know o William (Kalanikau) Isaacs was one of my  
teachers.

PK: Hauula, Kalanikau being a teacher. You know William (Kalanikau) Isaacs was  
one of my teachers.

CK: Olelo mai o Kanakanui oia no kona kumu no o William Isaac.

CK: Kanakanui has informed me that William Isaacs was his teacher.

PK: Lowell Kupau, and Mr. Crockett, the principal Mr. Andrew, he wahine kanaka

PK: Lowell Kupau, Mr. Crockett, the principal being Mr. Andrew whose wife was

kana. (Wahine haole?) ke kane he haole; kana wahine he kanaka Hawaii piha.

a Hawaiian. (White woman?) the husband was white; his wife was full-blooded  
Hawaiian.

CK: Pehea oukou i hele ai i ke kula, hele wawae? Loihi keia, lokihi keia wahi

CK: How did you children go to school, on foot? This is long, this place is far



a oukou e hele ai.

for you children to travel.

PK: Hele wawae, me ka lole pukapuka, puka maane'i, puka maane'i, poho maane'i.

PK: We walked, with clothes full of holes, hole here, hole here, patch here.

Aole lole fancy clothes i kela manawa, a he lole pohopoho. Ina aole loa

We did not have fancy clothes at that time, only patched clothes. If there were

kela poho, patch inside. As long as paa ka puka. Kamalii wahine like pu.

no suitable patching material, the patching was done inside. As long as the  
hole was closed. The girls were in the same situation.  
He testimony kela kahi manawa e hiki no wau ke walaau i kekahi manawa

In a testimony meeting sometimes I am able to speak at times

i keia ano, ko makou loa keia mea, keia mea, hoohui pu ia me ko oukou mau la

in regard to our times of poverty, lacking this, or that, and contrasting with

me keia la. Mau mea ai maika'i.

your times. The food is good today.

WS: Aihea kela keikimahine keia manawa? (Ai Indiana). Ua male? (Male)

WS: Where is that girl this time? (In Indiana). Married? (Married)

male ka haole.

married to a haole.

PK: Ka maua poe hanai, nui ino ka maua poe hanai. Make ka'u wahine, mau no

PK: Our foster children, our foster children were many. My wife died and they

ka lakou malama ia'u i keia la. Na'u no e waiho ka lakou. Olelo 'kula wau

continued to attend to me until this day. I am the one to refuse their  
largess. I said

me keia nei: "Keia la, o na mea maika'i i loa ia oukou keia la, malama ke

like this: "Today among the good things you folks receive this day, save

kala, kuai ka aina, kuai wahi maika'i, aole i keia ano hale popopo.

your money, buy land, buy a suitable place, not this kind of dilapidated house.

Ai oe maane'i, holo ana ka iole ma'o." Me ke la au i walaau i ka poe.

You can be here and the rats are running over there." I would talk to people  
in that manner.



Sister Kauhini once upon a time hele mai i ko'u hale nei. Poe naauao kela,  
 Sister Kauhini once upon a time came to my house. Those were educated people  
 but pane kikoola. Mea huhu loa kela. I don't want nobody answer kena ano  
 but responded sarcastically. That was something extremely offensive.

I don't want nobody making such  
 ninau. I get mad quick. A he namu no ka'u, aohe au nana. "Sister Kauhini,  
 remarks. I get mad quick. I would retaliate in English, I didn't care.

"Sister Kauhini,  
 o oe he wahine naauao oe. Aole oe olelo me kela. Kau hana hele i kauhale,  
 you are an educated woman. You must not speak that way. You go to people's

homes  
 "Ke holo ka iole, ka alelu, moo ma ka laau." "Walaau, I don't like that.

and remark, "The rats are running, the roaches, the lizards are on the tree."  
 "I don't like that kind of talk."

Ano hilahila. Ano naauao. Aole oe komo iloko o ka hale o kahi poe

I am embarrassed. I am somewhat intelligent. You don't go into the home of  
 somebody

walaau kahi mea, "Ka hale o Peter Kau e mea, e mea."

and say something like, 'Peter Kau's house is this and that.'"

CK: "Ke holo nei ka iole!" (Makena ka iole.)

CK: "The rats are running!" (Plenty of rats.)

PK: Ai makou. Ko'u ano heahea, kahea ia lakou. Hana wau ka mea ai no ka mea

PK: We would eat. I am hospitable, so I called them in. I prepared the food because

o Kauhini me a'u hele like maua i ke kula ma Laie. Kekahi manawa hele wau

Mr. Kauhini and I, we went to school together at Laie. Sometimes I went

i ke kula ma Laie, hele i Waianae. Ehia manawa i ho'i au i Waianae.

to the school at Laie, then went to Waianae. How many times did I return to  
 Waianae!

Hele ko'u Mama i Waianae no ka mea no Waianae ko'u Mama, na ko makou kuku

My mother would go to Waianae because my mother was from Waianae, she being  
 a child of our grandfather  
 nana hoi ke kuku. Liilii loa wau, aole hoomaopopo keia kuku.

and he being her father. I was very small and I didn't know this grandfather.

CK: Ka ohana owai ma Waianae? (my mother's side). Owai ka ohana?

CK: Whose family in Waianae? (my mother's side). What was the family?



(Ku ka paila. Ua make lakou.) Heaha na inoa? Hoi ke mai kekahi inoa

(Piles of them. They are dead.) What were the names? Indicate some names  
o kou ohana. (Palau, Palau.) Lohe oe i ka inoa o Nauoho? (No Waianae?)

of your family. (Palau, Palau.) Did you ever hear the name, Nauoho?  
(From Waianae?)  
No Waianae, poe kela o Waianae, Nauoho.

From Waianae, the Nauoho's were people of Waianae.

PK: I don't know, maybe mamua paha, mahape mai paha, no ka mea ko'u hele ana

PK: I don't know, maybe before then, after then because in my going, our going  
makou i Waianae, aohe noho ko'u Mama i Waianae loihi loa no ka mea  
to Waianae, my mother did not stay too long because  
ke kuku ma ka aoao o ko'u Mama e ola ana i kela manawa. I hiki wau around  
my grandfather on my mother's side was still alive at that time. I got around  
by Makua.

by Makua.

WS: Ua hui pu no oe me kela kanaka o David Pali? (Who?) Pali? (Nohea?)

WS: Did you ever meet that man, David Pali? (Who?) Pali? (From where?)  
No Waianae, but mahape mai kou manawa, mahape paha.

From Waianae, but after your time, perhaps after your time.

PK: David Pali I know from here. He kanaka hañō. Ke waalau mai ha ka leo.

PK: David Pali I knew from here. He was asthmatic. He spoke with a hoarse voice.

CK: Kamaaina no oe ia keia poe kahiko o Woolley ma, Samuel E. Woolley?

CK: Were you acquainted with such oldtimers as the Woolleys, as Samuel E. Woolley?

PK: Oh, yea, ike wau iaia, ka papa o Ralph Woolley laua o Frank (Frank).

PK: Oh, yes, I knew him, the father of Ralph Woolley and Frank (Frank).

Kamaaina (kamaaina) wau, ike wau iaia. Hele kuu Mama, hele makou i ka pule,  
I was acquainted (acquainted), I knew him. My mother would go, we would go  
to church,  
hele wawae from Hauula, hele i Laie, i ka wa hui. Ekolu paha la a makou i  
noho  
would walk from Hauula to Laie at Conference time. We would stay perhaps  
three days



ai i Laie paha. Ehia la i noho ai. Kela manawa hele mai na aupuni,  
at Laie. How many days did we stay! At that time those from the government,  
na mokupuni I mean, na mokupuni apau loa, hele mai i ka hui o Laie.

I mean islands, all the islands, came to the Conference at Laie.

A na makou e noho me na kamaaina o Laie.

We stayed with acquaintances or those native to Laie.

CK: Maika'i i ka olelo Hawaii?

CK: Wasn't the Hawaiian language good!

PK: Maika'i i ka olelo Hawaii. Na poe wahine o kela mau la me na papale nunui

PK: The Hawaiian language was good. The women of those days wore broad brimmed hats  
hele iloko o ka halepule. Ha'iolelo mai o Samuel E. Woolley iloko o ka halepule  
into the chapel. Samuel E. Woolley would remark in church

aole loa ke ike o ka maka o kekahi poe mahape o ke poo me keia papale  
<sup>some of</sup>  
that/those sitting behind the heads with these ladies' hats with pins

o ka wahine me na kui. Mahape hihie ae a ku mai ka pepeiao o kekahi.

had obstructed vision. The long pins could get tangled and poke the ears of  
another.

Ka mua loa kela o makou e lohe ana. Opiopio no wau i kela manawa

That was the first time we were in attendance listening. I was young at that  
time  
but maopopo. He ike i ka olelo kanaka, professor (pahe'e ka namu) polopeka.

but understood. Woolley knew the native language; he was a professor,  
(was fluent) professor.

CK: Poweko. Heaha kana mea i olelo ai i na wahine? "Hemo kela papale."

CK: Proficient. What did he say to the women? "Remove those hats."

PK: I ke kui ho'i i ka papale. Oni oe, ku koinei pepeiao. Loihi loa o ke kui

PK: He was concerned with the pins of the hats. If you moved, a pin would poke  
your ear. The hat pins were very long  
me keia papale no ka mea ai ka haiolelo ma'o, ai oe ke noho mahope o keia papale  
sticking from these hats because the preaching was up there and you were sitting  
behind this hat  
(ke onioni nei ke poo) a ku hewa<sup>ae</sup> i ka pepeiao i ke kui. Haiolelo mai kela o  
Samuel E. Woolley.  
(a head was moving) and your ear poked inadvertently by a pin. Samuel E. Woolley  
would remark about that.



CK: Pehea o Frank Woolley?

CK: What about Frank Woolley?

PK: That was the worse, worse than the father. Eaho o mea o Ralph.

PK: He was more pointed, more pointed than the father. Ralph was better, milder.

CK: O Frank Woolley ka mea ike loa i ka olelo Hawaii.

CK: Frank Woolley was one who knew very well the Hawaiian language.

PK: Ralph Woolley knew too.

PK: Ralph Woolley knew too.

WS: Frank he kolohe. (Aohe kolohe, he meant it.) Piha eu kela kaaka

WS: Frank was humorous. (Not only humorous but frank at the same time.  
He was full of playful talk  
(piha eu, piha eu.)

(full of mischief talk, mischief talk.)

CK: Hele mai ke kaahi a hele mai i Kahana nei. Mai Kahana nei hele oukou i

CK: The train would come to Kahana. From Kahana you people would go to <sup>Kahuku</sup> Kahuku.  
Kau maluna o ke kaahi holo i Honolulu i kela manawa.

There you got on the train and rode to Honolulu at that time.

PK: Ae, pololei, pololei, pololei oe. Koolau, oia ka inoa. Makahiki, ano poina wau

PK: Yes, true, true, you are right. Koolau was the name of the local railway.  
I have forgotten the year,  
i ka makahiki i hoomaka ia ke kaahi alahao ine'inei. Makahiki lo'i laiki.

the year the railroad went into operation here. During the rice planting era.

Mamua oia na mea kanu ma keia aina, puni o Kahana nei. He laiki, laiki

Formerly it was the crop of this land, all over Kahana. Rice, rice on  
ma keia aoao, liilii loa nahi . .

this side, a very small area not (being planted to rice).

WS: Na ka pake i kanu i ka laiki?

WS: The rice was planted by the Chinese?

PK: Yea, na ka poe pake. He halewili laiki ma Kahana mamua. One'inei,

PK: Yes, the Chinese. There was a rice mill before in Kahana. Here



elua wahi i loa ka halewili laiki.

rice mills were in two locations.

WS: Nui na pake o keia aina?

WS: There were many Chinese in this land then?

PK: Aohe he nui loa; aole piha paha haneli a oi. (Lawa no kela.) Lawa no.

PK: Not too many; perhaps not over a hundred. (That was enough.) Enough.

A he papa, he laiki ai luna. Poe pake ai maluna o keia wahi nei,

There were flat rice lands above here. Chinese lived above this place

maluna o keia aoao nei. O ka halewili laiki maoli o iuka nei. He laiki wale  
no

on this side. The main rice mill was above here. There was only rice

ma'o a ho'i i kai. Laiki maane'inei a ho'i i kai. Liilii na loi kalo.

yonder down to seaward. Rice from here down toward the beach. Taro patches

were few.

CK: Keia poe pake lawe mai lakou i ko lakou wahine mai ka aina pake mai?

CK: Did these Chinese bring their wives from the land of China?

PK: Yea. Na pake hope loa, oia no keia ohana pake mamua nei o'u.

PK: Yes. The later migrants, representatives of which reside before me.

CK: Male no kekahi o lakou i na kamalii wahine (male) kamalii Hawaii?

CK: Did some of them marry Hawaiian girls (marry), Hawaiian girls?

PK: Aole hookahi. Pau loa ka pake o keia manawa, aole pake koe, pake kahiko wale no

PK: Not one. All the Chinese are gone now, not one left only this old Chinese

keia wahi. Keia wahine mane'inei aneane hookahi haneli makahiki oi nei.

family of this place. This woman here <sup>is</sup> almost a hundred years and over.

Ai no ke ola mai nei but nui kainei mau moopuna, na keiki no me e keiki,

She is still alive, but she has many grandchildren, children of children,

me ka hunona. But kana poe moopuna aku nei makemake loa lakou e komo

and in-laws. But some of her grandchildren they wanted very much to join

iloko o ko kakou hoomana. Walaau mai nei keia poe kamalii ia'u.

our church. These young people around here related so to me.



"Do you want to join the Church?" "But my mother the same old pake style."

"Do you want to join the Church?" "But my mother has the same old Chinese style."

Hoomanamana no lakou i ko lakou akua. Kela old lady, a mau ana ka mea,

They worshipped their own gods. That old lady is always lighting this keia pepa, heaha la, ma ka lanai (he mosquito punk). Ka poe moopuna ua nunui paper, whatever it is, on the veranda (mosquito punk). The grandchildren are male i ke kane. They are on their own today. Kahi manawa hele wau e kokua and are married. They are on their own today. Sometimes I go to help ia lakou. kekahi mau mea maikai. Ke kumu keia poe pake makemake loa ia'u, them on some worthy cause. This is the reason these Chinese like me much, kela tutu lady, kana keiki, a hunona.

that old grandma, her children and in-laws.

CK: Ne hiki mai kela moku, aole kela he schooner? Heaha la ka olelo Hawaii?

CK: When that ship arrived, wasn't it a schooner? What is the Hawaiian word?

PK: O "Kawailani", o "Kawailani" ka inoa o kela schooner.

PK: "Kawailani", "Kawailani" was the name of that schooner.

CK: Hele mai mawaho loa e ku keia moku?

CK: This ship had to anchor way outside?

PK: Iwaena konu keia bay, wahi ku i ka akule o Kahana mamua, owaena konu o keia bay.

PK: Right in the middle of the bay, where akule schools in Kahana used to be, (Hohonu no maleila?) hohonu. (Haule i ka heleuma maleila?) Haule i ka bay. (Is it deep there?) deep. (The anchor would be dropped there?) The anchor heleuma. Mamua ka'u hana kela i ka lawe akule maanei i ka makahiki kanaha-kuma- would be dropped. Before, that was my business enterprise in 1943 to fish akule kolu iloko o keia kai lawe ia'u mamua. Ia manawa o Pua Haaheo ka mea nana in these waters which were formerly my franchise. Before then Pua Haaheo lawai'a mamua aku. Noleila, e olelo au me ka pololei, hana oe i ka hana had this fishing business. Therefore, I tell you the truth, you do the work



o ke Akua me ka pololei, bihi ana kou ola ana. You try to crook someone of the Lord in righteousness, your life will be long. You try to crook someone the eye on top can see you.

the eye on top can see you.

WS: Ua loihi kou ola ana.

WS: Your life has been long.

PK: Owau kekahi kanaka ku'e, aole wau makemake. I told Harry, "O oe, aole oe

PK: I am a man who resists (evil); I don't like it. I told Harry, "You, you don't inu lama, aole oe pili-waiwai, aole oe ahala. You've never been through drink liquor, you don't gamble, you don't whatever. You've never been through the mill like me, but I've learned. Today I am not that kind of man any more. the mill like me, but I've learned. Today I am not that kind of man any more. This is a different Peter Kau now."

This is a different Peter Kau now."

Noleila, mamuli kona pololei ike maila ka maka o ke Akua, aole oe e hana na

Therefore, by virtue of his righteousness the eyes of God look benignly, for mea kapakahi. you must not do

iniquities.

CK: Ehia makahiki o Kamanawa keia manawa? (Ua make o Kamanawa.) Harry,

CK: How old is Kamanawa this time? (Kamanawa is dead.) Harry,

ehia makahiki oia? Aole paha i loa kou mau makahiki?

how old is he? He perhaps has not attained your age?

PK: Kanahiku (kanahiku). No Maui keia keiki, no Kaupo. (No Kaupo no.

PK: Seventy (seventy). That boy is from Kaupo, Maui. (From Kaupo.

Ohana kela no oukou?) Mahape mai o kuu huli ana o kuu mokuahau,

Is he of your family?) Later upon my seeking of my genealogy

pili mai nei kela kaaka ia'u. Aole au i maopopo. Olelo 'ku nei wau,

I found that man was related to me. I hadn't known this. I said,



"Pili paha kaua, pili ole paha. Ai paha walaau mai kela poe."

"Possibly we are related, possibly not. Unless those people say so."

It takes elima poe, you know, including Joe Kamai's father. (No Kaupo

It takes five people, you know, including Joe Kamai's father. (They are from

mai lakou.) A oia, with that ku'eku'e. Maopopo no oe o Kekua, Kekuaokalani?

Kaupo.) That is so, including that deformed man. You know Kekua, Kekuaokalani?

(Ae, ae, ae, maopopo no wau.) Ike no oe iaia. Alua, elua poe i walaau mai nei

(Yes, yes, yes, I know him.) You know him. Secondly, two people talked to me  
i ko'u Papa. Keia poe pake oldtimers, kupa, kuu Papa no Kaluanui mamua,

regarding my father. These Chinese oldtimers, well acquainted with this land,  
loaa mai makou. Kekahi poe kahiko loa, ai keia halekuai kahiko loa maane'inei  
said my father was from Kaluanui

from whom came we. Some of the very oldtimers are at this <sup>very</sup> old store here

o Kong. Kona papa o Tuhook. "You savvy my Papa?"

of Mr. Kong. His father was Tuhook. "You savvy my Papa?"

WS: Ua olelo ia mai no ua a'o ia kakou aole nui ka hewa i make ai ke kanaka

WS: It has been said and we have been taught that not because of his many sins  
(no ka mihi ole) no ka mihi ole.  
man dies

(but for not repenting) but for not repenting.

PK: Hele a mihi, "too late" wahi a ka kaole. Hele oe a hoomaopopo oe. Noleila,

PK: When he finally repents "it is too late" says the haole. You just go on until  
olelo 'ku nei au i ko'u hoa keia kanaka o Harry Makanoa ua pili makou.  
you understand. Therefore,

I said to my companion, this man Harry Makanoa, that we were related.

Mahape 'ku nei kuu connection me keia Makanoa he papa ohana kela.

Later I discovered my connection with this Makanoa was that he was actually a  
kinsman.

CK: Pehea ka inoa o Kawaiaea, komo no kela inoa iloko o kou mokuauhau o Kaupo,

CK: What about the name, Kawaiaea, does that name enter into your genealogy on Kaupo,

poe o Kaupo? (Kaluakaea) Kawaiaea. Lohe anei oe? (Kalaukaea) Aohe,

on the people of Kaupo? (Kaluakaea) Kawaiaea. Have you heard of that name?  
(Kalaukaea) No,



oko'a no kela. (O Kalaukaea ka mea i pili ia'u.) Kawaiaea. (No Kaupo no?)  
 that is different. (Kalaukaea was the one related to me.) Kawaiaea.  
 no Kaupo kela poe ohana o Kawaiaea ma. (From Kaupo?)

the Kawaiaea family was from Kaupo.

PK: Keia tutu pono'i o keia mau moopuna au e noho nei maane'inei, ko laua tutu  
 pono'i

PK: This own grandfolk of these grandchildren living here with me, that is their (2)  
 kela. O Kaluhi, make o keia kanaka. You know Maria Kepa (ae), ka papa  
 own grandfolk. Kaluhi, this man is dead. You know Maria Kepa (yes), the father  
 o Maria Kepa oia ka'u e walaau nei. Lawe wau i kela kanaka kohu mea  
 of Maria Kepa, he is the one I am talking about. I regarded that man as if  
 ko'u makuakane pono'i kela no ka mea aohe au ike i ko'u Papa. Keia elemakule,  
 he were my own father because I did not know my father. This old man,  
 kana keiki hookahi wale no, he keiki kane. Ku'u hele ana mai ine'inei  
 his one and only child was a boy. Upon my coming here

we were friends just like that. Pili loa maua i ka wa liilii a elemakule a  
 we became friends just like that. We were very close from childhood to maturity  
 male. Male mua kela i aikane ia'u. Elua makahiki ilalo, male 'ku nei  
 and marriage. That friend of mine married first. Two years after his death  
 keia wahine hookahi no, no ka mea ua loa ka pepe. Hookahi pepe wale no  
 this one woman married again because she had a baby. My friend had only  
 a'u aikane me keia mea. Keia makua-honowai hoi aale ia'u makemake e male  
 one child with this woman. This father-in-law (my friend's) did not want me  
 i kekahi poe, male mai no keia wahine. Aohe au makemake mea, mea, mea, to marry  
 someone else but marry this woman. I was not inclined for fear of gossip  
 a no keia keikimahine, oia ka Mama pono'i o keia mau keiki moopuna a'u,  
 but for the sake of this girl, who is the <sup>own</sup> mother of these grandchildren of mine,  
 male ana au ia ai nei.

I married her.



CK: Ko'u wahine, no Kaupo no oia, hanau ia no i Kaupo. (Owai?) Ko'u wahine mua.

CK: My wife, she was from Kaupo, born in Kaupo. (Who?) My first wife.

(O kau wahine?) Ae, ohana o Kawaiaaea. Oia ke kumu a'u i ninau ia oe

(Your wife?) Yes, of the Kawaiaaea family. It is the reason I have asked you  
ina ua komo kela inoa o Kawaiaaea iloko ko oukou mokuauhau.

if the name, Kawaiaaea, is found in your people's genealogy.

PK: Ma ka aoao o kuu Papa, ka aoao o ko'u makuahine i loa ia'u, no Oahu nei oia,

PK: Regarding the side of my father's - I've got my mother's side as she is from  
Oahu  
no Waianae. Ka aoao o kuu Papa aole au maopopo no ka mea lohe mai nei au

from Waianae. The side of my father I do not know because I heard

i kona wa opiopio loa, umi-kumaono wale no ona makahiki, olelo 'ku nei oia

in his very young days, his years being only sixteen, he said

i keia keiki a'u e walaau nei, ko lakou kuku pono'i kela a'u i walaau nei.

to this young man to whom I have made reference, the old man I have mentioned  
was their own grandfather.

Ka lakou kuku pono'i me ko'u Papa me kela, kohu mea na ka mua na ka hope.

With my Father he was their own grandfather, as if one or the other was the  
senior or junior.  
Pili aikane wale no. Mahape loa mai kahea wau i ko lakou nei kuku pono'i

However, they were only friends. Way afterwards I started calling their own  
grandfather

kuu Papa kela. Na ko lakou nei kuku pono'i haha'i maila i kuu Papa

my father. Their own grandfather revealed to me that my own father

pili laua me kela. Ko lakou nei kuku pono'i oiahoi o Kaluhiulaokala,

and he were connected that way. Their own grandfather was namely, Kaluhiula-  
okala,

hanau i Waihee, Maui. Kuu Papa no Kaupo. A olelo mai keia elemakule ia'u

who was born at Waihee, Maui. My father was from Kaupo. This old man said to me

keia Papa a'u e kahea nei, "Ko Papa, ea, no Kaupo. Owau hoi no Waihee."

<sup>am</sup>  
this person I designating as father, "Your father, yes, was from Kaupo.  
I am from Waihee."

Hele 'ku maua hele mai moe, a moe, a moe, a i ka kaawale ana o kou Papa

We were intimate, sleeping in each other's home frequently, and when your  
father left



umi-kumaono makahiki." Olelo keia elemakule, oia ko lakou kuku pono'i.

he was sixteen." This old man said he was their own grandfather.

You see, I take this man just like my own father, ko lakou nei tutu.

You see, I take this man just like my own father, their grandfather.

That's the connection. I keia mokuakane a'u e hoomokuakane nei, "Maua

That's the connection. This father of mine, whom I designate as father, said,

me kou Papa no Kaupo keia keiki, umikumaono makahiki, aohe hana o kela aina,  
ilihune.

"Your father and I - your father was from Kaupo which he left when he was 16  
because of poverty and lack of work.

Kau mokou maluna o ka moku kuna, kepa, a loa ke alahela e hele mai ine'inei.

We got on a schooner, worked our way, and thus attained transportation to this  
place.

Lele ine'inei, heaha 'ku la, hui me ko'u makuahine. No Waianae keia keiki-  
mahine

He disembarked here, and what else, and then met my mother. This girl was  
from Waianae

a loa mai nei ia makou.

from whom we descended.