

CLINTON KANAHELE AND SOLOMON KUPIHEA

AT KEALIA, KAUAI, JULY 11, 1970

Interloper ()

C. Kanahele: Thea oe i hanau iaai?

C. Kanahele: Where were you born?

S. Kupihea: Hanau wau i Honolulu. (Makahiki hea?) Makahiki umikumawalu

S. Kupihea: I was born in Honolulu. (What year?)

kanaeiwa kuma-lima.

1895.

CK: Ehia makahiki oe i hele oe (haalele) a i haalele i Honolulu a hele mai

CK: How old were you when you went and ^(left)left Honolulu and came
i Kauai nei?

to Kauai?

SK: Piha au elima makahiki alia hoi mai wau i Kauai nei.

SK: I was five then I came to Kauai.

CK: Kamaaina no oe i keia aina. Loihi no keia noho ana. (Ae, loihi, loihi,

CK: You are well acquainted with this land. This staying has been long. (Yes,
loihi ko'u noho ana i keia aina) O Kealia, oia ka inoa o keia wahi
long has been my staying on this land) O Kealia, it is the name of this
au e noho nei? place

you are ataying on?

SK: O Kealia o ko makou hale leka. Keia wahi e kahea ia nei o Keahapana

SK: Kealia is our post office. This place is called Keahapana
(Keahapana).

(Keahapana).

CK: Mamua nui na kanaka o keia aina.

CK: Before many people were on this land.

SK: Ae, kela hele ana mai wau iloko o ka makahiki unitumaeiwa umikumaono,

SK: Yes, that coming of mine was in 1916;

kela manawa, o Keahapana nei, nui na poe Hawaii e nohoana no lakou ia manawa.

at that time at Keahapana many Hawaiians were living at the time.

Mau no lakou e ola nei i kela manawa.

They were still living at that time.

CK: He apana no ko kakou Ekalesia ? (Ma Keahapana, ae, loa.) Loa. (Ae)

CK: Did our Church have a branch? (We had a branch at Keahapana.) We had. (Yes)

Aihea ka hale-pule o keia manawa?

Where is the chapel at this time?

SK: Keia manawa, loihi keia manawa aale, aale hele ka poe ileila.

SK: This time, it has been a long while since the people have not been going there.

Ua ano kahiko mai no paha.

Perhaps, it is probably old.

CK: Ua nalowale ka aina, nalowale. (Ka aina oia mau no o ka aina; o ka halepule

CK: The site is lost, lost. (The land is still there; the chapel

keia helelei mai.) Ua pau loa (ua pau loa). Owai na poe kahiko iloko o ka Ekalesia?

is crumbling away.) It is completely gone (completely gone). Who were the oldtime members of the Church?

SK: O kela manawa kela poe kahiko, oia no o Lono ma (o Lono ma. Owai hou?)

SK: At that time the oldtimers were namely, the Lono's (the Lono's. Who else?)

A o mea nohoi, o William Kauai, (Ohai) Oahi nohoi (Ben Ohai ma) Ben Ohai ma,

Also William Kauai, (Ohai) Oahi also, (Ben Ohai's) Ben Ohai's,

o Kaimi ma, o Kumua'o ma. Nui, nui na hoahanau o kela manawa. Nui, nui lakou.

the Kaimi's, the Kumua'o family. There were many, many members at that time. There were many, many of them.

CK: Heaha ka hana o na Hawaii i kela manawa?

CK: What kind of jobs did the Hawaiians have at that time?

SK: O kela manawa na poe Hawaii hele no lakou i ka hana i ke aupuni.

SK: At that time the Hawaiians they went to work for the government.

Ke ole lakou hana, hana no lakou iloko o ko lakou loi ai. (Nui ke kalo o ia manawa?)

When they were not employed, they worked in their taro patches. (Was there plenty of taro then?)

Nui ke kalo, nui, kela manawa nui ke kalo. Kela manawa na poe Hawaii

Plenty of taro, plenty, at that time plenty of taro. At that time the Hawaiians
kamu i ke kalo. Nui.

did plant taro. Plenty.

CK: Nui ka i'a o ke kai (ae, ae). Lako keia kai i ka i'a i kela manawa.

CK: Plenty of fish in the sea (yes, yes). The sea was well stocked with fish at that time.

SK: Hele nohoi i kahakai, hele nohoi i kahakai, a loa ko lakou i'a, a hoi mai.

SK: They would indeed go to the beach, indeed go to the beach, and they would have fish and return.

CK: Nui na i'a iloko o na kahawai o kakou?

CK: Was there plenty of fish in our streams?

SK: Nui kela manawa. Nui ka oopu¹, nui nohoi ka amaama. Nui. (Piha keia mau muliwai

SK: Plenty at that time. Plenty of oopu, also plenty of mullet. Plenty. (The streams were full of me ka i'a). Ae, nui kela manawa. Kela manawa, ola, ola ka poe e noho ana fish). Yes, plenty at that time. At that time, the people living

i kela manawa i keia aina nei, oia o Keahapana.

at that time in this land namely, Keahapana, were well provided for.

CK: Pela no na wahi a pau o Kauai nei. Nui ka wai o keia aina o Kauai

CK: That was how it was everywhere on Kauai. There is much water on this land of Kauai (ae, pololei). Nui na kahawai, nui akea.

(yes, true). There are many streams, and are very wide.

¹Fresh water fish that grows no longer than 8 to 10 inches.

SK: Eia nohoi o na kahawai a kakou: O Hanalei, o Wainiha nohoi, o Lumaha'i nohoi,

SK: Here indeed are our streams: Hanalei, also Wainiha, also Lumaha'i,
o Wailua, (Hanapepe) Hanapepe nohoi, Waimea. Nui na kahawai. Ke kahawai
Wailua, (Hanapepe) also Hanapepe, Waimea. Many streams. The stream
oia 'ku ma ka i'a o Wainiha (Wainiha), nui. A Kealia nei nohoi kekahi.
having the most fish is Wainiha (Wainiha), plenty. Kealia is indeed another.

CK: A pehea i keia kahawai o(Wailua) Wailua?

CK: How is this stream (Wailua) Wailua?

SK: Ae, o kela kahawai o Wailua, ka hapanui o kela manawa ka i'a he amaama

SK: Yes, that stream, Wailua, most of the times teems with mullet
(amaama), oopu nohoi. (A hiki no paha a hiki keia manawa.) Hiki no i keia
(mullet), also oopu. (And perhaps still to these times.) Still to these
times,
hiki no i keia manawa. Hapanui o ka i'a, oia he barriguda (oia?),
still to these times. Most of the fish are namely, barriguda (is that so?),
oia o Wailua, barriguda. (Na kela i'a e pepehi ka amaama.) Ae, ae,
barriguda, that is referring to Wailua. (That fish destroys the mullet). Yes,
yes,
kela i'a aale maikai. I'a pepehi kela i na i'a oko'a ae.
that fish is not desirable. That fish kills all other fish.

CK: Owai na, owai na haole kuonoono ma keia aina o Kauai?

CK: Who were, who were the wealthy haoles on this island of Kauai?

SK: O kela hiki ana mai wau i keia aina nei, o Kauai, au e walaau nei?

SK: Are you referring to that first time when I came to this land of Kauai?

Ko'u manao no oia no o Rice ma, o Robinson nohoi, o Kanuka nohoi. Oia ka'u poe
haole
I believe they were the Rice's, also Robinson, also Kanutsen. These were the
haoles
i maopopo. (O Wilcox) o Wilcox nohoi, kela poe haole. (O Sloggett ma).

I recall. (Wilcox) Wilcox also, those haoles. (The Sloggett's).

O Sloggett ma, o Sloggett he poe ohana keiki kela a Wilcox.

The Sloggett's, the Sloggetts were the children of Wilcox.

O Wilcox no ka mea waiwai o lakou, o George Wilcox. (Akahi no i make Wilcox was the rich one among them, George Wilcox. (Just recently keia elemakule o Wilcox. Nana 'ku nei au ma ka nupepa.) Ae, ae . has this old gentleman Wilcox died. I noticed by the newspapers.) Yes, yes. (Kela mau la aku nei ua hala oia.) Ae, hala oia. (Those few days ago he passed away.) Yes, he passed away.

CK: Heaha ka hoomana'o keia poe?

CK: What was the religion of these people?

SK: Ko'u hoomaopopo ana kela poe, oia o Wilikoki ma, ko'u manao he poe Kalawina

SK: My belief is those people, the Wilcox's, my understanding is they were Calvins paha kela. Ko'u hoomaopopo ana poe Kalawina kela, ae. O Robinson, (Congregationalists) perhaps. My understanding those people were Calvins, yes. Robinson, ko'u manao, ko'u manao wale no, he poe LDS paha kela. Ano lohe, lohe iki wale no by my understanding, this is only my own thought, they were LDS. I have slightly heard, heard just a little wau he poe Mamona paha kela. Pehea la, pololei paha, aole paha? (Aole.) they were possibly Mormons. I wonder if that is true or not true? (Not true.) Aole au maopopo loa i kela poe.

I have not known those people too well.

CK: Nui na hoahanau a kakou ma Kauai nei mamua?

CK: Formerly, were there many of our members on Kauai?

SK: Kela manawa na hoahanau o Kauai nei, nui, nui na hoahanau. Ka hapanui

SK: At that time there were many, many, many members on Kauai. Most o kakou o Hawaii no. Oia manawa nui, nui na hoahanau. Oia nohoi o were we Hawaiians. At that time there were many, many members. Namely, Kilauano ma, nui o lakou. Poina, poina 'ela hoi kainoa. Ka hapanui o lakou the Kilauano's, many of them. I have forgotten, forgotten the names. Most of pau i ka helelei. them have drifted away.

CK: I kou nana ana, nana ana o na hoahanau o keia manawa, heaha la ke kumu

CK: In your observing of the members today what seems to be the reason
ke ne'e ole nei ka hana o ke Akua?

the work of God is not moving ahead?

SK: Aale hiki ia'u ke olelo heaha ke kumu aole kakou e ne'e nei imua, but

SK: I cannot say what the reason is we are not progressing but
ma ko'u ano hoomaopopo ana makou ine'i nei, ko makou aoao nei, keia poe
by my assessment of us here, our section here, these people
o makou ineinei, ka hapanui o lakou, aale lakou ke hiki ke ku hookahi.
of ours here, the majority of them, they cannot act in unity.

Mamake no lakou e huki ma ko lakou aoao. Makemake no makou e huki ma

They want to pull to their side. We want to pull
ko makou aoao (aole lokahi), aole lokahi (ku'ikahi) ku'ikahi.

to our side (not united), not united (united) united.

Ae, aole lokahi. Mamake lakou ia lakou no e hana ka lakou mea he manao ai

No, not united. They want themselves to do what they think
he maikai ai. O makou no, mamake no makou e hana me ka pololei.

is good. We, no, we want to do it right.

CK: Hahai no oukou i ka leo o (ka olelo a ke Akua) ka pelikikena o ka apana?

CK: Do you people follow the voice (the voice of God) of the president of the
branch?
(O ka apana, ae.) Lokahi, lokahi (hookahi, lokahi) e hiki ai ke holomua

(Of the branch, yes.) In unity, unity (oneness, unity) can the work
ka hana o ke Akua. Ai e lokahi kakou.

of God progress. Unless we are one.

SK: Ae, pololei. Ai no maleila e lokahi ai e hiki ai ka hana o ke Akua e ne'e imua.

SK: Yes, true. Unless there is unity the work of God cannot move ahead.

Hewa no nae, aole like. Aale hiki. Ka hapanui lokahi no, a ma kekahi aole.

There is, however, no unity. Cannot. Most of them are united, but the others are not.

Oia ke tumu ike oe ia'u i keia manawa aole wau hele.

This is the reason you see me at this time not attending Church.

CK: Mahea oe i hoonauao iaai?

CK: Where were you educated?

SK: A owau, hoonauao ia owau ma Kilauea, Kilauea. Maleila no wau i hele ai

SK: I, I was educated at Kilauea, Kilauea (School). There I went

a hiki ko'u pau ana. O kela manawa mamake wau e hele i ke kula but

until my terminating school. At that time I wanted to go to school but

aole hiki au ke hele i ke kula because you see ko'u mokuakane

I could not go to school because, you see, my father

ame ko'u makuahine, ko'u mokuakane ua, ua, ua lawe ia 'ku na lima ona,

and my mother, my father, he had lost his hands,

keia mau lima. Hele nohoi i ka lawaia, a used keia American . .

these hands. He went fishing indeed and used this American . .

(keia mea ka pauka) ae, (kuni ka pauka) ae. Maleila i pilikia (lele i na lima),

(this thing, powder) yes, (and ignited the powder) yes. There was the trouble (the hands gone)

hemo na mau lima, makapo. Mamake ko'u uncle e hoouna ia'u i ke kula.

the hands gone, the sight gone too. My uncle wanted to send me to school.

A olelo 'kula wau iaia aole au makemake no ka mea he mokuakane a he mokuahine

But I told him I did not want to go because I had a father and a mother

ko'u e malama ai. Owai ia nei e malama ia laua? Na'u i malama ia laua,

to support. Who would look after them? I took care of them,

a hiki ko laua haalele ana mai ia'u.

until they departed from me, from this life.

CK: Ko wahine, nohea mai kou wahine?

CK: Your wife, where is your wife from?

SK: Ka'u wahine no Waimea, Kauai. Ka ohana keia a Kuapahi.

SK: My wife is from Waimea, Kauai. This is the family of Kuapahi.

CK: Owai kona inoa, o kou wahine?

CK: What is her name, of your wife?

SK: Ko'u wahine, kona inoa, oia no o Marguerite Hattie Kupihea, oiahoi,

SK: My wife, her name, is namely, Marguerite Hattie Kupihea, that is,
he inoa male kela (ae).

her married name got married (yes).

CK: Ehia na keiki a olua?

CK: How many children do you two have?

SK: Ka hapanui ka maua poe keiki, ka mea i lawe ia aku ame ka poe i koe,

SK: The number of our children, those taken (by death) and those remaining,
iwakalua kumaha a maua poe keiki (nui no), iwakalua kumaha.

is twenty-four, our children (many indeed), twenty-four.

(Hoolaupa'i no olua i ka honua) hoolaupa'i, pololei, pololei.

(You two have certainly replenished the earth), replenished, true, true.

Nui, nui ka maua keiki.

Many, many children do we have.

CK: Ehia na moopuna? Ehia lakou e ola nei?

CK: How many grandchildren? How many of them living?

SK: Keia manawa, ka moopuna, ko'u manao ai mawaena o kanaha-kumalima or

SK: This time, I think the grandchildren are between forty-five or
kanaha-kumahitu paha.

forty-seven perhaps.

CK: Ke hele nei lakou i ka pule? Poe Moramona no lakou?

CK: Do they go to Church? Are they Mormons?

SK: Ka'u poe ohana keiki apau, mai ko'u mau poe keiki a moopuna, o lakou pau loa

SK: All my children and all my grandchildren, all of them ~~are Mormons~~

he Moramona wale no lakou. Makou apau loa. Ka'u ohana apau (Mamona)

all of them are Mormons. We all are. All my family are (Mormons)

Mamona. Hiki au ke ike.

Mormons. I can see.

CK: Hiki no ke ike, ina hele paha oe ka mea alaka'i ia lakou i ka pule,

CK: Evidently, if you go perhaps and lead them to Church,

manao au hahai no lakou ia oe. (Pololei, pololei) O oe ka makualii

I believe they will follow you. (True, true) You are the patriarch

no keia ohana. O oe ka makualii no keia ohana.

for your family. You are the patriarch for this family.

SK: Ae, pololei, owau ka makualii o keia ohana, pololei, ame ka'u alii wahine

SK: Yes, true, I am the patriarch for this family, true, and also my wife, ^{nohoi,}

maua like.

we both.

CK: A pehea ko olua ola kino?

CK: And how is your and your wife's health?

SK: Ko maua ola kino, maikai. Ka'u alii wahine like pu, maikai oia.

SK: Our health is good. My queen wife is the same, she is well.

Kekahi manawa nohoi, loa maila na ano kina'una'u liilii nohoi. A kela

Sometimes, however, we do get these somewhat small ailments. That

he mea mau mau no kela (he mea hiki ole ke alo ae), mea hiki ole ke alo ae.

is something to which we are accustomed (something that cannot be avoided)
something that cannot be avoided.

No ka oo maila paha ke kino, loa maila i na ano kina'ua'u like ole.

Because perhaps the body is old, it has all kinds of ailments.

Ike maila oe ia'u keia manawa.

You see me this time.

CK: Keia aina olua e noho nei, no olua keia aina?

CK: This land you two live on, is this land for you two?

SK: Keia aina na maua keia, no maua keia. Kuai nohoi maua, kukulu i ka hale,

SK: This land is for us, this is for us. We purchased it indeed, built the house, a noho nohoi makou ineinei. Elua maua he aina, keia nei ame ka aina malalo anei. and we have lived in it. We have two lots, this here and the land below here, a nui na ano aina liilii, leased aina. Ekolu, eha paha aina.

and also many small parcels, leased lands. Three, four pieces of land perhaps.

Keia nei na maua keia. Ai no maleila ka noho pilikia ana. Ka poe aole loa

This here is ours. And there is the living problem. The people that do not have

ka wahi e noho ai, auwe, paakiki, pilikia. (Nui ke kala e hoolimalima i ka hale)

a place to live on, auwe, it is tough, a problem. (To rent a house requires much money)

hoolimalima i ka hale, pololei.

true with reference to renting a house.

CK: Pehea, aihea na keiki e noho nei, kau poe keiki?

CK: Where are your children, your children living?

SK: Ka hapanui o na keiki kekahi nohoi ai Honolulu, kekahi nohoi ai iloko o ka aina haole,

SK: Most of the children, some also in Honolulu, some also on the mainland, kekahi nohoi ai loko i Kelemania e noho nei (iloko o ka mahaale kua), ae, some also living in Germany (in the service) yes,

ma'o a maanei. (Na moopuna, ai lakou hea?) Ae, o kekahi poe moopuna nohoi here and there. (Where are the grandchildren?) Some of the grandchildren ai i Vietnam, ai lakou ilaila.

are also in Vietnam, they are there.

CK: Ehia makahiki oe keia manawa?

CK: How old are you this time?

SK: Keia manawa ai wau iloko o ka makahiki kanahitu kumalima. (Kou wahine,

SK: This time I am seventy-five. (Your wife,

heaha ka nui o kona makahiki?) Ka'u wahine ai oia iloko o ka

how old is she?)

My wife, she is

kanaono kumahitu (kanaono kumahiku) kanaono kumahitu. (Paa no oia. Paa no kona kino.)

sixty-seven (sixty-seven) sixty-seven. (She looks solid. Her body is sound.)

Paa oia. Kela wahine, kela alii wahine a'u, kela wahine hele mau oia i ka lawaia.

She is healthy. That woman, that queen wife of mine, that woman she is always fishing.

Kona wahi makemake loa kela ka hele i ka lawaia. (Heaha ke ano o ka lawaia?)

To go fishing is her forte - what she likes so much to do. (What kind of

O ka lawaia, oiahoi, hele po'ipo'i oopu, makoi nohoi ka aholehole¹ nohoi, fishing?)

Fishing, namely, catching oopu with the hands, also pole fishing for aholehole,

oopu nohoi, (kau opae no) kau opae, na ano i'a like ole iloko o ke kahawai.

also oopu, (catching shrimp) catching shrimp, and all other kinds of fish in the streams.

Kona puni ia, ka lawaia. Makemake oia i ka lawaia. (Ai mau ana ka mea hou,

It is her favorite, fishing. She loves fishing. (You are always eating fresh stuff,

ai mau ana ka i'a hou) ae, ai mau ana. Oia te tumu ko maua noho ana, noho maua,

always eating fresh fish) yes, always eating. It is the reason in our existence,

aole maua nele ko maua noho ana. (Nui na keiki, e hiki no olua ke loa

we have never wanted in our living. (In spite of many children, you two are

ka mea ai e hanai aku ia lakou). Ae, ka'u alii wahine kela wahine aale hiki able to acquire

the means by which to feed them). Yes, my queen wife, that woman cannot

ke noho malie, hele mau ana i ke kahawai. I kela manawa opio

stay still, always going to the streams. In that time of youth

aale hiki ia oe ke paa. Ke hoi mai wau mai ka hana mai, hiki no wau i kau hale,

you couldn't hold her back. When I came home from work, as soon as I got home,

1

A silvery fish that lives in salt as well as fresh or brackish water.

hoomaha liilii, a hele 'ela no i kahawai.

rested a little, ^{would} we go to the stream.

CK: Heaha kou hana i kela manawa?

CK: What was your occupation at that time?

SK: Kela manawa hana au i ke aupuni, County nohoi o Kauai. Loihi ko'u hana ana

SK: At that time I worked for the government, County of Kauai. My working was long i ke aupuni. Kanaha kumahitu makahiki wau i hana ai. Loihi.

with the government. I worked forty-seven years. Long.

Aloha no o ka aloha ana o ke Akua ia'u i ka hoomau ana i ko'u noho ana

God has been kind to me by prolonging my life

a hiki i keia manawa. (Ke nana aku, paa no kou kino) Ae, ae,

until this time. (To look at you, you look sound) Yes, yes,

(aloha maoli no o ke Akua) aloha, ae, aloha ia a ke Akua (me kou ohana).

(God has truly loved you) loved, yes, loved by God (and my family).

Ai'e nui ^{wau} ia ke Akua, ai'e nui. He ai'e keia e hiki au ke uku ole.

I owe God a great deal, owe him much. This is a debt which I cannot repay.

(Mahalo no kela) Ae, mahalo, mahalo ka lokomaikai a ke Akua.

(Grateful for that) Yes, grateful, grateful for the kindness of God.

CK: Noleila, kekali nei o ke Akua ia oe e hele oe e hana, e lilo oe he lunakahiko,

CK: Therefore, the Lord is waiting for you to respond, to become an elder,

i hiki oe ke auamo ka hana a Iesu (a ke Akua) i waiho mai ia kakou e hana ai.

so that you can shoulder the commission Jesus (God) left for us to carry out.

(Pololei, pololei kela. Aloha, aloha ka hana a ke Akua.)

(True, that is true. I love, love the work of God.)

Keia manawa ka wa koho paloka keia, wa (ke hiki maila, kokoke) kokoke

This time, this is political campaign time, the time (is soon approaching)
is near

(ae, he mau mahina wale no koe, alia e hike mai keia poe noi paloka
 (yes, only a few months more, then these politicians will be coming
 e hele mai maneinei, e . .) Pehea kou nana ana ke ano na hana paloka
 here to ask for votes . .) What do you think of the kind of politics
 o keia manawa, kalaiaina?
 going on at these times, politics?

SK: Ko'u manao e pili ana keia, i ka mea i ke kiaina, oia o Burns, nana wau ia Burns

SK: My feelings regarding this gubernatorial candidate, that is Burns, are when I
 aole wau ano makemake loa iaia. Hilina'i no oia i hookahi aoao, hilina'i.
 evaluate Burns

I don't seem to like ^{him} too much. He favors one side, is partial.

(Owai kou kanaka e manao ai he kupono?) Ko'u manao, ua olelo wau i ka'u poe
 keiki,
 (Which is your man you think qualified?) I think, as I have already said to
 my children,
 keia makahiki e loli ana wau. Ko'u manao e koho ana au ia King (ia Sam King).

this year, I am going to change. I think I shall vote for King (Sam King).

Oia ko'u manao. (He kanaka pono oia kou nana ana.) Ma ko'u nana

It is my feeling. (He is qualified from ^{my} point of view.) As I observed
 kona mokuakane he kanaka maikai kela (kiaina no kona makuakane), ae. O Sam King,
 his father, that was a good man (his father being the governor), yes. Sam King,
 I think, ke keiki, maikai no oia (makaukau no ke keiki) makaukau no

I think, the son, he is also good (the son is well qualified) qualified

(ua loa ka naauao, he lunakanawai oia, he loa oia). Ua ike oia i na kanawai
 apau.
 (has the education, he is a judge, he is an attorney). He is knowledgeable of
 the law.

O Burns haule loa oia ma ka aoao. Mamake au e olelo. Keia nei mahope

Burns is far below him in that respect. I want to speak up. I fear this
 recording later
 oe lawe ana oe e walaau ma'o a ma'o a lohe. (Paa ia ana keia iloko o ke College,

you may carry here and there and my statements heard. (This recording will be
 secured at the College;
 aole kekahi mea . .) Kela haole noonoo loa oia i ke Kepani. (Pololei kela).

not open to the public . .) That haole thinks too much of the Japanese.
 (That is correct).

Sure, pololei. (Kana poe, nui, nana oe na poe apono ia i koho ia no kela lahui
no)

Sure, correct. (His men, many of his appointments, you observe, are from that
ethnic group)

kela lahui no. Hapanui o kela lahui. Aihea anei o kaua?

that ethnic group. The majority are from that racial group. Where do we come
in?

CK: Aale kela he hewa, aole hoahewa ia oe ina walaau oe me kela. Hiki oe ke ike

CK: That is not wrong, you are not to be condemned for talking that way. You can
see
me kou mau maka.

with your eyes.

SK: Ae, ike, ka'u mea huhu loa. (Pehea keia mea o Gill, pehea keia kanaka o Gill?)

SK: Yes, I see; that irks me a great deal. (What about Gill, what kind of man is
Gill?)

I think kela kanaka o Gill maikai oia. O ko'u manao oko'a kona manao,

I think that man Gill is good. I think he thinks differently,

aole like kona manao e like me Burns. Ku hookahi no oia, ku hookahi.

his point of view is different from that of Burns. He is independent, independent.

Manao wau o Gill. O kekahi poe ia, poe Kepani kekahi e holo ana. Nana wau,

I think Gill is that. Some of these people that are running are Japanese.
I observe,

nana no wau . . (Aole hoahewa ia ko kaua mea walaau ana no ka mea

I observe . . (We are not to be condemned for the way we talk because

ko kakou aina no keia. Hooalahala no kekahi o kakou no ka mea haawi ia mau

this is our native land. Some of us complain because the jobs are always being
given

ka hana i ka poe Kepani.) Hooalahala no paha. (Hoonele loa lakou ia kakou

to the Japanese.) Complaints are in order. (They do neglect us

ka poe Hawaii, aale koho ia kakou no na oihana o ke aupuni, haawi mau ana i
keia lahui.)

Hawaiians for we are not appointed to government positions, which are always
being given to this race.)

Aole au koho keia lahui Kepani. Aale wau i keia manawa apau e koho paloka

I have not voted for Japanese. I have not in all these times voted

aole wau i koho i Kepani. Walaau no wau me lakou, aikane, he mea pili, aka

for Japanese. I talk to them, fraternize with them, but

ko'u koho ana ia lakou.

I don't vote for them.

(Hawaii)

CK: Makemake no oe e koho ka Hawaii/no ka mea no kakou keia aina, no kakou

CK: You like to vote for a Hawaiian(Hawaiian) because this is our land, for us

na Hawaii keia aina. Mamua ka ahaolelo, na oihana o ke aupuni, he poe Hawaii
wale no.
Hawaiians is this land. Formerly, the legislature, the government (Hawaii)
positions were filled only by Hawaiians (Hawaiians)
(O keia manawa?) Keia manawa ua pau ka Hawaii, kaka'ikahi ka poe Hawaii.

(And this time?) This time the Hawaiians are finished, only a few Hawaiians
in office.

SK: Me, I aloha my people, aloha no wau i ko'u lahui. No ko kakou hoohehema no
paha kekahi.

SK: Me, I love my people, I love my race. Perhaps because of our negligence.

Ko kakou ano paha keia, ko kakou ano no keia.

Perhaps this is our nature, this is our nature.

CK: Imi no keia poe lahui Kepani, Pake. Imi lakou i ka naauao e loa ia lakou

CK: These races, the Japanese, the Chinese, seek education. They seek education
so they can obtain the appointments for (lilo ia lakou)
i na oihana loio, oia mau ano, a lilo na oihana ia lakou. Kakou hoohehema

attorneys, and such positions, and the jobs go to them (go to them). We,

no kakou e na Hawaii. (Ua hoohehema) Maleila pilikia kakou. (Pilikia,

Hawaiians, have been neglectful (Neglectful) There lies our trouble. (Our

pilikia kakou no kakou iho. Aale kakou pilikia ia ha'i iho. Aole hiki kakou

plight is of our own making. We cannot attribute our plight to others.

We cannot
ke olelo ia lakou. Pilikia no ia kakou iho. Ke lilo loa nei kakou i ka lealea,
blame them. We must blame ourselves. We think too much of pleasure,

inu, . . .) Ko'u wa opiopio loa lohe mau ana au i na mua, i na alakai a kakou,

drinking .) When I was a very young man I used to hear our leaders,

ina Hawaii, e olelo ana he pono no kakou na Hawaii e hoonua i na keiki i ke kula.

our Hawaiian leaders, counseling that it is wisdom for us Hawaiians to send our
children to college.

Puka mai lakou mai na kula, he loa, oia mau kula, a loa ia lakou i na oihana.

They graduate from law school and such institutions and they receive these
positions.

Ai no ke Kepani, ka Pake, ka haole, e hoouna nei i ka lakou poe keiki

The Japanese, the Chinese, the haoles are sending their children

i ke kula kiekie, a keia manawa o lakou ka mea e hoomalu nei i ke aupuni.

to college, and these times they control the government.

Kakou o na Hawaii ua hoohemahema (hoohemahema) hoohemahema. Aole hiki

We, Hawaiians, have been too complacent (complacent) complacent. We cannot

ke puka ma ka civil service examinations no ka mea aole lawa ka naauao.

pass the civil service examinations because of insufficient education.

Aka, keia manawa ke loli nei ka Hawaii. Ke nana oe he nui na Hawaii ke hele nei

But these times the Hawaiians are changing. You notice there are many Hawaiians going

i na kula kiekie keia manawa. Pau kela ano mamua, ae. Manao au e hiki mai ana

to college these times. Yes, the old attitude is gone. I think the day will

ka la e ike kakou i na Hawaii o lakou ka mea hoomalu ana, e hoomalu ana

come when we shall see the Hawaiians controlling, filling

na oihana kiekie o ke aupuni.

the high positions of the government.

SK: Keia manawa ke nana nei au ano liilii ke ano . . . (Ke ne'e mua nei na Hawaii.

SK: These times I notice little . . . (The Hawaiians are moving ahead.

Puka mai nei mai na kula. Ka'u poe keiki nui lakou i puka mai mai na universi-
ties.)

They are graduating from the colleges. Many of my own children have been
graduating from universities.)

Good, good. Maikai. (Aole hiki oe . . . Ke ne'e nei na Hawaii. Hoomanawanui no

Good, good. That is good. (We cannot . . . The Hawaiians are progressing.

We must be

kakou.) Hoomanawanui. Oia no ka hana pono, e hoomanawanui. (E pono no na Hawaii

patient.) Be patient. To be patient is the proper thing to do. (It is proper for
the Hawaiians

e huli ia ke Akua no ka mea aole hiki lakou ke hoohemahema ia ke Akua).

to turn to God because they cannot afford to neglect God.)

Oh, yes, aole hiki^{ia} oe ke hoohemahema ia ke Akua.

Oh, yes, you cannot neglect God.

CK: Mamua, o ka poe Hawaii he poe haipule. Keia manawa aole lakou hilina'i

CK: Formerly, the Hawaiians were a religious people. These times they do not lean
keia mea ka haipule, e hele ka pule, a oia ka pilikia o na lahui Hawaii.

to having prayers, to going to church, and that is the trouble with the Hawaiian
Hoohemahema lakou i ko lakou Akua, a hoohemahema no ko lakou Akua ia lakou iho.
race.

They have disregarded their God, and their God has neglected them.

Aole anei? (Pololei, pololei, that's right. Hoohemahema no ke Akua ia kakou.)

Isn't that so? (True, true, that's right. God has neglected them.)

No ko kakou malama ole ia ke Akua, aole hiki ke loa i ka pomaikai no ka mea

Because we do not worship God, we cannot obtain the blessings because

o kakou na Hawaii, he poe berita ia, he poe mamo kakou no Aberahama.

we Hawaiians are a covenant people, for we are the seed of Abraham.

Ua kau kela berita mawaena o Aberahama me ke Akua. Ua kau kela maluna o

That covenant between God and Abraham operates. That applies to

kana pua apau, o kakou kekahi. No Aberahama no kakou. Na hoopomaikai,

all his posterity, us also. We are from Abraham. The blessings,

na leo hoopomaikai, na leo hoino, ua kau kela mau mea maluna kakou apau.

the words of promise, the curses, those things rest upon us all.

Uha'i kakou i na berita a kau ka hoopa'i maluna o kakou, a ina malama kakou

We break the covenant and the consequences fall on us; if we are obedient

hookiekie ia kakou. Aole anei? Oia ka ailike o Aberahama me ke Akua (oia).

we shall be exalted. Isn't it so? That was the agreement between God and
Abraham (that is so).

Nolaila, ina hoohemahema kakou, kakou ka mea e nele ana (Ae, pololei,

Therefore, if we neglect, we shall be impoverished (Yes, true,

o kakou no ka mea e nele ana.) Pehea ka noho ana i keia mau la?

we will be the ones to want.) How is living these days?

SK: Ka noho ana o keia mau la maikai no, maikai wau (lawā, lawā no, lako no),

SK: Living these days is good, I am well (enough, enough, well provided for),
 lawā, lawā. Aole mea e hooalahala, aole mea e hooalahala. Lawā no ko mau
 sufficient, sufficient. Nothing to complain about, nothing to complain about.
 noho ana. (Kekahi no, ano pipii no na mea ai.) ^{We both have enough} Keia manawa ke ike oe
 to live with. (However, foodstuff is somewhat expensive.) These times you notice
 ka hapanui o na mea ai o keia manawa pipii, pololei, pipii. Aole hiki kakou
 most of the food items these times are expensive, correct, expensive. We cannot
 ke alo ae. Kekahi manawa ano pilikia maila no, a hele 'kula no i kahi halekuai
 avoid it. Sometimes exigencies arise and we must go to the store
 a kuai 'ela keia mea a kela mea. Aole hiki ke alo ae. (Maalahi no ka noho ana
 and buy this thing or that thing. You cannot avoid it. (Living these days
 o keia mau la.) A oia ka mea nui, maalahi. (Mamua ina hele i kekahi wahi
 is so convenient.) Convenience is the main thing. (Formerly, if one went to
 kii ka lio, a nikii ka lio, pau, kau ka noho, apau, ^{ka lio} kau/a hele. ^{some place} we
 he had to get the horse, hitch it, then put the saddle on, then ride and go.
 kau ma ka automobile aole emo ho'e maleila.) ^{These times} Pololei, ae, pololei.
 one gets on an automobile and in no time he is there.) Correct, yes, correct.
 (Noleila ua hoopomaikai ia kua no ko kua noho ana ma keia kau ma ka honua.
 (Therefore, we are blessed by our living on this earth in this generation.
 Ua piha ka honua me na ike, na ike pookela loa, ka automobile oe, ka mokulele)
 The earth is full of knowledge, wonderful knowledge, of automobiles, airplanes.)
 Ae, oia ka meahou o keia manawa, ka mokulele, ka okumobile.

Yes, that is the tidings of these times, the automobile, the airplane.

CK: Maikai no e hele kakou e hoike kakou i ko kakou mahalo a ke Akua. Hele kakou

CK: It is good for us to go and demonstrate our gratitude to God. We go

e hana ka hana a ke Akua. Hookahi manawa wale no a kakou e noho ana ma keia
honua
to do the work of the Lord. We live only once on this earth

me keia ano, he kino me keia, apau. Oia wale no (oia wale no). Nolaila,
as we are, with this kind of body. That is all (that is all). Therefore,
aole hiki kua ke hoohehema keia noho ana i keia honua. He pono kua
we cannot be complacent with this life on this earth. We had better
e hoopono i ko kua iho, hele i ka pule, loa i ka oihanakahuna, hele iloko o
straighten out our lives, go to Church, receive the priesthood, enter the
ka halelao, loa keia mau pomaikai nui.

temple, and receive the great blessings in store.

SK: Hoohehema ia ke Akua? No, aole, kela mea aole hiki ke haule. Pule mau i na po,

SK: Neglect God? No, no, that practice we never pass up. We always pray at night,
pule mau ina po. Ai no i ka aina pakaukau a pule no ia ke Akua, noi no,
always pray at night. At the dinner table we pray to God, ask,
noi kona uhae pu me kakou.
ask for his Spirit to be with us.

CK: Ina ma'i kahea no oukou i na lunakahiko e hele mai e hoopomaikai.

CK: If someone is^{sick}/you do call for the elders to come and bless the sick.

SK: I kekahi manawa, kahea maua. I kekahi manawa kahea no ia Brother Moa nohoi.

SK: Sometimes we call. Sometimes we call Brother Moa.

A oia no ka mea a maua e kahea mau ia Brother Moa (he kanaka maikai oia,
He, Brother Moa, is the person we always call (he is a good man,
he kanaka pono) ae, maikai, maikai, he kanaka maikai, maikai, oluolu.
a righteous man) yes, good, good, good man, good, kind.

CK: Ina e hele mai lakou e hoopomaikai i ka mea ma'i, kau wale no/e nana, e nana
sit and

CK: If they, the elders, come to administer to the sick, all you can do is to/watch,
to observe
ia lakou e hana ai (ae). Nana oe. Ina maikai loa ina kou mau lima kau pu
them in action (yes) You observe. It would be much better if your hands were
laid together

me lakou. Aole anei? (Pololei, pololei). E lilo no oe i lunakahiko,
 with theirs. Isn't that so? (True, true). You had better become an elder,
 i hiki no oe e hoopomaikai i kou ohana; ia oe iho, e hiki oe ke hoopomaikai
 so you can bless your own family; you, yourself, can bless
 ia lakou ina oe he lunakahiko (pololei) no ka mea i keia manawa
 them if you were an elder (true) because these times
 nui ka mana o Kakana, nui i ke ikeika o Kakana. Aia loa kua ia ka oihanakahuna
 Satan has great influence, Satan has great power. When we have the priesthood
 e hiki kua ke kupale ka mana o Kakana no ka mea e komo ana oia iloko o ko kua
 we can nullify the powers of Satan because he will enter our homes,
 a na kua e kupale aku me ka oihanakahuna (pololei).
 and we can defend ourselves with the priesthood (correct).

SK: Kela mea he mea haule ole kela ia Kakana. E komo mau ana oia i na wa apau.

SK: That practice Satan never overlooks. He is always entering our homes.

Ka manawa e loa ai kona manawa e komo ai, komo. Nau no e kupale aku ia Kakana.

Whenever he has the opportunity to enter, he enters. You have to ward Satan off.

Hoolilo oe i kou manaoio ia ke Akua ka mea i hana mai i na mea apau o ka honua
 nei.

You must exercise your faith in God, the person who created all things on this
 earth.

CK: Ke nana oe i ke ano o na kanaka o keia manawa, aole anei e hoike ia nei ia kua

CK: When you observe the nature of people these times, isn't that a demonstration
 i ke ikeika o Kakana mawaena o na kanaka i keia manawa? Nana oe ia lakou
 to you and me

of the strength of Satan among men these times? You notice

ko lakou nohoana, keia poe hippies nohoi, keia poe holo pupule i ke alanui,

how they live, these hippies, these people who drive recklessly on the high-
 ways,

nui ka poe i make. I ka po nei ike au i kekahi kanaka e moe maha'i

killing many people. Last night I saw a man lying beside the

i ke alanui, uhi ia me ka lole, ua make (auwe). He kanaka keia, he mau keiki,

highway, covered with a sheet, dead (auwe). This was a Hawaiian who had children

ua ona (ona). Loaa i ke kaa a make i ka po nei. Ike au ma ke alanui.

had been

/drunk (drunk). Struck by a car he died last night. I witnessed this
on the highway.

Ai no na maka'i ame ka poe maka'ika'i e nana ana i keia mea make maha'i

Policemen and other spectators were looking at this dead thing beside

o ke alanui. Poe Maromona keia, keia ohana. Noleila, aole hiki kakou

the road. This family are Mormons.

Therefore, we cannot

ke hoohemahema ia ke Akua, mahape hele mai o Kakana pilikia kakou.

be indifferent to God, by and by Satan comes and we will be in trouble.

(Pololei).

(True).