

CLINTON KANAHELE and ROBERT STEVENS

AT HILO, HAWAII, JULY 10, 1970

Interloper ()

C. KANAHELE: E Brother Stevens (heaha keia pilikia?) ihea oe i hanau iaai?

C. Kanahele: Brother Stevens (what is the trouble?) where were you born?

R. STEVENS: I Kamuela, Hawaii. (Makahiki hea?) Aukake la umikumaono,

R. Stevens: At Kamuela, Hawaii. (What year?) August 16

makahiki umikumawalu kanaeiwa kumaono. (Owai na makua?) O ko'u makuakane

1896

(Who were your parents?) My father

o Robert Stevens, Sr., a ko'u makuahine o Harriet Lincoln (before marriage).

was Robert Stevens, Sr., and my mother was Harriet Lincoln (maiden name).

CK: Mahea oe i noho ai i ko wa opiopio?

CK: In your youth where did you live?

RS: I ka hapanui o ko'u wa opiopio ma Waimea, Hawaii.

RS: Most of my youth was spent in Waimea, Hawaii.

CK: Hoiike mai oe kou hele ana i ke kula o ia aina, ka oukou hana i kela manawa,

CK: You tell about your going to school in that land, what was your occupation
at that time,

heaha ka oukou hana?

what was the occupation of you people?

RS: O ko'u makuakane hana oia i ka hui o Parker, a hoouna ia au i ke

RS: My father worked for Parker Ranch, and I was sent to

kula o Kamehameha. Aole au i puka i Kamehameha. Aka mamuli o ka

Kamehameha School. I did not graduate from Kamehameha. But because of the

nawaliwali o ko'u makuahine, holomalu mai ke kula mai. Keia holomalu ana a'u

feebleness of my mother, I ran away from school. My escapade

aole ae ia e hele hou i ke kula a hiki i kela makahiki aku. A pau loa
 prevented my returning to school until the following year. I
 aole wau i hele i ke kula.

quit school altogether.

CK: Kou wa opiopio heaha ka oukou, kau hana kou wa opiopio?

CK: In your youth what was the occupation of the people and yours?

RS: Paniola pipi me ko'u mokuakane.

RS: My father was a cowboy.

CK: Hoi ke mai oe i ka moolalo e pili ana i Nawahia.

CK: You tell the story about Nawahia.

RS: Keia kanaka o Nawahia, he kanaka kuonoona loa kela, kanaka kuonoona loa oia.

RS: This man, Nawahia, was a very wealthy man, he was a very wealthy man.

A o kona wahi i noho ai oiahoi o Kawaihae-uka. E na makahiki a pau,

His place where he stayed was namely Kawaihae-uka. Every year

kona wa e kuni ai kana pipi, he ahahui pipi nui kona, hele makou na (paniola)

when it was time to brand his herd, for he had a large herd, we (cowboys)

paniola pili kona aina e kokua. A iaia e, a i kekahi la o keia kuni pipi ana,

cowboys living next to his ranch would go and help. While he, one day during

komo mai elua Moromona misiona Moromona. Ano ua ana kela la. Mai kona wahi

two Mormon missionaries came in. It was raining that day. From his place

a hiki ia Waimea umikumalua mile. So makemake no laua e noho iloko o

until Waimea was twelve miles. So the two men wanted to stay in

kona wahi, aale iloko o kona hale, mawaho ma ka pa pohaku (no kela po)

his place, not in his house, but outside against the stone wall (for that

no kela po. A huhu 'hola keia kanaka. Mea 'kula, "Aole au e makemake ia

for that night. This man got angry. He said, "I don't want you fellows

e moe maneinei. Hele, hele, na poe makilo, mahaoi; ku a hele pela."

to sleep here. Go, go, you presumptuous beggars; get going."

Mea maila ko'u makuakane ia'u, "Ea, e hoihoi kaua i keia mau haole Moramona

My father then said to me, "Say, we will take these haole Mormons with me kaua. Kau hookahi me oe, kau hookahi me a'u a hiki ko kaua wahi i noho ai."

us. One can ride with you, and one can ride with me until we get to our home."

Ka hele ana ileila bapekiko ia ke keikeina o ko'u mokuakane, Johnny,

Going there ~~long ago~~ my father's younger brother, Johnny, was baptized e na misiona. Ko'u mokuakane aohe i bapekiko ia. I kekahi la ae,

by the missionaries. My father was not baptized. The next day hoihoi ia keia mau misiona, lawe ia i Waimea maluna ka lio

these missionaries were taken to Waimea on horseback

me ko'u mokuakane. A ka laua i olelo mai, "Aale loihi mai keia wa aku,

with my father. This is what they said, "Not long after this time

weliweli ana ka haawina a ke Akua i kela kanaka." Aole loihi mahope mai

terrible shall be God's judgment on that man." Not long after ~~that time~~

o kela manawa o kona wahi e noho ana (lana i ka wai) aale.

that time his domicile (was flooded), no.

Ua hoolimalima oia a ua pau, ua hala ma'o (pau ka manawa e hoolimalima ai)

His lease had expired and gone beyond the time (the term of the lease ending),

pau. Aale makemake ia e hoolimalima hou iaia. Olelo aku ka poe ia wa,

finished. The owners did not want to lease it again to him. They told him at the time "Lawe oe kau pipi apau loa mai neinei, hookomo iloko o kou aina."

"Take all your cattle out of here, and put them on your own land."

He wahi liilii kona ma Keawewai. Aole nui loa. "Lawe kou holoholona apau

He had a small place at Keawewai. Not too big. "Take all your animals

a hookomo iloko leila, wahi liilii loa." Hiki hookahi kaukani pipi.
 and put them in there, a small ranch." It could hold a thousand cattle.
 Makemake ka hui o Parker e kuai i ka pipi. Makemake o Kipimana (Shipman)
 Parker Ranch wanted to buy the cattle. Shipman wanted
 e kuai ka pipi o keia mau hui elua. Nolaila, haawi o Alfred Carter,
 to purchase the stock of both ranches. Therefore, Alfred Carter,
 oia ka manager o ka hui Parker o ia wa, ehia 'hola la kala o ke
 he being the manager of Parker Ranch at the time, offered a price
 kumukuai o ka holoholona (hookahi) hookahi. O Kipimana haawi hou oia
 for each head (each), each head. Shipman offered a few dollars
 ia mau kala maluna ae. Nolaila, hooholo oia e haawi oia i Kipimana
 more than the other. Therefore, he (Nawahia) resolved to sell
 i ka pipi (Shipman) i Humuula, e lawe ia i Humuula i Kale'a.
 his cattle to (Shipman) at Humuula, and to take the cattle to Kale'a, Humuula.
 Keia lawe ana i ka pipi. Ua olelo mua na misiona e hiki mai ana ka la
 Regarding this cattle drive. The missionaries had already said the day would
 e loa ana i kekahi mea weliweli loa i kela kanaka. Hoouna ia 'hola keia ^{come}
 when some very terrible thing would happen to that man. These cattle were ^{pipi}
 lawe ia i Humuula. (Hoochai na pipi a hele i Humuula) Lawe ia ka pipi ^{driven}
 and taken to Humuula. (The cattle were driven to Humuula). The cattle were ^{driven}
 ma ke alanui lawe ana i ka hui o (Shipman) Kipimana. Keia hana ana,
 on the trail leading to Shipman (Shipman's) ranch. This being done,
 mai Kawaihae-uka aku a hiki i ko Kipimana hui, he ano wahi loihi no kela,
 from Kawaihae-uka until Shipman's ranch was quite a long distance
 ma ke aoao o Mauna Kea, mamuli o kela hoopai a ke Akua i keia kanaka
 on the slopes of Mauna Kea, because of that punishment of God on this man

no kana mau hana kupainaha e pili ana i ke Ekalesia, ma keia hele nei
his extraordinary conduct regarding the Church, in this drive
i keia holoholona, mai Kawaihae-uka aku a hiki i Humuula ma ke alanui
of these animals from Kawaihae-uka until Humuula along the trail
make keia mau holoholona kohu mea he nalo mai ke alanui holo-oko'a,
these cattle lay dead like flies all along the entire way,
pau loa mai Kawaihae-uka a hiki ka puka ana i Humuula. Kaka'ikahi o na
from Kawaihae-uka until the trail got to Humuula. Only a few
holoholona i puka ileila. Hapanui pau i ka make (make ma ke alanui)
of the animals got there. Most had died (died on the trail)
make i ke alanui, make wale no ke alanui. Hoopa'i ia ana kela a ke Akua
on the trail, had simply perished on the trail. That was God's punishment
mamuli kona ano mau walaau kupainaha pili ana i ka Ekalesia. Oia 'hola
because of his somewhat surprising words against the Church. That is
ka moololo pili ana kela kanaka.
the story pertaining to that man.

CK: Pehea ka make ana o keia kanaka o Nawahia?

CK: How did ^{this} man Nawahia die?

RS: Ka make ana o keia kanaka o Nawahia. Mamua ka haalele ana o ka misiona

Rs: How this man Nawahia died. Before these two missionaries left
i ka home, kukulu laua ilalo a pule a kau hookahi me ko'u mokuakane,
our home, they knelt and prayed, and then one rode with my father,
kau hookahi me a'u. Olelo mai la ka poo o ka misiona, "Aale loihi mai keia wa
and one rode with me. The senior missionary then said, "Not long from this
e loa ana i kekahi make weliweli o kela kanaka." Aole loihi mai keia manawa
that man will come to a terrible death." Not long after that time
make oia iloko o kona hale. Mau pule mamua ka loa ana kona kino.
he died in his house. Weeks had passed before his body was discovered.

Ua palahu. Lawe iloko o ka wheel balala, kiloi iloko o ka lua.

The body was decomposed. It was put into a wheelbarrow and dumped into a hole.

Eia ka hoopa'i o ia kanaka mamuli o kona hana ino ana o na kaua a ke Akua.

Here was the punishment on this man because of his cruel treatment of the servants of God.

CK: Ehia makahiki oe i komo iloko o ka Ekalesia?

CK: How many years have you been in the Church?

RS: Mai kela manawa mai, kela manawa mai ko'u wa opiopio e hele ana au

RS: From that time, from that time of my youth while I was attending
i ke kula o Kamehameha a mahape mai o ia manawa, hoihoi hou ana mai i Waimea,
the Kamehameha Schools and after that time and returned to Waimea,
a komo iloko o ka Ekalesia.

I have been in the Church.

CK: O oe wale no o kou ohana?

CK: Only you of your family?

RS: A o ko'u makuahine, lilo oia i hoahanau kekahi. A o ko'u makuakane aole oia

RS: My mother, she became a member. My father, he never
i komo i ka Ekalesia.

joined the Church.

CK: A ka makahiki hea i hele mai oe i Hilo nei?

CK: What year did you come to Hilo?

RS: Makahiki eiwakalua.

RS: 1920.

CK: Heaha kou oihana, heaha kou oihana, hea kou hana maneinei i hele mai i Hilo nei?

CK: What was your occupation, your occupation, your occupation that led you to Hilo?

RS: Ko'u wa opiopio e hele ana i ke kula i Kamehameha, ua loa ka oihana okomobila,

RS: In my youth while attending the Kamehameha Schools I learned to be a mechanic,
kauka okomobile, mechanic (mechanic) mechanic, a oia. Me ia oihana a komo wau
doctor of automobiles, a mechanic (mechanic) mechanic, so it was. With that
trade

i Hilo nei a hana i ka Volcano Garage, hana me Mr. Ruddles, ka haku

I came to Hilo and worked for Volcano Garage, worked with Mr. Ruddles, the
o ia manawa, ka hunona a Eben Low (ke kane o Anabelle) ke kane o Anabelle.^{manager}

at the time, and also the son-in-law of Eben Low (Anabelle's husband) the
husband of Anabelle.

CK: Ohana pili oe no Anabelle, oukou?

CK: Are you or your folks related to Anabelle?

RS: Ano pili. Pehea ke ano o ka pili aole au i maopopo loa. A kamaaina loa au

RS: Somewhat related. How we are related I don't know clearly. I had been
ia Anabelle a hiki kona haule ana. closely acquainted

with Anabelle until her death.

CK: Keia ohana o Lindsey ma, pili no oukou?

CK: This Lindsey family, are you people related?

RS: Pili ma ka male ana o na ohana, aole pili koko.

RS: Related by marriage, not by blood.

CK: Pehea keia wahi o Hilo nei i kou manawa mua i hele mai maneinei?

CK: What about this place, Hilo, when you first moved in?

Heaha ke ano o keia kulanakauhale o Hilo?

What was the city of Hilo like?

RS: O Hilo nei ia wa aole like me keia manawa, ke ne'e nei iwaho. Mamua,

RS: Hilo then was not like it is these times, extending outward. Before,
hoomaka no ke kauna maneinei mai o Wailuku a hiki o Piopio Street i keia wa.
the city began on this side of Wailuku River until Piopio Street as at this
time.

Pau aku, ma'o o ia wahi nahelehele wale no.

Ended there and beyond that there was only brush.

CK: Mahiko, he ululaau wale no?

CK: Sugar cane, only forests?

RS: Aole he ululaau, he ma'u, he ma'u kaleponi.

RS: Not forests but grass, California grass or panicum.

CK: Nawai i kanu ai i ka ma'u?

CK: Who had planted the grass?

RS: Ulu mai keia ma'u nahelehele.

RS: This brush like grass just simply grew.

CK: He mahiko keia o Hilo?

CK: Was this the Hilo Plantation?

RS: O Waiakea, ka mahiko aohe ke kauna ponoi. Kaawale ka mahiko lalo nei,

RS: Waiakea, which plantation never encompassed the city proper. The plantation included the area below, and
ma keia mau wahi nei.

encompassed these places here.

CK: Nui na hoahanau maneinei i kela manawa?

CK: Were there many members of the Church at that time?

RS: Na hoahanau o ka Ekalesia? (ae) Mahuahua no ia manawa; aole like me keia wa.

RS: Members of the Church? (yes) A few more at the time; not like it is at this time.

CK: Owai na alakai, na kamaaina o kela manawa?

CK: Who were the leaders, the oldtimers at that time?

RS: Ke keiki haole ia wa i hoi mai ia Hilo nei o Exeter, keiki opiopio, keiki loihi

RS: This haole young man that came to Hilo Elder Exeter, a young man, a tall youth

(a ua ike no wau iaia. Owai na Hawaii, na luna mawaena o na Hawaii?)

(I knew him. Who were the Hawaiian leaders?)

Kailimai, o Kailimai i maopopo loa ia'u (elua laua) ae, owai la kona hoa?

Kailimai, Kailimai I knew very well (there were two of them) yes, who was his companion?

(Owai hou?) J. P. Hale, ua kamaaina oe ia hoahanau? (Aole au kamaaina iaia).

(Who else?) J.P. Hale, were you acquainted with that member? (I was not acquainted with him).

Hele mai, oia ka mea, ka mea e malama ana na poe kolohe iloko o ka hale paahao,

He came, and he was the warden over the lawbreakers in the prison,

o J.P. Hale. Kamaaina loa oia. Ho'e mai au ineinei ua ano oo maoli oia.

J.P. Hale. Knew him well. When I first came here he was an old man already.

CK: Hoi ke mai no oe e Sister Stevens ina ua maopopo oe i kekahi poe, haawi mai ka inoa.

CK: Sister Stevens, disclose the names of some of the people you knew.

MRS. STEVENS: Brother Kaili, o John Kaili, (Sam John) yes, Sam John.

Mrs. Stevens: Brother Kaili or John Kaili (Sam John) yes, Sam John.

CK: Owai ka haku-nui o ka mahiko maneinei? (Forbes). Kamaaina no oe i kela

CK: Who was the plantation manager here? (Forbes). Were you acquainted with that kanaka o C.C. Kennedy?

man, C.C. Kennedy?

RS: Aole, aole. Lohe au e pili ana iaia aole nae au i kamaaina iaia.

RS: No, no. I heard about him but never got acquainted with him.

CK: Kona wahine he aunty kela no maua, owau me ko'u brother. Keikuhine kela

CK: His wife (Laura Vestal) was the aunt of my brother and me. She was the sister o ko maua makuakane. Hele mai mai ka aina haole mai, a hele mai i Hawaii.

of our sire. They both came from the mainland (San Jose, California) to Hawaii.

Pehea, kela hele mai^{ai} o Pele kokoke pili loa i Hilo nei, ileila no oe i kela manawa?

When the lava flow came down close to Hilo were you there at that time?

(Aole) Mai Mauna Loa mai a hele mai (aale, aole au maopopo pili ana kela).

(No) From Mauna Loa it flowed (no, I don't know about that).

Pehea ka noho ana o keia aina, ola'i no kekahi manawa?

What about life on this land, are there quakes sometimes?

RS: Ae, (ola'i) ola'i, ae. Kamaaina no i kekahi na hoaloha o'u, ai no oia ke ola nei

RS: Yes (quakes) quakes, yes. You are acquainted with one of my friends, who is still alive

keia la. A ua kamaaina oe iaia, oiahoi o William K. Sproat. Aole oia hoahanau

this day. You are acquainted with him, that is, William K. Sproat. He was not a member

ia manawa. He keiki opiopio. A ua heluhelu wau i ka nupepa e hele mai oia

at the time. A young man. I had read the newspapers and learned he was coming

e hakaka me keia Pilipino, Bolo. Keia Pilipino kona wa i hakaka ana ineinei,
to fight with this Filipino, Bolo. This Filipino during the time he had fought
pau na poe i walawala iaia, pau ka knockout. (Pio iaia). Noleila,
here,
had defeated all contenders by a knockout. (Vanquished by him). Therefore,
o Bill mai Kohala mai hele mai e hakaka me keia Pilipino. Aka ua eha ka lima.
Bill came from Kohala to fight with this Filipino. But his ^{hand} had been injured.
Postponed ia (hoopanee), hoopanee i ka hakaka i hiki kekahi manawa hope mai.
So the fight was postponed (postponed), postponed until some time afterwards.
(A pehea mai nei?) Aka, ia ka hakaka ana o laua, draw, oiahoi, nobody win.
(How did it turn out?) However, their fight ended in a draw, that is, nobody
won.
O kona noho ana ia ineinei a hiki kona lilo ana i hoahanau.

He stayed here until he became a member (of the Church of Jesus Christ of Latter-day Saints)

CK: Olelo mai oia nau i kokua iaia.

CK: He has indicated that you helped him.

RS: Ae, noho oia me ia'u. O kona hele mai aohe ona kamaaina ineinei.

RS: Yes, he stayed with me. Regarding his coming he was not known here.

Ke keikuhine o Ella, ka wahine a Dick Kekoa, Richard Kekoa, but noho oia me ia'u
His sister, Ella, the wife of Dick Kekoa or Richard Kekoa was here but he stayed
with me
a hiki ka lawe wau iaia i ka pule a hiki kona lilo ana i hoahanau.

until I took him to Church and until he became a member.

Hauoli loa oia i keia la no kela lilo ana oia i hoahanau. Ina aole, ai no oia
He is very happy this day for his becoming a member. If not, he would still
ke nalowale nei iloko o ka nahahehele o Pololu.

be lost in the wilds of Pololu.

CK: A mahalo mau ana oia ia oe. Puka mau ana i kou inoa; i kona moololo puka mau ana

CK: He is always thanking you. Your name is always mentioned; in his life's story
kou inoa me ka mahalo ia oe no kou hookipa aku iaia a lilo oia i hoahanau iloko o
keia Ekalesia.
your name is always mentioned with gratitude to you for your hospitality to him
and his conversion to membership in
this Church.

RS: Hauoli, hauoli, he hoahanau. Ina loa mahuahua na hoahanau me kela,

RS: Happy, happy, for his membership. If more like him became members
pau ka poe apau i lilo i Moramona.

all the people would be Mormons.

CK: Pehea o kela tidal wave o 1946? Ihea oe i kela manawa?

CK: What about the tidal wave of 1946? Where were you at that time?

RS: Hana ana au me ka railroad (alanuihao). O ko'u home e noho ana o ka railroad

RS: I was working with the railroad (railroad). My home in which I was living
iloko no o ka yard, railroad, right in front of the office. Ala maila au
in the railroad yard of the railroad, was right in front of the office. I got up
i keia kakahiakanui holo ana ka poe ma'o a maanei. A noonoo 'hola au
that morning people were running here and there. I wondered
heaha keia poe e holo pupule maoli. Mea maila ko'u poe noho kokoke ana me maua,
why these people were frantically running. My neighbors living next to us
ke kai keia kahinalii e hele mai nei. A pehea oe i maopopo ai? Ke kaahi
said there was a tidal wave approaching. How did they know? The train
e hele ana i Hamakua, e hele ana a ka'a ma'o aku i ka muliwai o Wailuku, ua
that was coming in from Hamakua had just passed beyond the Wailuku River,
lilo ka track. Aole ala hao, ua pau ka lawe ia. A makemake ana e hoi mai i hope
but the tracks were gone. There was no track, it had been carried away.
aole hiki. Hele mai la keia kai o kahinalii, lawe ia 'kula keia train (kaahi)
but couldn't. This tidal wave came up and carried away this train (train)
me na box cars a hiki iluna loa. Oia 'hola ka hopena loa o kealahao iluna o ia
wa.
and the box cars way inland. That was the final end of the railway of the time.

CK: Pehea o ke komo ana o ke kai, pili no ma kou wahi e noho ana?

CK: How far did the sea come in, up to the place where you were living?

RS: Ano pili no, aohe nae makou i pilikia mai. O na mea pili ana ka muliwai o (Wailu-
ku)

RS: Quite close, but we were not harmed. Places it struck were those along the
river of (Wailuku)

Wailoa (Wailoa). Pau lakou i ka lele. Ka home pau ka lilo i ke kai, kau wapo, Wailoa (Wailoa). The houses were gone. They were carried by the sea against the bridge, kauwapo o Waiakea, aole oia i kiekie loa. Keia poe home ma kapa o keia muliwai the Waiakea bridge, which was not too high. These buildings that had been along the banks of this river hiolo iloko o ka wai. A ka iho ana mai aale hiki ke clear i ka bridge, tumbled into the waters. When they floated down they could not clear the bridge, hooku'i i ka bridge, pau i ka hiolo, me na poe apau loa (make) make, make. and jammed against the bridge, and disintegrated, and all their occupants (died) died, died. Ike maka maoli makou i kela mau mea apau (lana na kino iloko o ke kai). We were eye witnesses to all those things (to the bodies floating in the sea). Aohe ua ike aku. Hooku'i ana i ka home o keia uwapo (pau ka helelei) I did not see that. Crushing against this bridge these buildings (were all demolished) pau ka hiolo. Pau na poe lilo i ka moana. (Nui na hale i lawe ia?) were all demolished. All the occupants were carried into the ocean. (Many houses were carried out?) Nui na hale, na hale e pili ana i kapa o kela wai (o Wailoa) o Wailoa (pau). Many homes especially those all the banks of that river (Wailoa) Wailoa (gone). A mea maila o kekahi o na hoahanau Kepani ia'u kekahi manawa mahape mai, One of the Japanese members of the Church said to me sometime later, "Owau, aole wau he ike i ke au." Keia kakahiaka ia laua e noho ana mamua o ka "I, I did not know how to swim." This morning as they were home just before hele ana i ka hana, ike oia ke ano (o ke kai) o ko laua home kohu mea e lana ana. going to work, he noticed (the wave) their home seemed to be floating. Olelo mai ka wahine, "Nohea hoi i keia wai ke kii nei iwaho," ai lakou ke lana nei His wife said, "Where has this water come from that is drawing us out?" In the meantime they were afloat Lawe ia laua a hiki i keia uwapo iuka nei o Sinpachi. Then hoomaka ka wai e iho. They (he and wife) were carried up to this bridge at Sinpachi's. Then the water started to recede. Ai laua iluna o ka hale ia manawa, iluna o ke kaupoku hale. They were on the house at the time, on the ridge of the house.

O na home mamua aku o laua, hooku'i i 'kula i keia uwapo, pau ka nablowlale.

The houses floating ahead of their house collided with this bridge and disappeared.

O na poe e noho ana iloko o keia mau home, pau lakou i ka make. Mea maila oia ia'u,

The occupants in these houses, they all perished. He said to me,

"Aole au i pii i ke kumu manako, ke kumu niu, mamua iloko o ko'u ola ana,

"I had never climbed a mango tree or coconut tree before in all my life,

pela pu me ka'u wahine. I kela manawa ku ko maua hale i ka aoao o ka muliwai,

the same with my wife. At that time when our home stood beside that river,

he kumu niu maleila, kana-aono a oi ke kiekie iluna. Aole o maua lole

there was a coconut tree there about sixty or more feet in height. We had no clothing

maluna o ko maua kino kela wa. Pinana maua elua a kau iluna o keia kumu niu.

on our persons at that time. We two climbed and got on top of this coconut tree.

Pakele maua!" (Lilo ko laua hale) lilo ka home. Ai laua iluna o ka kumu niu.

We were saved." (Their home was carried away) carried away. They were then on the coconut tree.

I ka emi ana ka wai iho laua ilalo. I mea maila ia'u, "Aole au i pii iluna

When the waters receded they descended. He said to me, "I had never climbed

o ke kumu niu mamua i ko'u ola ana a o keia manawa, a pehea la wau i pii iluna."

a coconut tree before in my life until this time, and how I did make it."

(O na hale-kuai i mua nei) pau lakou (pau lakou) pau (koe keia hale kii-onioni)

(The stores that were in front) they were gone (they were gone) gone (except the theater)

ae. O na home, o na home ma ke aoao o ke kai ma Hilo kauna pono iho,

yes. The buildings, the buildings along the seashore of the town of Hilo

ua lawe ia, mai keia aoao mai a hiki ka hooku'i me na home ma na aoao ma'o,

were carried away, including those structures from this side until the joining of those on the other side

a hooku'i i ka alanui.

where the highway forks.

CK: A mahea oe i ka manawa ke nana nei oe i keia poe hale e lana ana i kela kaka-hiakanui?

CK: During this time where were you observing these houses as they floated that morning?

RS: A kii mai la ko makou haku ia makou ina hiki makou ke hele a kokua i na poe

RS: Our boss came to get us if we could go to help the people that might be e hiki ana ke hoopakele ia. Hele makou me na kaa like ole o ka railroad saved.

We got on all the cars of the railroad that were available a hooko ia na kauoha a ka haku. A oia ka hopena i loa a o ka hui alahao o Hilo nei.

and carried out the request of the boss. That was the end of the Hilo railway.

CK: A pehea i poino ai o kela poe kamalii ma Laupahoehoe?

CK: How did those school children at Laupahoehoe perish?

RS: O Laupahoehoe, kahi o keia home, kahi o ke kula o ka halekula o Laupahoehoe

RS: This cottage on the school grounds at Laupahoehoe was situated next to noho ilalo. Keia pii ana mai ka wai o ke kai loa ka halekula.

the beach. This tidal wave came up and engulfed the school.

Lawe ia keia (keia halekula) keia halekula iwaho (me na kamalii) me na kamalii

It carried this (this school) this school out (with the children) with the ame na poe e noho ana ilalo o Laupahoehoe. Kekahi o lakou ua hoopakele ia mai children lakou.

and those inhabitants living down at Laupahoehoe. Some of them were rescued.

Iwaho o lakou i ka moana no kekahi mau hora loihi.

They had been out in the ocean for several hours.

CK: Pehea o keia moololo o kela luahine i lana ai iloko o ke kai i kekahi la a oi paha?

CK: What about this incident about that old lady who had floated in the ocean for perhaps more than a day?

RS: Oia, he hoahanau oia (he hoahanau no) o Akiona (maluna o ka papa) maluna o ka papa.

RS: She, a member (a member), was Sister Akiona (floating on a board) on a board.

A kona kane ka pelikikena o ka apana o Laupahoehoe, o Kihalani.

Her husband was the president of the Kihalani Branch at Laupahoehoe.

(A lana keia wahine iloko o ke kai) lana i ke kai mau hora. A ina paha oia

(This woman floated on the ocean) floated on the ocean for many hours. If she had been

i kiloi ia i ka aina ina paha ua pilikia. Aka, lawe ia ke kai.

dashed against the cliffs she would have perhaps perished. But she was carried out.

Loaa na kokua hoopakele oia me na keiki, me na kamalii o ke kula o ia wa.

The rescuers saved her and the children, and the children of the school of the time.

CK: E pehea keia tidal wave o 19 . . keia mea mahope mai, heaha ka makahiki

CK: What about this tidal wave of 19 . .this last one, what was the year
o ia tidal wave mahope mai? 1960. Pau kela poe kulanakauhale makai aku

of that last tidal wave? 1960. All those buildings below

o kela muliwai o Wailoa, a kela wahi o kela poe halekuai makai aku

that Wailoa river, and in that area where the stores were extending

a hele i Keaukaha (Waiakea, Waiakea), pau lakou i ka lawe ia mawaho.

toward Keaukaha (Waiakea, Waiakea) they were all carried out.

RS: I am not so sure now about that; we were not in Hilo at that time.

RS: I am not so sure now about that; we were not in Hilo at that time.

(Ma ka olelo Hawaii). Ia manawa manao au i Honolulu maua, i Honolulu maua.

(In the Hawaiian language). I think at that time we were in Honolulu, we were in Honolulu.

Oia ka pii hou ana mai o ke kai kahinalii a pau maoli ke kauna holooko'a o Waiakea.

That was when the tidal wave came up again and destroyed the entire town of Waiakea.

CK: Olelo mai o Makaio ia'u i kela po hana ana oia iloko o kela hale-uwila.

CK: Brother Abe Makaio told me that night he was working in the power plant.

A kela po pii mai ke kai a hoi oia iluna. Hele ke kai a kokoke i komo iloko

That night the tidal wave came up, and he went upstairs. The water almost entered

ma kona wahi e noho ana maluna loa, a ike no oia i ka po keia poe hale e lana ana
where he was way up there, and he saw these houses floating by in the dark

e hele ana iwaho, me ka poe uwa ana, poe iloko o ke kai. He aina weliweli

and being carried out, and heard the people in the water screaming. This land

no keia o Hilo, ea? He mea maikai no ka poe o keia wahi e noho me ka haahaa,

of Hilo is terrifying, isn't it? It behooves the people of this land to live in humility,

hele i ka pule (a oia).

to go to Church (that's it).

RS: "Wehe puke maoli kela". Owai lakou e hoomanao ana e pili ana he ke Akua

RS: "That is really quoting scriptures." Who of them would think of God
ma ka lani, e kokua mai iaia i ka wa popilikia me keia? Kela manawa
in heaven who would protect him in dangers like this? That occasion
like 'hola me kela a lilo ia he mea a lakou e hana ai a noonoo e pili ana
should have reminded them of their deeds and motivated them to think
he ke Akua ma ka lani, a kokua mai ia lakou iloko o ka hana kela wa.
of God in heaven, who could help them in such a situation.

CK: He kai kela. Mahope e hele mai o Pele. I ka wa mamua kahe mai o Pele

CK: That was a tidal wave. Pele may come afterwards. In the past Pele
a kokoke pili ia Hilo. Ina pela he aina weliweli maoli no keia.
almost got to Hilo. That being so this land is really dangerous.

RS: O Pele, manao au ua ano aloha oia ia makou. Aole oia makemake e hele mai

RS: Pele, I think, likes us some. She does not want to come
a e pulehu ia makou iloko o ka a'a, a'a wela.
and roast us in the lava, in the hot lava.

CK: Pehea mamua o ka noho ana o keia wahi, nui ka mea ai, oluolu ka noho ana?

CK: How was living in this place before, was there much to eat, was living com-
table?

RS: Oluolu ka noho ana. Nui na mea ai. Hauoli no na makaaainana ia na mea

RS: Living was pleasant. Plenty to eat. The townspeople were happy to welcome
e hele ana ia mau la.
visitors those days.