

CLINTON KANAHELE INTERVIEWING  
ROSE MANU & MARY MALO, JULY 30, 1970  
AT ULU MAU VILLAGE, KANEHOE, OAHU

Interloper ( )

C. KANAHELE: Ha'i mai oe, e Rose Manu, kou wahi i hanau iaai, kou wahi

C. Kanahele: Rose Manu, indicate your place of birth,

malama iaai i kou wa opiopio.

where

you were brought up in your youth.

ROSE MANU: Hanau ia wau i Pepekeo, Hilo, Hawaii, la iwakalua-kuma-ono

Rose Manu: I was born at Pepekeo, Hilo, Hawaii, the 26th day of

o Iuanarari, ole-lua. Piha ia'u ekolu mahina hoi mai au i Honolulu nei

January, 1902. I was three months old when I went to Honolulu

me ko'u makuahine. Lawe hanai ia au e keia mau elemakule o

with my mother. I became the foster child of these old folks

Lokalia ame Kaimana. Me laua a'u i noho ai a hiki ko'u nui ana.

Lokalia and Kaimana. With them I lived until I was grown up.

Ewalu a'u makahiki hele au i ke kula o Kaiulani. I ka makahiki

I was eight years when I went to school at Kaiulani. In the year

umikumaeiwa umikumaono haule ko'u makuahine hanai. A haalele au

1916

my foster mother died.

I then left

i ke kula a hele au i ka hana i ka Advertiser. Mahope oia manawa mai

school and went to work for the Advertiser. After that time

male au i ka'u kane.

I married my husband.

CK: Ua maopopo anei oe i kekahi ohana e noho ana e pili i ke kula o Kaiulani

CK: Did you ever know a family that lived close to Kaiulani School

o Holoua ma? Lohe anei oe i kela inoa o Holoua?

the Holoua's. Did you ever hear of that name Holoua?

RM: Aole la. Kamakawiwoole, Rudolph Duncan, George Holt.

RM: No. Kamakawiwoole, Rudolph Duncan, George Holt.

CK: Ko'u keikuana oia kekahi mea i hele ai i ke kula o Kaiulani kona wa

CK: My brother was one that attended Kaiulani School in his  
opiopio. Maliapaha kou wa e hele ana i ke kula ileila no oia i kela manawa.  
youth. Perhaps when you were going to school he probably was there at that  
time.

RM: Hele au i ke kula i ka umikumaeiwa umi. Piha au ewalu makahiki hele au i ke  
kula.

RM: I went to school in 1910. When I was eight I went to school.

CK: Olelo mai oe ua noho oe ma Waiehu, Maui.

CK: You said you lived at Waiehu, Maui.

RM: Hele holoholo wale no wau ileila me kekahi poe hoaloha, a ike au

RM: I only went there to visit with some friends, and I saw  
i ko lakou ano nohoana.

how they lived.

CK: Ha'i mai oe i ko lakou noho ana, ke ano o ka aina maleila, ko lakou noho ana.

CK: Describe how they were living, the nature of the land there, their life style.

RM: Ke ano o ka aina no ka wa kahiko, no lakou no ka aina. Kanu i ka loi kalo.

RM: The nature of the land in old times was the land was for them. Taro was planted.

He ehiku loi kalo nui. A ke ano ka noho ana o ia au, ne o'o i kekahi loi

There were seven large taro patches. The nature of life in that period was  
that if a patch was mature  
pau ka ohana me na hoaloha pau pu ka hele ana maleila a hana i kela loi.

the entire family and friends went there to work in that patch.

Pau kela loi, a kanu hou, a hana 'ku ana ia loi, ai 'ku ana ia loi.

That patch done, it was planted again, and another patch was similarly worked  
on, and so on to another patch.



Pela ke ano o ko lakou noho ana.

Thus was their way of life.

CK: Nui ka wai o kela aina.

CK: That country has much water.

RM: Nui ka wai, ka wai o kuahiwi.

RM: Plenty of water, the water coming from the mountains.

CK: Pehea ka noho ana o na kanaka, lako no?

CK: How did the people live, were they well supplied?

RM: Lako no ka mea hele no ke kane i ka hana hana aupuni, ka poe elemakule

RM: Well supplied because the men went to work for the government and the old people  
noho no hoi i kauhale mahiai ka hana.

stayed indeed at home and cultivated the crops.

CK: Pehea ka i'a o ke kai?

CK: What about the fish in the sea?

RM: Aole wau i hele i na kahakai, aka i'a o ke kahawai, ka oopu<sup>1</sup> nohoi, ka opae,

RM: I did <sup>not</sup> go to the beaches but there were fish in the streams, the oopu indeed,  
the shrimp,  
a ka pupu-loi.<sup>2</sup> Ai maka ia nohoi ia ka pupu-loi, lomi me ka luau pulehu,  
and the shellfish. The shellfish of the patches was eaten raw, mixed with  
roasted taro leaves,  
lomi i ke akakai, a kahi kamano nohoi, a hala no ka la.

mashed with onions and also with salmon, and enough for the day.

CK: Ae, mahalo kela. Kou ulu ana mahea oe i noho ai, ma Honolulu no? (Ae)

CK: Yes, thanks for that. In your growing up where did you live, in Honolulu? (Yes)

Male i ke kane i Honolulu, loa mai ka ohana i Honolulu no.

You married a man in Honolulu, and had your family in Honolulu also.

RM: Male au i ka'u kane mua; hoi maua i Leilehua no ka mea he koa ka'u kane

RM: I married my first husband and we moved to Leilehua because my husband was a  
soldier  
ia manawa, a mahope kaawale ke ano ko maua noho ana. Male au ia Sam Manu,  
that time, and afterwards we lived separately. I then married Sam Manu,

<sup>1</sup> Small fresh water fish; <sup>2</sup> shellfish found in the taro patches

a make nohoi oia i ka makahiki umikumaeiwa kanakolu a hiki keia manawa  
and he indeed died in 1930 and until this time  
aole wau male hou.

I have not married again.

CK: A kou, ehia makahiki au e hana nei me Ulu Mau?

CK: ..... How many years have you been working at Ulu Mau?

RM: Hoomaka wau iloko o ka makahiki umikumaeiwa kanaono kumalua a hiki i keia  
manawa.

RM: I began in the year 1962 until this time.

CK: Heaha kau hana maneinei?

CK: What is your work here?

RM: I kinohi he ku'i ai, he ulana moena, a kui ka lei, a o ke kuiki nohoi.

RM: In the beginning pounded poi, wove mats, strung leis, and also quilted.

A i keia manawa paa loa i ke kuiki, a malama moopuna nohoi.

This time completely occupied with quilting and caring for a grandchild also.

CK: Hele mai na poe maka'ika'i maneinei.

CK: People come in here to visit.

RM: Ae, hele mai ka poe maka'ika'i, ninau mai na mea iloko nei, a haha'i no maua

RM: Yes, visitors come in, question about the things in here, and we both explain  
ma ka mea e hiki ia'u.

according to my ability.

CK: E Rose, ha'i mai oe i kela moolelo pili ana i kela kanaka au i walaau ai  
inehinei.

CK: Rose, relate that story about that man you talked about yesterday.

RM: Ae, kainoa o keia kanaka aole maopopo ia'u aka he ili kou oia.

RM: Yes, the name of this man I do not know but he had black skin.

He kalaiwa oia iluna o kekahi kaa uwila. Ko'u kau ana iluna o keia kaa,

He was a motorman on a street car. My alighting on this car,



nui 'honei i ko'u hanu. Mea 'ku nei, "Auwe, ke ano no ka poe luahine.  
 my breathing increased. So I said, "Goodness, this is like old women.  
 Ke pinana i kekahi kiekie eha ka naau." Mea mai nei no keia kanaka ili kou,  
 When they climb a high place their intestines ache." This dark skinned man said,  
 "No ka ai no paha a piha loa ka opu. Oia ke kumu kaumaha." Huli aku au  
 "Because of overeating and the stomach is too full. That is the reason for  
 weightiness." I turned around  
 e nana no ka mea kokoke au e kuamuanu mai iaia no ka mea he ili kou oia  
 and stared because I almost cursed him because he had black skin and I  
 a manao wau he paele. Aka nae, nana no i walaau mua mai ia'u a pono nohoi kela.  
 I thought he was a negro. However, he spoke to me first, and that indeed was  
 proper.  
 Kona inoa aole maopopo ia'u. Hookahi la hele oia e maka'ika'i ia makou  
 His name I don't recall. One day he came to visit us  
 ma Ulu Mau. Ninau mai nei ia'u, "Hoomaopopo no oe ia'u?" Mea 'ku nei au,  
 at Ulu Mau. He asked me, "Do you remember me?" And I said,  
 "Ae, oe kekahi kalaiwa kaa i walaau mai ai ia'u iluna o ke kaa uwila."  
 "Yes, you are that certain motorman that once spoke to me on a street car."  
 Mea 'ku nei ia'u, "Aole oe wale no kahi kuhihewa ia'u. Hookahi la ma Kona wau.  
 He said to me, "You are not the only one misidentifying me. One day I was in  
 Kona.  
 Hele wau e holoholo ma kahakai. Keia luahine e noho ana mawaho o ka lanai  
 I went for a stroll along the beach. This old lady was sitting outside on the  
 porch  
 o kona hale. Mea mai nei nohoi, "Auwe, he pouli ana<sup>hoi</sup> kakou," ai nae  
 of her house. She exclaimed, "My goodness, we are going to have a dark day,"  
 aole pouli o kela la. Huli 'ku nei no wau a pane 'ku nei iaia, "Aole,  
 however, that was not a dark day. So I turned and answered her, "No,  
 ai no ka la ke kau nei." Hilahila loa kela luahine, hoi oia iloko o kona hale.  
 the sun is still up." That old lady was so embarrassed that she went into her  
 house.  
 Noleila, nui ka poe kuhihewa ia'u.  
 Therefore, many people mistake me for a negro.



CK: E Rose, ha'i mai kela moololo e pili ana o Maui, kou noho ana ma Maui.

CK: Rose, tell that story relating to Maui, your staying on Maui.

RM: Ae, keia kanaka ua make kana wahine. Hookahi wale no laua keiki, oiahoi

RM: Yes, this man his wife had died. They had only one child, it being  
 he keiki kane. No kona hele mau ana i ka hana, hoihoi oia keia keiki  
 a male child. Because he was always working, he left this child  
 me kona keikuhine ma Kula. Ina pule apau pii mau ana oia e ike i kana keiki  
 with his sister at Kula. Every week he was always going up to see his son  
 me ka lawe pu no i mea ai. A pau no, pau ka lakou aina-ahiahi o ka Lapule  
 and taking food at the same time. That done, their Sunday dinner over  
 hoi no keia kanaka i kona hale. Noho 'ku nei keia keiki me kona makuahine,  
 this man would return to his house. This boy remained with his aunty,  
 me kona aunty. Pela aku a pela aku, a mahape i hookahi ahiahi, iho mai kekahi  
 with his aunty. Thus and so, thus and so, and later one evening, a certain  
 kanaka pili kokoke i ko lakou wahi hahai ana keia kanaka hoi. Mea 'ku nei oia,  
 man living close to their home came following this man (the father). He said,  
 "Kau keiki kela e noho maila me kela poe?" "Ae" "Auwe, i na ahiahi apau  
 "Your son is that who is living with those people?" "Yes." "Goodness, every  
 lohe wau i ka hookani/<sup>mau</sup>o keia keiki, heaha la ke kumu? A pela, me keia oia  
 I would hear this boy shout, what can be the cause? Thusly, this boy  
 e hookani ai, 'Kani wai au a moe, kani wai au a moe'". Pela 'ku, pela 'ku.  
 would cry out, "I cry for water and sleep, I cry for water and sleep." Thus and so,  
 thus and so.  
 Keia pule hoi aku nei keia mokuakane me na mea no apau. Pau ka lakou ai ana  
 This Sunday this father returned with food, etcetra. Their supper  
 o ka ahiahi Lapule, a hoi 'ku nei. Aole oia hoi loa. Peki hope mai nei oia,  
 of the Sunday over, he left. But he did not leave entirely. He retraced his  
 steps,  
 a lohe no oia i ke kahea o keia keiki, "Kani wai au a moe,"  
 and he heard this boy calling, "I cry <sup>for</sup> water and sleep."



Ke kumu oia e kahea nei me kela no ka mea ke ai mai nei keia poe

The reason he was calling like that was because these people would eat  
aole kahea i keia keiki e hoi e ai. Ai lakou apau i na mea maikai,

and not call this boy to eat. They would eat all the good stuff,

o ka iwi oia ka lakou haawi i keia keiki. (Poe pi maoli) Ae. Noleila,

and the bones they would give to this boy. (Selfish people indeed) Yes. There-  
fore,

huhu keia keiki, pepehi oia i kona kekuahine me kela kane. Pepehi oia a pau,

this man became angry, and he beat up his sister and her husband. He beat them  
up, then

a hoi laua me kana keiki. A oihola ka moolelo o keia.

took his son and left. And this is my story.

CK: Owau no Maui no wau, no Hana mai. Kamaaina no oe i kekahi poe no Hana?

CK: I am also from Maui, from Hana. Are you acquainted with some of the people of  
Hana?

RM: Ae, o Hoopai kainoa o keia poe. O "Maui" paha kona inoa kapakapa ia.

RM: Yes, Hoopai is the name of these people. "Maui" probably is his nickname.

A hele wau i holoholo i ko lakou wahi a ike au i ke ano o ka noho ana.

I went to visit their place and I observed how they were living.

Lokomaikai ka poe o Maui. Hele i kahakai, ohi na ano mea ono like ole

The people of Maui were hospitable. Would go to the beach, gather up all kinds

o kahakai, hoi maila, a haawi mai ia makou ka poe malihini. (Ka opihi<sup>1</sup> no)

of sea delicacies, return and give them to us the visitors. (The opihi)

opihino, (ka haukeuke<sup>2</sup>) ka haukeuke, (ka limu no), ka poi-ulu nohoi.

the opihi, (the haukeuke) the haukeuke, (the seaweed), the breadfruit poi also.

Ua lako no lakou me na mea apau. Ke ano no ka poe noho kuaina. Kanu no lakou

They were well supplied with all their needs. That was customary of country  
folk. They would plant

i ko lakou mea kanu, a ai no ka waha.

their crops, and eat them.

<sup>1</sup> Limpet; <sup>2</sup> An edible variety of sea urchin;

CK: Ina he kalo ole, ai lakou i ka uwala.

CK: If there were no taro, they would eat sweet potato.

RM: Ka ulu, ae, ka uwala, a nui na mea ai iloko o ka pa. Ka manako oe, ka alani oe.

RM: The breadfruit, yes, the sweet potato, and many kinds of food in the yard.  
You could have mangoes, have oranges.

Aale oe pololi. (A ina inoino mai o ke kai?) a hoi nohoi i ka muliwai,

You never hungered. (And if the ocean was rough?) they would repair to the streams,

a ai no kahi opae, kahi oopu, (kahi wi<sup>1</sup> no) kahi wi. A pololi no ke kanaka

and eat some shrimp, some oopu (wi or hihi-wai) some wi. Man became hungry if he  
ne moloa (ae, pololoi kela) ae.

were lazy (yes, that is correct) yes.

CK: Kela manawa aole kauka'i ke kanaka i kekahi kanaka (a oia). Hana no nou iho

CK: Those times a man did not depend on another man (that was so). I would work to  
be self-sufficient  
(nou iho) a hana no wau no'u iho (pololei hoi kela). Ina ono au ka mai'a

(yourself) and you would do likewise (that was true). If you craved bananas

kanu no wau ka mai'a, aole hele kii wale ko ha'i.

you planted bananas, and did not covet another's.

RM: Ai nae, kekahi poe kamalii ono loa 'kula lakou i ka mea ai o kela pa

RM: However, some children, they would strongly desire the fruits in the other yard  
aole hoi ka lakou. Ke ano ke kamalii.

which were not theirs. That is the nature of children.

CK: Ke ano kela o na kamalii. A heaha na mokupuni eae au i kamaaina ai?

CK: That is the nature of children. What other islands are you familiar with?

RM: A Kauai (Ohana no kau maleila, he poe hoaloha?) hoaloha, a keikimahine hookama.

RM: Kauai (Do you have relatives there, or friends?) friends, an adopted girl.

Na ko'u aikane o keia keikimahine. Hanai like nohoi ia maua mai kahi wa pepe mai

This girl is my friend's daughter. Together we brought her up from infancy

a nui oia. (Owai kainoa?) O Clara Fu, oi kainoa (no Hanapepe?) A no Hanalei, ae.

until maturity. (What is the name?) Clara Fu is the name (from Hanapepe?)

From Hanalei, yes.

<sup>1</sup>Fresh water shellfish.



(Maleila oe i noho ai?) Yeah, noho wau me kona makuahonowai

(There you stayed?) Yes, I stayed with her mother-in-law

mamua ka manawa e ola ana i kona makuahonowai. A lako no ke ano o ka noho ana.

formerly when her mother-in-law was still alive. Living was one of abundance.

Kana keiki hana oia no ka ranch.

Her son he worked for the ranch.

CK: Kela aina o Kauai, lako loa kela aina (ae). Uliuli na mea apau (ae).

CK: That land of Kauai is well provided for (yes). Everything is green (yes).

Nui ka ua, nui ka wai.

Plenty of rain, plenty of water.

RM: Ae, a hele no i kahakai no ka mea pili loa ka hale i kahakai. A hele nohoi au i

RM: Yes, I went to the beach because the home was close to the beach. I also went to

Wanini, a hele like iloko o ke kahakai e huki ai i ka upena. Aole au nana i

Wanini, and went together into the sea to draw up the nets. I was not concerned

i keia huki ana i ka upena, nana wau kahi e kida i ka i'a, a alualu au i ka i'a,

with the pulling in of the nets, but where the fish was being tossed to, and I  
would chase the fish,  
aole au nana i kela upena. Ke ano ka poe o Honolulu (i Hanalei keia?) ae,

and neglect those nets. A characteristic of Honolulu people (was this at Hanalei?)

Wanini (Wanini) ae. O Nakiaha kainoa o keia kanaka, e noho ana i kela wahi

Wanini (Wanini) yes. Nakiaha was the name of this man, who <sup>was</sup> staying at that place

i kela manawa.

at that time.

CK: Mamua o kela aina o Hanalei paa me ke kalo, me ka laiki nohoi.

CK: Formerly that land of Hanalei was covered with taro and also rice.

RM: Keia manawa piha naeleele.

RM: This time full of weeds.

CK: Kaka'ikahi na loi kalo <sup>ma kela wahi</sup> o keia manawa.

CK: This time the taro patches <sup>at that place</sup> are few in number.

RM: Kaka'ikahi loa (ae). Mamua au i noho ai, hoi i Waimea i ka manawa e ola ana o  
Lino Crowell,

RM: Very few (yes). Before when I stayed there I went to Waimea at the time Lino  
Crowell was still alive  
maka'i-nui o Waimea (ae). A noho nohoi makou ileila a pau hoi i Koloa me Waialeale.

he being the sheriff at Waimea (yes). We indeed stayed there and then stayed at  
Koloa with the Waialeale's.  
A ai no laua e ola mai nei (ai no kela mau mea e ola mai nei; kamaaina no wau ia  
laua)

They are still living (those two are still living; I am acquainted with them)

ae. Noho wau me lakou.

yes. I stayed with them.

CK: Ua hoomaha oia mai ka hana mai o keia manawa.

CK: He is now retired from his regular occupation.

RM: A hui nohoi o makou i ka manawa i hookumu ia ai i kela paka o Kuhio,

RM: We indeed met at the time the Kuhio Park was dedicated,

a oia ko'u manawa i hui ai me lakou apau loa, Kimokeo ma. A keia manawa pau

and that was when I met with all of them, the Kimokeo's. This time

ka hapanui ka poe (i ka moe) i ka moe, a koe no o Waialeale ma, ka laua mau keiki,

most of these people (are asleep) are asleep excepting the Waialeale's, their  
children,  
kana keiki o William. A kuai oia i kela poe waapa e holo nei i ka muliwai o Wailua

their son William. He has purchased those boats that are cruising in the Wailua  
River

(ae). Kana keikimahine nohoi a he kalaiwa kaa kana hana no ka poe malihini nohoi

(yes). His daughter is also driving automobiles for the visitors indeed

e kipa anei maleila.

that visit there.

CK: Nui ka hana ma Hawaii keia manawa no ka mea hele maila na poe tourists keia manawa

CK: There is plenty of work in Hawaii these times because the tourists come here nowadays

(ae) a ke hana nei na poe Hawaii iloko o na hokele (na hana o ka hokele, ae,

(yes) and the Hawaiian people work in the hotels (at jobs in the hotels, yes,

kalaiwa kaa a lawe keia poe e maka'ika'i). Pela no o Molokai, pela no o Maui,

and drive cars to take tourists around). Thus on Molokai, thus on Maui,



pela no o Hawaii. Nui ka hana no na Hawaii i keia manawa. Oia na poe makemake  
loa ia.  
thus on Hawaii. Plenty of work for Hawaiians these times. They are the people  
highly desired.  
Keia poe hoomalu i na hokele makemake lakou i na Hawaii e lilo lakou i poe lima-  
hana  
These people who manage the hotels they want Hawaiians who become employees  
ma na hokele.

in the hotels.

RM: Ka mea apiki, lilo loa ka poe i ka hoi i ka hana o ka hokele, haalele ia

RM: The strange thing is the people are so busy going to work in the hotels that they  
have deserted  
ka aina kope o Kona, mokaki ke kope, a pehea ana la. Ke pau mai ka hana o ka  
hokele  
the coffee lands in Kona, coffee lying all around, what is to happen. When the  
work in the hotels is gone  
a pehea? Ua lilo 'kula ka aina.

what then? The land will have been lost.

CK: Hoohehema no kekahi o lakou i ka lakou poe keiki. Ai na keiki i kauhale

CK: Some of them neglect their children. The children are at home  
ai na makua ke hana nei. Hele hana a i ka aumoe a hoi mai ka makuahine  
and the parents are at work. Working up to midnight the mother returns home  
ai no keia poe keiki noho wale no i kauhale.

while these children live alone at home.

RM: Oia nohoi ka pilikia o na keiki o keia manawa. Pehea ana la, pehea ana la

RM: That indeed is the trouble affecting children these times. What is going to  
happen, what is going to happen  
ma keia mua aku?

in the future?

CK: Pehea kou nana ana i na Hawaii o keia manawa, ko lakou noho ana? E hoohalike

CK: How do you assess the Hawaiians these times, their mode of living? You contrast  
oe me na poe Hawaii noho ana mamua, heaha ka like ole?

them with the Hawaiians living before, what is the difference?

RM: Aole like, aole like. Ke keiki o keia manawa, paakiki, lilo loa i na ano mea  
hou o keia manawa.

RM: Not the same, not the same. The children these times are disobedient, completely  
occupied with modern attractions.



Ehia la loa wahi kauna<sup>1</sup> keiki e hoolohe mai ia oe?

How many kauna of children would listen to you?

CK: Hilina'i loa lakou i na ano . . . (na mea le'ale'a o keia manawa).

CK: They are too distracted by . . . (the pleasures of these times).

Pela no na Hawaii o keia manawa. Mamua poe haipule kela, pule no ka ai,

It is so with the Hawaiians these times. Formerly, they were a religious people,  
who prayed when they ate,  
pule no ka hiamoe, pulu no ka ala mai a pulu no. Ua pau paha kela ano.

prayed when they went to bed, prayed when they awoke. Perhaps those observances  
are gone.

RM: O na poe kahiko oia mau no no paha ko lakou hoomanao no no ka mea owai anei

RM: Perhaps the old folks continue their religious ways because who

ko kakou mea nana e kokua mai ia kakou? Oia kanaka hookahi wale no, kela kanaka  
nui.  
is our benefactor to whom we look to assist us? He is the only one Man, that  
Mighty Man.

CK: No ka mea kakou o na Hawaii, poe hoomana Akua kakou, poe hoomanao Akua kakou.

CK: Because we Hawaiians are a God-fearing people; we are God observing people.

RM: Kakou no kai ike o ka nani o ke Akua. Ua ike kakou kona nani. Oia ke kumu

RM: We recognize the glory of God. We have seen his goodness. That is the reason  
o kakou kekahi o kakou hoomau no ka hoomanao ana iaia.

some of us continue to worship him.

CK: Pehea e hiki no oe ke ha'i mai i kekahi moololo i kekahi o na moololo o Iesu

CK: Can you tell a story, one of the parables that Jesus told,

i ha'i mai, na parables, ma ka olelo Hawaii mai a hoike mai oe.

one of the parables in the Hawaiian language, you relate.

RM: Ae, he moololo keia pili ana no i keia keiki no kahele ana no oia, poina i na  
makua;

RM: Yes, this story concerns this boy who traveled abroad, and forgot his parents;

pilikia ke ano o ka noho ana, hoi hou mai nei oia. Ai nae na makua nui no

who had difficulties in living, and returned home. However, the parents had great

ko laua aloha. Noleila, hana anei laua i kekahi paina nui no keia keiki.

love. Therefore, they put on a big feast for this son.

1

kauna is 4. Hawaiians of old counted in terms of 4's.



Hoohalahala ke keikeina no ka mea keia keikeina noho hana oia ma na ano apau,

The younger brother murmured because this younger brother had been diligent in every way in his responsibilities  
malama i keia mau makua. Aole nae laua i hoomanao iaia no kona la hanau paha

in serving his parents. However, they had not thought equally of him on his birthday perhaps  
a aiole no kekahi ano la nui, aka nae no keia keikuana no ka hoi ana mai

or on any other significant day, but this older sibling on returning home  
a hana anei laua i keia paina. Noleila, ohumu keia keiki. A peia no kakou.  
for him they put on this feast. Therefore, this son complained. Just like us.

Ike no kakou aole pono kela no ka mea e pai ana kakou i hookahi keiki,

We recognize that is not proper because we are favoring one son,

a nana maka, nana kakou i kekahi keiki. Aka nae, ka manao nui o keia moololo  
and we are only looking at the other son. However, the moral of this story

oiahoi keia keiki i hoi maila, meheameala, ua ola hou oia ma ka make mai.

is that this (profligate) son who had returned seemed to live again after being dead.

A oia ke kumu i hauoli ai na makua a pela laua i hana ai keia paina nui.

And that was the reason the parents celebrated and thus they gave this big feast.

Noleila, e olelo mai ana no e mihi kakou. Oia ka mea e ola hou ai ke kanaka.

Therefore, the saying is we must repent. That is the thing by which man can live again.

CK: Aale nui wale ka hewa o kanaka i make ai ke kanaka, no ka mihi ole

CK: Not because of the many sins of man does man die, but for not repenting

(no ka mihi ole) wahi o na poe kahiko o kakou.

(for not repenting) the old people used to say.

RM: Pololei hoi kela. Aole kakou i make no ka nui o ka hewa, aka no ka mihi ole.

RM: That is true. We do not die because of our many sins, but for not repenting.

Oia ka manao nui o keia moololo. Ua hoi mai i keia keiki a mihi oia

It is the main thought of this parable. This son had returned and he had repented  
no kana hana ana i kela hana poina i keia mau makua. Aka, noleila,

of his misdeeds and for neglecting his parents. Therefore,



ua aloha keia mau makua iaia, a pela. A noonoo 'hola keia pokii,  
 these parents showed their love in that manner. So did this dutiful younger  
 keia keikeina, a pela ihola ka .  
 sibling learn (a fact of life).

CK: Ke lohe aku au ia oe meheameala ua a'o maikai ia oe i ko wa opiopio i ka olelo  
 haole.

CK: When I listen to you it seems you were taught effectively in your youth in the  
 English language.  
 E hoi ke mai kou wa opiopio, pehea oe i loa maikai loa i keia olelo Hawaii.

Indicate how in your youth you learned so well the Hawaiian language.

RM: No ke a'o no ko'u mau makua ia'u ma ka olelo Hawaii. Hele wau i ke kula

RM: Because my parents taught me in the Hawaiian language. I attended school  
 aole maopopo wau i ka olelo haole. Olelo mai ke kumu ia'u e kakau ko'u inoa.

I did not know the English language. The teacher told me to write my name.

Aole hiki ia'u. Mamake au e hele hoopau pilikia, aole hiki a'u ke namu.

I could not. I wanted to go to relieve myself, I could not converse.

Noleila, hoi a uumi au a hoi i ka hale. Pulu loa ka lolo. A noleila,

Therefore, I persevered until I got home. My dress would be all wet. Therefore,

oia no ke kumu ma'a mau i keia olelo. Maikai loa hoi noho wau iloko o keia hale

it is the reason I am accustomed to this language. It is very good for me to  
 stay in this house

hana nei, hale kuiki o Ulu Mau e walaau wau me keia kupunawahine oia o

of work, the quilting house of Ulu Mau so I can converse with this grandmother,  
 that is

Mary Malo, Mary Malo. Walaau maua ma ka olelo makuahine i na manawa apau

Mary Malo, Mary Malo. We converse in the mother tongue at all times

no ka mea ke hoi i kauhale, aole hiki ke namu no ka mea aole poe walaau pu

because when we go home we cannot converse because nobody can converse

me oe. Pau 'ela na poe i ka olelo haole, a noleila, oia no ko maua mea

with you. Everybody else speaks English, therefore, that is why

walaau mau.

we speak only in Hawaiian.



CK: Maikai kela. O Mary Malo keia me Rose Manu, e walaau ana laua pili ana

CK: That is good. This is Mary Malo and Rose Manu, they are talking about  
i ke kuiki kapa.  
quilting.

RM: Ke kokoke 'ku nei ke paa kau kapa.

RM: Your quilt is almost done.

MARY MALO: Ae, ai au i ka lihi o ke kapa i keia manawa. Keia mau la 'ku no paha, paa.

MARY MALO: Yes, I am at the edges of the quilt at this time. These few days perhaps,  
it will be completed.  
Keia pule ae a paa ke kapa.

This next week the quilt will be done.

RM: Ae, he kapa hou ae kekahi au e kuiki ai?

RM: Yes, do you have another quilt to sew?

MM: Ae, he mea, ka awapuhi (ka awapuhi) e (ae). Oia, ke paa keia kapa, kau mai ka awa-  
puhi.

MM: Yes, the ginger pattern (the ginger) yes (yes). That is, when this quilt is done,  
the ginger pattern will be display

RM: Ae, no ka mea ua loaa ka pili o kela kapa. (Ae, ua loaa). Hele no ka pulu. ed.

RM: Yes, because the duplicate of that quilt has been acquired. (Yes, acquired).  
The cotton to follow.

MM: Ae, ua hele io no e kuai. A keia pule ae paha la, a hookau mai au i kela kapa.

MM: Yes, I have truly gone to buy some. This next week perhaps I shall post the other  
quilt.

RM: A nani no oe. Ai no wau i ka huelo o ko'u kapa hele nei no ka mea

RM: You are grand. I am still at the tail end of my quilt because

owau no kekahi wahine lohi ma na ano apau. Pehea anei ke hiki ke alo ae

I am one slow woman in all things. How can I help it

nui nohoi kahi hana, walaau, o ka hanai pepe, ka makou <sup>moopuna</sup> punahele,

there is much work, talking, taking care of the baby, our beloved ~~mo~~grandchild,

oia o Malia-keala-onaona-o-kuiipo. Loaa 'ku ana ko makou haku, Malia.

who is Malia-keala-onaona-o-kuiipo (Malia, my fragrant, lovely sweetheart).

I am going to get it from our boss, Malia.

Noleila, kokoke pau keia kapa. Keia ana o keia kapa ke hana ia nei, e Malo,  
Therefore, this quilt is almost done. The pattern of this quilt that is being done,  
o Kilauea-iki. Malo,

is called Kilauea-iki.

MM: Ae, Kilauea-iki keia.

MM: Yes, Kilauea-iki this is.

RM: Hookau mau ana oia i ka awapuhi. Kela awapuhi, na Mrs. Rivenberg i kaha i hana

RM: She is always putting on the ginger pattern. That ginger pattern, Mrs. Rivenberg  
i kela ana, a haawi mai ia Ulu Mau. U'i kela kapa; u'i nohoi ka hana ia ana  
designed

that pattern, and gave it to Ulu Mau. That quilt is pretty; beautiful indeed the  
no ka mea he mai'au no ka po'e luahine. Ka wa hea oe e hana ai e kau ai kela kapa?  
way it was done

because the old ladies are neat and careful. When will you put that quilt on?

MM: Keia pule ae paha (keia pule ae), keia pule ae. Kau oe, a kii wau i kela kapa

MM: Perhaps this next week (this next week), this next week. You display it and  
a hookau mai. I will get that other quilt

and post it.

CK: Pehea mawaena o na Hawaii he lōina no e pili ana ke ano o ka moe ana i ke kapa  
paha,

CK: Among the Hawaiians is there any rule regarding the manner in which the quilt is  
ka pela, pela wale aku? Ina makemake oe e noho maluna o ka pela, pehea heaha ka  
perhaps used for sleeping,  
lula?  
used on the bed, and so forth? If you want to sit on the bed what is the rule?

RM: Ae, oia ka mea huhu ia makou e ko makou mau makua. Na kupuna olelo ia makou

RM: Yes, it was the reason we were reprimanded by our parents. The grandparents  
aole ia makou e noho aole e moe maluna o ke kapa no ka mea he hookano kela.  
would tell us

for us not to sit or sleep on the quilt because that was considered impudent.

Ina makemake oe e moe, uhi oe ke kapa maluna ou. A ina makemake oe e noho

If you wanted to sleep, you should put the quilt over yourself. And if you  
ma kela wahi, a huki oe kela kapa hookaawale. Ina aole hiki, noho oe ilalo  
desired to sit

on that place, you should remove and put the quilt aside. If you couldn't,  
then you should sit



ma ka papahale. Noleila, a'o makou i ko makou <sup>poe</sup> kamalii ame ko makou poe moopuna.  
on the floor. Therefore, we teach our children and our grandchildren.

Na lakou ia e hapai a hoomau aku keia mau loina o ke kapa Hawaii.

It will be up to them to sustain and continue this observance regarding the  
Hawaiian quilt.

CK: No ke poo ke kapa, aole no ka okole. Na mea o ka poo aole e noho ia me ko kakou  
elemu.

CK: The quilt is for the head not for the backside. Things for the head are not to be  
sat on with our buttocks.

RM: Pololei nohoi kela no ka mea he ihiihi loa na mea Hawaii, ihiihi loa.

RM: That indeed is true because such Hawaiian things are sacred, very sacred.

Ina hiki ke noho ia iluna o keia kapa, pehea kela hae Hawaii o kakou?

If the quilt can be sat on what about that Hawaiian flag of ours?

Oia ke kumu a'o mau ia na kamalii aole noho maluna o ke kapa.

It is the reason the children are always instructed not to sit on the quilt.

CK: Pehea olua, maopopo anei olua i kekahi mau mea e pili ana o ka lolo o na wahine  
Hawaii

CK: Do you two know some facts regarding the clothing of Hawaiian women before,

mamua, mamua ka hiki mai ana ka poe haole? Heaha ka lakou kapa e komo ai?

preceding the arrival of the haoles? What was their clothing which they put on?

RM: Kapa pa'upa'u, oia ko lakou aahu. Oia ko lakou pale moe, kapa moe.

RM: Tapa cloth, it was their covering. It was their bed sheeting, sleeping blankets.

CK: O na kamaiki, heaha ka mea i hana ia i wahi no e hoopau pilikia ke kamaiki,

CK: For babies, what was used for diapers for the child,

ka pepe, e like no me keia manawa hana kakou i ka diapers? Heaha ka lakou mea

the baby, corresponding to diapers we use these times? What was their

i hana ai i kela manawa?

diapers at that time?

RM: Na kapa kahiko no. Oia no ka mea e pe'ape'a iaai o na pepe. Poe kamalii nunui

RM: Old worn out tapa. It was the thing used as diapers for babies. Older infants

hele wale no lakou aole lolo. (He malo no?) kekahi manawa malo nunui loa ke kamalii

they went about without clothes. (Did they use a malo?) sometimes malo for grownup  
children.



Ai nae, hele a hiki no ka nui ana o na kamalii hele pu no na kamalii wahine

However, until the children were fully grown the girls

me na kamalii kane i ka auau iloko o ke kahawai, aole lole. Aole nae no he mea

and the boys would go swimming in the stream without clothing. However, it was  
not a practice  
e nema iaai no ka mea aole lakou i ike ia mau mea .

to be censured because they were not conscious of those things.

CK: Ko makou wa kamalii hele pu no me na makua, na poe nunui, hele wale makou e auau

CK: When we were children we used to go together with our parents, other adults,  
and we all swam naked  
(ae). Aole nana ia ka ma'i o ke kanaka, wahine paha (ae). Aole walaau na kamalii

(yes). None was concerned with the male organs or perhaps those of the females  
(yes). The children did not talk  
pili ana kela mau mea.

about those things.

RM: Aole lakou i ike i kela mau mea. Ike no lakou, aole lakou i manao he mea hewa no  
kela.

RM: They were not conscious of those things. They might have seen, but they did not  
think that was improper.

He mea pono wale no i na mea apau o ka wa kahiko.

Everything was proper in the old days.

CK: Aole kela he mea (nema) nema ia, i walaau ia e like me ka poe o keia manawa.

CK: That was not something (to criticize) to criticize, to talk about as people do  
these days.

A, kamaaina no oe i ka oki poepoe ia i na keiki kane liilii, ka oki poepoe ana?

And are you acquainted with the circumcision of little male children, circum-  
cizing?

RM: Ka oki poepoe ana me ka ohe. Lohe wale mai no wau me ka mea, me ka ohe

RM: Circumcizing with bamboo. I have heard only that they cut with a bamboo,

e kaha iaai na ope'a, me ka ohe. Ai nae, ka makua ike au i ka puhipuhi ia  
with the bamboo did they cut the foreskin. However, I have seen the parents  
blowing into the  
i na keiki kane (ae). Na kamalii wahine e pa'pa'i ia me ka wai.

prepuce of the penis (yes). The girls' sex organ was gently slapped with water.

CK: Oia? Pololei kela. Ua lohe au kela (ae). Ko'u wa liilii ike au i kekahi luahine

CK: Is that so? That is true. I have heard that (yes). When I was small I saw  
some old woman



hele mai a oki poepoe ia keia poe kamalii kane liilii (ae) me ka ohe  
 who came and circumcized ~~with bamboo~~ these small boys (yes) with a bamboo  
 (me ka ohe, ae) no ka mea ke ano kela o na poe Isaraela mamua. Heluhelu kakou  
 (with a bamboo, yes) because that was a custom of the Israelites of old. We read  
 i ka Baibala, oki poepoe ia i na keiki kane apau (na keiki kane apau).  
 in the Bible all male children were circumcized (all male children).  
 Mau no kela hana mawaena o na kupuna o kakou no ka mea mai Isaraela mai lakou  
 That continued among our ancestors because they descended from Israel  
 (mai na Isaraela kela ano; he oiaio ka). Ka poe Hawaii he poe Isaraela lakou.  
 (from Israel came that practice; how true). The Hawaiian people are of Israel.  
 Hele mai lakou mai ka aina Isaraela a pae mai Hawaii nei. Nana oe ma kekahi ano,  
 They came from the land of Israel and landed here in Hawaii. You notice in some  
 ina hele ka poe, na poe mamua, ina hele i ka halelewa, heaha ka mea lakou <sup>respects</sup>  
 if the people in those days went to a funeral, what did they do  
 i hana ai i ko lakou manawa i hoi mai ai? Ina hele pili i ka mea make?  
 when they got home? If they went close to the dead?

RM: Ma ka halelewa kupapa'u? Mamua ke hoi ka poe a pau loa, pikai ia ka hale,

RM: At the mortuary? Formerly when all the people left, the house was sprinkled  
 pikai ka <sup>poe</sup> kanaka apau loa i <sup>ai</sup> hele i kela hoolewa. A heaha ka manao nui o kela? <sup>la</sup> with salt water,  
 and all the people who had been to the funeral were sprinkled likewise.

CK: Ina heluhelu kakou i ka Baibala i ka manawa o Mose (ae) oia kekahi kanawai <sup>What was the significance of that?</sup>

CK: If we read the Bible in the days of Moses (yes) it was one of the statutes  
 haawi ia e ke Akua i na poe Isaraela. Ina hele lakou pili me na poe make (ae)  
 given by God to the Israelites. If they went near the dead (yes)  
 ua haumia lakou. Hoi lakou a me ka paakai (e pikai ai) e pikai ai.  
 they were defiled. On returning home they were sprinkled (sprinkled) with salt  
 water.



RM: Oia ka ka manao. Keia manawa o ka pake wale no ka mea hoomau i kela mea, poe pake.

RM: So that is the idea. These times only the Chinese perpetuate that practice, the Chinese.  
O kakou na Hawaii ua ano poina i kela mau mea.

We Hawaiians have somewhat forgotten those things.

CK: A pehea i ka lawelawe ana o ka poe make i ka wa kahiko, ina make kekahi mea

CK: What about the embalming of the dead in old times, if someone died  
pehea i lawelawe ia ke kino?

how was the body treated?

RM: Ne make ai i kauhale, a hoauau ia keia kino make apau, kapi ia ka paakai

RM: If death occurred at home, the body was thoroly washed, sprinkled with salt

(MM: kapi ia ka paakai), hume ia malalo me ke kaiapa, a ma ka piko, kekahi manawa

(MM: sprinkled with salt), salt at the genitals and rectum held up by<sup>a</sup> diaper,  
salt at the navel, sometimes

(ka waha) maloko o ka waha, malalo o ka poaeae. A hiki kela kino ke weiho mau la

(in the mouth) in the mouth, and under the armpits. That body could be on view  
for a few days  
aole oia inoino. (Mau no ke ano o ka helehelena) ae, aole loli. Ua ike au

without decomposing. (The facial color would continue to look normal) yes,  
and not change. I have experi-  
enced

i ko'u makuahine. Pela wau i ike ai.

this with my mother. Thus I learned.

CK: Ina make nui ke kuwo, nui ke kumakena.

CK: If someone died there was much wailing and lamenting.

RM: Kumakena, helu, helu ka poe ke uwe. Ina oe hoolohe aku eha pu ka naau.

RM: Lamenting, recounting deeds and relationships involving the deceased as they cried.  
If you listened you would be pained in the heart.  
Hookahi ka uwe like ana; aole hiki ke paa ka waimaka ke ano ka lakou helu ana

You would all cry together; the tears couldn't be held back because of the re-  
counting  
no ka mea hiki ia oe ke hoomaopopo he mea nui keia mea i haalele maila.

and because you realized the deceased meant much to the mourners.

Ina he keiki paha, he kane paha, hoomanao ia ana na la o ka inea, na la loa,

If the deceased was a son perhaps or husband, there would be recounted the  
days of hardships, of plenty,



na la nele, ke ano o ka noho ana.

the days of want, how they managed.

CK: Ina ua noho kaawale loihi keia mau mea a hui hou, puliki no kekahi i kekahi

CK: If two people had been separated for a long time and would meet again, each  
would embrace the other  
a uwe no.

and sob out loud.

RM: Uwe, ke ano no ia o kealoha o ka poe Hawaii, a hiki no i keia manawa.

RM: <sup>Would</sup> Cry, it was the kind of love of the Hawaiians and has continued to these times.  
<sup>Iloko</sup>

CK: i kela uwe ana heaha ka lakou e helu ai?

CK: In their sobbings what did they recount?

RM: E helu ana nohoi, ~~no kela~~ "Loihi no keia noho kaawale ana, kai no ua make oe

RM: They would say in their recounting, "We have been separated for a long time,  
I had thought you were dead  
aka ai no oe ke ola nei, a hui hou la kaua," a pela lakou i helu ai.  
yet you are still alive, and we have met again," and thus would they recount.

CK: Helu no lakou i ka lakou mau mea i hana ai i ko lakou manawa opiopio (ae),

CK: They would recount some of the things they did together in their youth (yes),  
puka mai na inoa o na kupuna, o na ohana ua hala nohoi no ka mea ma'a no wau  
names of grandfolks would emerge, of those who had passed away in the meantime,  
for I was familiar  
i kela ko'u wa liilii i Hana. Hui pu ka'u Mama me na poe kahiko maleila a nui  
with that custom in my childhood days in Hana. My mother would meet again the  
older people and much sobbing  
i ko lakou hui ana. Ke ano no kela i na Isaraela mamua. Heluhelu kakou  
attended their reunion. That was the nature of the Israelites of old. We read in  
i ka Baibala i ka hui ana o Iokoba me Iosepa ka mea i kuai ia ai i Agupita,  
the Bible about the meeting of Jacob and Joseph who was sold to the Egyptians,  
nui ko laua uwe maluna o ka a'i o kekahi ame kekahi (puliki a puliki)  
great was their weeping on each other's necks (each embracing the other)  
puliki aku, a uwe.  
embracing, and crying.



RM: Oia hoi ka. Maleila mai ko kakou ano (mai leila mai). Nani nohoi ia ua lohe 'ela au

RM: So it was. From them came our customs (from them). It is beautiful indeed that  
I have now heard  
keia mau mea no ka mea aole au lohe akahi wale 'ela no.

these things because I have never until now heard of them.

CK: Keia manawa ke imi mai nei na poe naauao mai hea mai ka poe Hawaii.

CK: These times scientists are seeking to know where the Hawaiians came from.

RM: Ae, mai hea mai a hiki no i keia manawa, mai hea mai.

RM: Yes, where from, until this time, wherefrom.

CK: Ke manaoio nei kekahi poe mai ka aina Amelika mai lakou, a ka poe o Amelika

CK: Some people believe they are from America, and the people of America  
mai ka aina o ka poe Isaraela i noho ai maleila lakou o na kupuna i hele mai  
came from the land of Israel <sup>where</sup> they had lived and from there the progenitors came  
a pae i Amelika, a hele mai kekahi poe a pae i na mokupuni o ke kai o Pakipika  
and landed in America, and some of them came and landed on these islands of the  
Pacific  
a hele mai maneinei (o Tahiti, Samoa) New Zealand, oia mau wahi.  
and came here (to Tahiti, Samoa), to New Zealand, and such places.

RM: A noho kekahi poe, a hele mai no kekahi poe a hiki ka pae ana o Hawaii nei, ae,

RM: Some people stayed, and some people came until they landed in Hawaii, yes,  
peia 'hola ka ke ano.

thus was the chain of events.

CK: Pehea ke ano o ka poe kahiko i ko lakou male ana, he male no ka lakou?

CK: What was the marriage practice among the ancient people, did they have a rite?

RM: Aole male, aole male.

RM: No marriage rite, no marriage rite.

CK: He ano mea lawelawe no paha, pule paha (aole maopopo loa ia'u), hoao, hoao ia.

CK: Perhaps they had some kind of ceremony, prayer perhaps (I don't know) or just  
declared married, declared married

RM: Ka hoopalau, ke makemake kekahi keiki i kekahi keikimahine, hele mai me na makua

RM: The betrothal, if a young man liked a certain girl, he came with his parents



a hui me na makua o keia keikimahine, a ae like lakou apau loa, a hoopalau ia,  
 and met with the parents of the girl, and they would all agree, and be betrothed,  
 hoāō, a noho like no keia mau ohana apau loa. Pela ko'u hoomaopopo.  
 then married, and they would all live together. Thus was my understanding.

CK: Keia manawa aia hele imua o ke kanawai, loa ka laikini, male ke kane i ka wahine.

CK: These times unless they go before the law, receive their license, then the boy  
 can marry the girl.  
 Mamua pehea?

Before how was it done?

RM: Aole maopopo ia'u, aka ko'u lohe wale no, aole male (noho pu wale no)

RM: I do not know, but I have only heard, there was no marriage (they simply cohabited)  
 noho pu wale no (loaa mai na keiki) a loa mai na keiki. A mahape lohe mau ia  
 ka olelo  
 simply cohabited (would have children) and would have children. Afterwards  
 we frequently heard the saying  
 he poo-ole keia poe keiki.  
 these children were bastards.

CK: Aole kela olelo pili pono i ka poe Hawaii (ae) no ka mea kela hui ana he male kela

CK: That term has no relevance to the old Hawaiians (yes) because such cohabitation  
 was regarded a marriage  
 o ka poe Hawaii (ae). Hui wale no he male kela.  
 among the Hawaiians (yes). Simply living together was marriage.

RM: Hui wale no he male no ka mea noho like no keia kane me keia wahine a hiki

RM: Living together was marriage because this man and this woman would cohabit until  
 ko laua luahine a make, aale kaawale e like me ka poe o keia manawa,  
 they became old and died, never to be separated as people in these times do,  
 loa mai na keiki. Ai nae, kekahi poe lili no ko lakou makemake no paha  
 and would have children. However, certain people would become jealous perhaps  
 they wanted a certain man  
 kela keiki na ko lakou keikimahine, kapa ia keia poe pepe poo-ole.  
 for their daughter, and would stigmatize the offspring of such union as  
 bastards.



Oia ka mea i loa'a mai i kela inoa.

That was how that name originated.

CK: Aole kela mea he pololei. Olelo mai keia haole o Dr. Stokes o ka Bishop Museum

CK: That epithet is out of order. This haole, Dr. Stokes, of the Bishop Museum  
olelo oia ia'u aole hiki kakou ke hoahalike ka poe Hawaii mamua me ke ano  
told me it is not correct to assess old Hawaiian practices by the standards  
o ka poe haole. O ka poe haole i hanau mai ke keiki a ua male ole na makua,  
of haole people. As to the haoles a child who is born out of wedlock  
poo-ole kela. Aole hiki oe ke hoopili kela ano olelo poo-ole i ka poe Hawaii  
is a bastard. You cannot apply that term to the old Hawaiians  
no ka mea aole kela he poo-ole, wahi keia haole naauao, Dr. Stokes.

because such offspring was not a bastard, according to this educated haole,  
Dr. Stokes.  
A pehea keia hale pe'a o ka poe Hawaii mamua? Hale pe'a, heaha ka manao o ka hale  
What about the hut separated for use of women only <sup>in</sup> old Hawaii? The hale pe'a,  
pe'a?  
what was its purpose?

RM: Kela ano hale no ka poe wahine. Hiki mai ko lakou manawa ma'i, pau apau lakou

RM: That kind of house was for the women. When their menstrual periods came they were  
all  
i ka hoopaa ia iloko o kela hale. Hana like no lakou i ka lakou hana.  
confined to that house, the hale pe'a. They did their work together.

Na kekahi poe o lakou e lawe mai ka lakou mea ai. Oia ka manao kela hale pe'a (ae).  
Certain ones of their sex would bring their food. That was the purpose of the  
hale pe'a (yes).  
Aale hele kekahi poe kane kokoke ma kela hale. Ne loa'a kekahi kane hele

No males ever went near that house. If a certain man went near it  
a hoopaa'i ia oia e ka mo'i.  
he was punished by the king.

CK: Mawaena o na Hawaii, aole apono lakou i na hele kekahi poe wahine e pili ana

CK: Among the Hawaiians they did not approve of such women going too close to  
i na upena nohoi, hoopaa ana paha i na upena, oia mau ano, ua kapu.

their fishing nets or to touch those nets, and such gear, for that was a taboo.



RM: Ae, kapukapu loa na mea apau. Oia ka mea hoopa'a ia lakou. Noho lakou maleila

RM: Yes, all things were under strict taboo. That was the reason they were confined.

a hiki ko lakou maemae ana, <sup>aleila</sup> a hoi mai lakou a pili i ko lakou ohana no ka mea <sup>They stayed there</sup>

until they were clean again, then they returned to their families because

kekahi manawa poina, a'e ia ka upena airole hoopa ia paha, ina airole ka waapa paha.

inadvertently they might walk over the nets or touch them perhaps, if not perhaps the canoe.

A oia ka manao kela.

That was the idea.

CK: A pehea ka hanau ana o na wahine o kela manawa; owai ka mea kokua i na wahine.

CK: What about giving birth at that time, <sup>i ka manawa e hanau ai?</sup> who helped the wife when she was giving birth?

RM: Ka hapanui o na ohana o ke kane no me ka wahine; na ke kane no ka wahine

RM: In most of the families the husband cooperating with his wife, for the husband

e malama , e hooponopono.

took care of his wife and arranged things.

CK: Pehea ka wahine hooheho i ka pepe?

CK: What about mid-wives?

RM: Aole maopopo ia kela mau manawa. Na ke kane no hana. Maopopo no laua i na mea apau

RM: They were not around in those times. The husband was the midwife. They both knew all particulars

no ka mea a'o mai no <sup>paha</sup> na makua ia laua. Oia. No ka mea ua ike au.

because they had been instructed by their parents. That was so. Because I know.

CK: Aole nei i ae ia na poe keikimahine ano nunui mai e noho iloko o kela lumi hookahi

CK: Were not the teen-age daughters allowed in the same room

e ike ai lakou i ka hanau ana o ko lakou makuahine? Ua lohe 'ela oe kela?

so they would experience the significance of the birth process pertaining to their mother? Have you heard of that?

RM: Aole la, aole la. A'o ia mai i ka manawa e hoomaka ai i keia keikimahine e a'o,

RM: Never, never. When <sup>this</sup> girl attained the age of understanding

a'o kona makuahine iaia ke ano ka noho ana e pili ana mawaena o ke kane me ka wahine.

her mother would explain the experiences of life as they related to men and women.



CK: Ua a'o ia na keikimahine.

CK: The girls were instructed.

RM: Ae, a'o ia. A'o ia na keikimahine ke ano o ka noho ana mawaena o ke kane

RM: Yes, were taught. The girls were told how to conduct themselves amongst men  
ame ka wahine e kona makuahine. Noleila, ke keikimahine hoopono,

and women by their mothers. Therefore, the responsible daughter who  
hoomaopopo mai ke a'o o ka makua, maopopo iaia i na mea apau.

would hearken to the counsel of the parents would be cognizant of these things.

A peia no me ke kane. Keiki kane a'o kona mau makua iaia ke ano ka noho ana

And so was a son. The son was taught by his parents as to how he should deport  
himself  
mawaena o ka wahine me ke kane.

among women and men.

CK: Ua hooalahala maoli o, ua hoahewa no na poe Hawaii ka moe-kolohe ana, aale anei?

CK: Did the Hawaiians actually object to or decry illicit relationships, did they?

RM: Aole paha (aole lakou). Aole lakou i noonoo i kela mau mea mea he hewa.

RM: Perhaps not (not they). They did not think such behavior to be wrong.

Aole lakou manao he hewa kela.

They did not regard such conduct as immoral.

CK: Keia manawa ke nana kakou ke ano o ka poe o keia manawa hele wale no a moe,

CK: These times if we observe the nature of people many simply cohabit, by

moe-kolohe wale no, a moe hou, a moe hou. Oia ke ano ke kanaka o keia manawa

living illicitly and promiscuously. That seems to be the nature of some  
people today  
ke nana 'ku. Aole hele imua o ke kanawai a loa ka laikini a male ai.

if you notice. They don't go before the law to get a marriage license.

Noho pu wale no.

They simply cohabit.

RM: Aole lakou i manao kela he moe-kolohe no ka mea noho pili keia keikimahine

RM: The old Hawaiians did not regard that relationship as adulterous because  
when this girl



me keia keiki, noho like laua, loa ka laua keiki, ua pono no kela (pono),  
 and this boy lived together and had their children, that was considered proper  
 (proper),  
 ua pono no kela.

that was regarded as right.

CK: Kekahi mea ma'a mau mawaena o na Hawaii oia no ka hanai ana o na keiki, lawe hanai

CK: A certain practice among the Hawaiians was the adopting of children, adopting,  
 (hanai ia ana na keiki?) ka lawe hanai ia (ka lawe hanai ia na keiki).

(feeding children?) the adopting (the adopting of children).

RM: Aale paha e maopopo na poe mamua i kela ano no ka mea malama no lakou i ko

RM: Perhaps the people then did not abandon their children because they kept  
 lakou poe keiki iloko o ka la o ka nele iloko o ka la o ka loa. Aole lakou  
 their children in the day of poverty, in the day of plenty. They did not  
 haawi i ko lakou poe keiki na ha'i e malama mai.

give away their children for others to support.

CK: Hookuu ia na keiki o na kupuna e malama, kekahi o na anakala paha, aunty no paha,

CK: The children were allowed to be brought up by the grandfolks, some uncle or aunt  
 perhaps,  
 (i ka ohana) mawaena o ka ohana (ae, pololei). Ina make na makua . .

(among the family members) among the family members (yes, correct). If the parents  
 died . .

RM: Pili me na kupuna aiole na makuahine paha, na makuakane, mahape mai.

RM: The children might be with the grandfolks or aunt perhaps, or uncle.

CK: I ka haole o keia manawa houna ia i ka orphanage, noho me ka poe malihini.

CK: With the haoles in these times the child in such instance would be taken to an  
 orphanage to live among strangers.  
 Noleila, oia 'ku ka maikai ko kakou ano mamua (pololei kela) e pono ai na keiki.

Therefore, our practice in former times was better (that is correct) for the  
 welfare of the child.

RM: No ka mea, keia manawa loa ka hana i na kupuna e hiki lakou ke malama

RM: Because, these times jobs are obtainable enabling the grandfolks to keep

ko lakou ohana moopuna, kahi mea liilii i loa ia lakou, aale e haawi na ha'i  
 e malama.

their grandchildren with what little they earn, and not turning over such orphans  
 to strangers to keep.



CK: Pehea oe e Mary (Mary Malo), ha'i mai oe kou wa i noho ai ma Laie

CK: What about you, Mary (Mary Malo), you tell about the time you lived in Laie.

no ka mea o oe kekahi wahine kamaaina loa i keia kanu kalo ana. Hoi ke mai oe  
because you are one of the oldtime women who know this taro growing. You tell  
i ko oukou wa i noho ana ma Laie o ke kanu kalo.  
about your time living in Laie and planting taro.

MM: Ae, ma ka'u wa male au i ka'u kane no ka mea ka'u kane no Laie. Oiahoi

MM: Yes, when I married my husband my husband was in Laie. It is so  
no Waimea wau, keia Waimea o manei. A hui nohoi au me ka'u kane, a hoi mai au  
I am from Waimea, this Waimea here. I met my husband, and I came  
i Laie a noho ana ko'u keikunane oiahoi ka haku kelepona i Laie. Hoi mai au  
to Laie and my brother was living namely as the telephone supervisor at Laie.  
I came  
noho me ka'u keikunane a hele nohoi au i ka Hui O Pio o ka Ekalesia o Iesu Kristo  
and stayed with my brother and I would indeed go to the MIA of the Church of  
Jesus Christ  
O Ka Poe Hoano O Na La Hope Nei. Hui hoi au me ka'u kane no ka mea  
of Latter-day Saints. I also met my husband-to-be because  
ke ano no kou hele i kekahi wahi hou, ina oe he keikimahine hou, hoa'o ana  
if you went to <sup>a</sup> strange place, and if you were a strange girl, the  
<sup>poe</sup>  
i na keiki kane apau owaila lakou ke . . . I kela manawa o Beauty Hole  
boys would try to compete for your hand.. At that time Beauty Hole  
he punawai nui maleila (ae). Hele makou ileila e auau ai a keia auau ana  
was a large pool there (yes). We would go there to swim and by this swimming  
pili nohoi au me ka'u kane oiahoi o Kawaipu'a Malo. Hui nohoi maua.  
I got close indeed to my future husband, namely, Kawaipu'a Malo. We met indeed.  
Mai leila mai hui maua. Keia hui ana maua, ma'i nohoi ko'u keikunane,  
From that time on we went together. And during our courtship my brother also  
became ill,  
ma'i nohoi ko'u kaikoeke, a noho nohoi au e malama keia pepe. Hui pu nohoi me  
my sister-in-law also became sick, and I stayed also to take care of the baby.  
I went together with



keia keiki, oiahoi, e hoapili 'hola no'u i kela manawa. Malama nohoi maua  
 this young man, namely, my companion at that time. We both took care  
 i keia pepe. Hoi nohoi keia keikunane o'u ame keia keikoeke o'u i ka haukapila  
 of this baby. My brother and my sister-in-law (his wife) were confined at the  
 i Kahuku. Make nohoi ko'u kaikoeke. hospital  
 at Kahuku. There my sister-in-law also died.

CK: Owai ka inoa o kou kaikoeke? (Mary Kekino). No Laie no? (Aale, no Waialua).

CK: What was the name of your sister-in-law? (Mary Kekino). Was from Laie?  
 (No, from Waialua).

MM: Noho nohoi maua a malama maua keia mau pepe a ko'u keikunane. Kela manawa

MM: We stayed there and took care of these babies of my brother. That time  
 noi mai nohoi ka'u kane ia'u e male au iaia. Komo nohoi ka noonoo ia'u  
 my boy friend asked me to marry him. The same thought entered my heart  
 no ka mea kohu mea ua ai'e ia au i keia keiki no ka mea kokua nohoi oia ia'u  
 because I felt I was indebted to this young man because he had assisted me  
 me ko'u malama ana keia mau ohana keiki a'u. Ae nohoi au. Hoi nohoi maua  
 in my taking care of these children of mine. I consented indeed. We came indeed  
 i ko laua wahi i Laie me kona makuahine. Male nohoi maua. A ka mea nana  
 to Laie to their home to his mother. We were also married. And the person  
 i hoomale ia maua, oia o President Waddoups. Nana i hoomale ia maua.  
 who married us, he was President Waddoups. He married us.

A hoomaka mana maua. Keia mau makua-honowai a'u, no laua keia mau papaloi  
 So we began our conjugal life. These parents-in-law of mine, they owned  
 i Laie a no ka mea ua kamaaina au i ke ano o ka noho ana i ka mahiai paha oia mea  
 at Laie, and I had been acquainted with this kind of life involving farming  
 no ka mea i Waimea ko'u wa i noho ai, ka makou hana no ia. Hele i kuahiwi,  
 because at Waimea when I was living there it was our occupation. We would go  
 ohi ulu a hoi mai, kalua ka ulu apau, ku'i. A noleila, keia kalo, mahi kalo,  
 gather breadfruit and return, cook the fruit in the imu and then pound it.  
 Therefore, this taro, taro farming

aale ia mea he malihini ia'u.

was not something foreign to me.

CK: Waimea, Oahu keia. (Waimea, Oahu).

CK: Waimea, this is on Oahu. (Waimea, Oahu).

MM: Hoomaka maua e mahiai. Mahiai maleila. Umikumakahi o maua kaupapalo'i maleila.

MM: We began to farm. We farmed there (at Laie). We had eleven taro patches there.

CK: Heaha ke ano o ka huli?

CK: What kinds of taro cuttings?

MM: Auwe, ka hapanui o ko maua huli he ka'i<sup>1</sup>, he piko<sup>1</sup>, he pialii<sup>1</sup>. Nui no na ano huli.

MM: Auwe, most of our huli was ka'i, also piko, and pialii. Many varieties of taro.

Ka hapanui no nae o ko maua huli i kanu ai o ke ka'i.

However, most of our taro cuttings planted were ka'i.

CK: Maihea ka wai?

CK: From where came the water?

MM: He punawai no ka mea he wahi papa'ihale no ko maua maleila, wahi hale a he punawai.

MM: There was an artesian well because we had a small shack there, little house next to the well.  
Keia punawai, oiahoi paha no ka poe kanu laiki no paha mamua i hana ia.

This well, indeed perhaps was for the rice planters formerly there.

Ka mea nana i hoomaka keia punawai, oiahoi o Likana "Eli-wai".

The one who drilled this well was namely Link McCandless, the "Well-digger."

Nana i hoomaka keia punawai. Ai no nae ka manawa a'u i noho ai me ka'u kane

He initiated this well. However, at the time I was married to my husband

ua pau ka laiki, kalo wale no maleila. Hoomaka maua e hana maleila.

the rice was all gone, only taro was there. We two started to work there.

Keia hana ana nohoi o maua no ka mea ka aina no ko'u makua-honowai.

We indeed worked there because the land belonged to my father-in-law.

Ua haawi ia i ka halepule e kanu i ke ko. A o keia mahele o keia aina kalo

He had permitted the Church to grow cane on the land. And this area of taro patches

<sup>1</sup>  
Taro varieties



a haawi ia ko'u mau makua-honowai e kanu kalo. Oiahoi, mahi aku a mahi mai.

was given to my parents-in-law to plant taro. That is, you cultivate mine and  
I cultivate yours.

Oia ke ano i hana ai maleila. Kuai nohoi maua i wahi papa'ihale,

That was the way it was done there. We bought a little shack,

a ku nohoi wahi papa'ihale maha'i nohoi o keia kaupapalo'i a maua me keia punawai.

and this shack stood beside these taro patches of ours and this well.

CK: Malama ia no na puua kekahi?

CK: You also raise pigs?

MM: E ko'u noho ana maleila, malama puua, malama kaka, malama ka moa, malama iole  
lapaki,

MM: During my stay there we raised pigs, raised ducks, raised chickens, raised rabbits,

kanu nohoi na mea kanu, ka uwala, ka he'i, ka leko nohoi oe, ke kapiki,

planted also crops, such <sup>as</sup> sweet potato, papaya, watercress, cabbage,

na mea apau a'u i kanu ai maleila. Ua lako nohoi ke ano ko maua noho ana.

all kinds of things I planted there. Indeed we two were well supplied during our  
stay there.

Ma ke kino, lako.

Temporally we were self-sufficient.

CK: Maleila keia manawa oia no ka Polynesian Cultural Center.

CK: There stands now the Polynesian Cultural Center.

MM: Ae, maleila o keia manawa ua lilo i kela wahi i Cultural Center.

MM: Yes, this time that place has been taken over by the Cultural Center.

A kela poe kumulaau au e ike maleila na'u nohoi i kanu kela poe kumulaau.

And those trees (coconuts) you see there I planted indeed those trees.

Ua weiho ia nohoi kela kumu lauhala nui au i komo aku ileila na'u i kanu ia.

That big pandanus standing where you enter which has been spared I planted it.

Ko'u manawa e hele ai i kela wahi, nana kena wahi, kulu mau ko'u mau waimaka

Whenever I go to that place and view that place, my tears flow

ke nana 'ku kela wahi. Aloha, no ka mea nui ka'u poe keiki apau ileila.

when I look at that place. Fond memories arise because my many children lived  
there.

Hoomaka lakou e hana i ka loi, a loa nohoi ka'u poe moopuna ileila

They worked in the taro patches, and also my grandchildren came while

no maua kahi i hana ai.

we farmed there.

CK: Pehea ka poi, mahea i hana ai i ka poi?

CK: What about the poi, where was it processed?

MM: Ka'u poi, huki no wau a lawa no kapule 'hola okoa, hoihoi ka hale, kupa,

MM: Regarding my poi, I would pull enough taro for the whole week, take it home, cook it,

ku'i nohoi, ku'i nohoi. A mahape lawa no kahi kenikeni kuai au i mikini

also pound it, also pound it. Later when the money was sufficient I purchased a machine

e wili ka poi. Me keia mikini wili poi nohoi a'u a hiki i ka lawe ia ana ka aina.

to turn out poi. With this poi grinding machine of mine I operated until the land was taken away.

Kela manawa ka ai ke hana au ka ai, haawi na hoaloha. Haawi wau ia lakou

That time when I made poi I shared it with friends. I would give it to them

ke kalo nohoi. Lakou makemake haawi au ia lakou, Peia nohoi ko makou (apana)

also the taro. If they expressed desire I would give it to them. Likewise our (ward)

no ka mea ko makou apana mamake ka poi, haawi wau ia lakou no ka mea

because if our ward wanted poi, I would give it to them because

ka olelo a ka Haku aale keia mau mea ka mea au e hoihoi ai. Kau mea i hana ineinei

the Lord says these earthly things you do not take with you. What you do here

malama i kou hoaloha oia kou pomaikai e hoi ai. Olelo mai ka Haku

as helping your fellowmen that is your blessing with which you return. The Lord says,

"Ina aloha oe ia'u aloha oe i kou poe hoalauna." Oia ka olelo a ka Haku.

"If you love me you love your fellowmen." That is what the Lord said.

NOTE: Footnote explanations throughout this manuscript are principally from Pukui-Elbert Hawaiian-English Dictionary.