

CLINTON KANAHELE INTERVIEWING
WILLIAM I. KANAKANUI AND MRS. KANAKANUI
JUNE 10, 1970, AT HAUULA, OAHU

Interloper ()

C. Kanahele: Good morning kaua, aloha kaua.

C. Kanahele: Good morning, aloha.

Mrs. Kanakanui: Aloha.

Mrs. Kanakanui: Aloha.

CK: Owai kou inoa?

CK: What is your name?

Mrs. K: O Malaea Lahela.

Mrs. K: Malaea Lahela.

CK: Kou makuakane, owai?

CK: Who was your father?

Mrs. K: Palekua.

Mrs. K: Palekua.

CK: Kou makuahine?

CK: Your mother?

Mrs. K: Kaialii.

Mrs. K: Kaialii.

CK: Mahea oe i hanau iaai? (Owai?) O oe.

CK: Where were you born? (Who?) You.

Mrs. K: Maui. (Maui hea?) Waiehu. (Waiehu)

Mrs. K: Maui. (Where on Maui?) Waiehu.

CK: Kou wa liilii maleila no oe i hanai iaai? (ae) Ihea oe i hele i ke kula?

CK: In the time of your childhood were you reared there? (yes) Where did you go to school?

Mrs. K: Waihee (Waihee).

Mrs. K: Waihee (Waihee).

CK: Owai na kumukula o oia manawa?

CK: Who were the teachers at that time?

Mrs. K: Ka poo kumu, he haole. Austin kona inoa. Ka'u kumu kela manawa

Mrs. K: The principal was haole. Austin was his name. My teacher at that time o Hattie Maule. No Waihee no lakou. No Waihee keia poe, Hattie Maule. was Hattie Maule. They were from Waihee. These people, Hattie Maule, were from Waihee.

CK: Ihea i loa ai ka naauao o keia kumukula? (Koe aku ia).

CK: Where did this teacher get her education? (I don't know).

Mrs.K: Ko'u wa liilii hele wau i ke kula ileila, a ka'u kumu kela, o Hattie Maule.

Mrs.K: During my childhood I went to school there, and my teacher was Hattie Maule.

Manao au i hele paha oia i ke kula i Maunaolu. (Maunaolu, ae. Oia ke

I think she probably went to Maunaolu. (Maunaolu, yes. It is a

kula kahiko loa). Oia ke kula kahiko loa no ka poe wahine, no na kamalii wahine.

very old school). It is a very old school for girls, for girls.

(Ihea ka poe kane?) Lahainaluna. (Lahainaluna, oia ka. Ae, o ke kula

(Where did the boys go?) Lahainaluna. (Lahainaluna, that was so. Yes, at

o Lahainaluna, maleila no i hoonauao ia na kane i na hana, na hana, pookela.

the Lahainaluna School, there young men were taught the high subjects, subjects.

Ko'u tutu, o . . . poina aku nei au, maleila no oia i hoonauao ia

My granduncle, . . his name escapes me, there he was taught

ma ka ana-aina, o Kahookele.) O Kahookele. (Kou tutu kela. No Nahiku oia.

surveying, Kahookele.) Kahookele. That was your tutu. He was from Nahiku.

(Aole, o Kahookele oko'a kela.) Ae, ae. (No Hana oia nei, no Hano no.

(No, that was a different Kahookele.) Yes, yes. (He was from Hana, from Hana.

Maleila i hoonauao ia oia. Nui no na kanaka hanohano ~~mamua~~, maleila lakou i hoonauao ia.)

He was educated there at Lahainaluna. ^{Formerly,} many famous Hawaiians they were educated there.)

CK: Aloha kaua, o Williana.

CK: Aloha, William.

William Isaac Kanakanui: Aloha. Pehea oe? (Pehea oe?) Maikai no.

William Isaac Kanakanui: Aloha. How are you? (How are you?) Good.

(Maikai no keia hui ana.) Hauoli no keia hui ana.

(This meeting is good.) This meeting is a happy occasion.

CK: Ua hele mai au e hui me olua e hiki ke hoopaa i ko olua leo iloko o keia mea,

CK: I have come to meet with you two so your voices can be recorded in this thing,

keia recorder. Ka manao keia, iwakalua paha, kanakolu makahiki mahope

this recorder. The object is this, perhaps twenty or thirty years from now

o keia manawa, ina makemake kekahi o kakou e lohe i ka delo o ka poe Hawaii,

if some of us desire to hear the spoken language of the Hawaiians,

(ae, ae) pela lakou e lohe ai i ka olelo Hawaii. Unuhi ia ma ka olelo haole

(yes, yes) thus will they be able to hear the Hawaiian language. It will be translated into English

a kope ia no ma ka typewriter ma ka olelo Hawaii, e hiki lakou ke hoolohe,

and the Hawaiian language will be typed on a typewriter, so that they can hear,

heluhelu, a unuhi aku. Oia ka manao keia a'u i hele mai e hui me olua.

read, and read the translation. That is the purpose of my coming to meet with you two.

E hoike mai olua ka olua wahi i hanau iaai, ame na makua nohoi,

You two will indicate your birth place, and also parents,

e hiki ai ke hoopaa i keia mau mea.

so these things may be recorded.

WIK: Ae, eleu no oe. Noho, noho, noho. (Noho maleila).

WIK: Yes, you are aggressive. Sit, sit, sit. (Sit there).

CK: Oia nei ka maua e walaau i keia manawa pili ana koinei wahi i hele ai i ke kula.

CK: We have been conversing about her this time with respect to where she attended school.

A ehia makahiki o oe a male ai i Kanakanui?

How old were you when you married Kanakanui?

Mrs.K: Owau? Ko'u wa liilii, make ko'u Mama i Maui. (Pehea, ke komo ala kela?)

Mrs.K: Me? In my childhood my mother died on Maui. (Is that being recorded?)

(Ae, ke komo ala). Ko'u Papa no Honolulu nei. Ho'i mai ko'u Papa

(Yes, it is being recorded). My Papa was from Honolulu. My Papa moved

i Honolulu nei. Lawe mai oia ia'u; lawe mai oia ia'u, a hoonoho ia'u

to Honolulu. He brought me; he brought me, and left me

me kona keikuhine o Mrs. Paawela no Moanalua. Noho au me laua. Hele ia no wau

with his sister, Mrs. Paawela of Moanalua. I stayed with them. I went

i ke kula i Moanalua. A ua nui no wau i kela manawa; nui no wau i kela manawa.

to school in Moanalua. I was big at that time; I was big at that time.

A haalele au ia laua. Hoi au e noho me Kamana. No, hoi au e noho me ko'u Papa.

And I left them. I went to stay with Kamana. No, I went to stay with my Papa.

Ko'u Papa e ola ana; noho ana oia i Honuakaha, i Honuakaha. (Aihea kela wahi?)

My Papa was living then; he was staying at Honuakaha, at Honuakaha. (Where is that place?)

Eia no o Honolulu (i Honolulu no.) Near ia Kakaako. (Oia ka inoa ka o kela wahi.

It is in Honolulu (in Honolulu.) Near Kakaako. (It is the name of that place.

Akahi no wau i lohe ai i kela inoa.) O Honuakaha. (Ae, ma'a no wau o

First time I have heard of that name.) Honuakaha. (Yes, I am used to the name

Kakaako.) E, near ia Kakaako. No ke alii kela wahi. Haawi ke alii

Kakaako.) Yes, near Kakaako. That place was for the king. The king gave

kela poe hana malalo o lakou. Haawi ke alii ia lakou, i hale, aina,

those people working under them. The king gave them, a home, land,

hale, aina. Poe hana keia malalo o ke alii. (Ke alii owai, o Kamehameha Elima?)

house, land. These were employees under the king. (What king, Kamehameha V?)

Aole, aole. Owai la ke alii? Owai la ke alii? O Kalani ma paha? Owai la?

No, no. Who was the king? Who was the king? Probably Kalani? Who?

CK: Pehea oe i loaia ia nei, i kou kane?

CK: How did you get your husband?

Mrs. K: Ai wale ihola mahope mai, long time. I was old that time. I was . .

Mrs. K: This was only afterwards, a long time afterwards. I was old at that time. I was . .

(E oluolu e olelo ma ka olelo Hawaii. Aole olelo haole, ea.)

(Please, speak in Hawaiian. Don't converse in English.)

(Aole olelo haole.) (Olelo Hawaii wale no.) Piha paha ia'u kanakolu a oi

(Don't speak English.) (Speak only in Hawaiian.) I was perhaps a little over thirty
makahiki a loaia oinei ia'u. (Oia. A male olua, a hoi mai i Hauula nei.)

years old when I got him. (That was so. You two were married and moved to Hauula.)

A male maua. Aole, noho no maua. Ua loaia ka maua hana. Pau ka'u hele ana

We were married. We did not move. We had jobs. Then I quit going

i ka hana. Oiala ke hele i ka hana. Noho au i ka hale.

to work. He went to work. I stayed at home.

CK: Heaha kou hana i kela manawa?

CK: What was your job at that time?

Mrs. K: Hana wau iloko o ka Advertiser, Bulletin, Mercantile, that is, newspaper printing.

Mrs. K: I worked for the Advertiser, Bulletin, Mercantile, that is, newspaper printing.
(Oia kou hana.) Nui kamalii i hana kela manawa. Pau i ka hele ana i ke kula.

(It was your occupation.) Many young people worked at that time. They had quit going to school.

Ka'u kula i hele ai i kela manawa, pau o Moanalua. Hoi wau me ko'u Papa

Completing Moanalua was the schooling I had at that time. I went to live with my Papa

e noho i Honuakaha. Kana wahine, he wahine hana oia malalo o ke alii.
 and stayed at Honuakaha. His wife, she was a woman employed under the king.
 Ua male wahine hou oia. Hoi au e noho au me laua, a hele wau i ka hana,
 He had married again. I went to stay with them, and I went to work,
 right in town with the Advertiser.
 right in town with the Advertiser.

CK: Ko olua male ana ia Brother Kanakanui, hoi mai olua i Hauula nei?

CK: When you and Brother Kanakanui got married, did you two move to Hauula?

WIK: Aole.

WIK: No.

Mrs. K: Loihi mahope iho, hoi maua i Hauula nei. Ka hale o kela manawa, emi,

Mrs. K: Long afterwards did we move to Hauula. A house at that time was cheap,

\$9 a month. (Emi no kela manawa.) Emi ka hale; emi no na mea ai.

\$9 a month. (Cheap at that time.) Rent was cheap; food was cheap.

(Emi na mea apau.) Emi na mea apau.

(Everything was cheap.) Everything was inexpensive.

CK: O William Isaac Kanakanui, hanau ia oe ihea?

CK: William Isaac Kanakanui, where were you born?

WIK: Hanau ia au i Hauula nei, Aparila umi-kumalima, makahiki umi-kumawalu

WIK: I was born here in Hauula, April 15,

kanawalu-kumawalu.

1888.

CK: Ehia makahiki o oe keia manawa?

CK: How old are you at this time?

WIK: Keia manawa piha au kanawalu-kumalua. (Oia nei, ehia makahiki?)

WIK: This time I am 82. (And she, how many years old?)

WIK: Iloko o October piha ia nei (kanawalu-kumalima) kanawalu-kumalima keia manawa.

WIK: In October she became (eighty-five) eighty-five this time.

I ka October piha ia nei i kanawalu-kumaaono, October ewalu (October 8)

In October she will be eighty-six on October 8 (October 8).

CK: Paa no olua. Ke nana 'ku, paa no.

CK: You two look strong. You appear solid.

WIK: Male maua i Kawaihao Church e Rev. Henry Parker, June, Iune iwakalua

WIK: We ^{were} married in the Kawaihao Church by Rev. Henry Parker, June, June

umi-kumahiku, makahiki umikumaeiwa umi-kumaha. Ua piha ia maua e noho nei

17, in the year 1914. We have been together now

kanalima-kumaaono makahiki. (Loihi no keia a olua e noho nei, e noho pu nei.)

fifty-six years. (Your living together has been long, living together.)

A ko maua noho ana aole wahi puupuu mai ko'u lima aku. (Maluhia no ko olua
noho ana.)

During our marriage she has not yet suffered a blow from my hands. (Your
marriage has been peace-
Ae, maikai ko maua noho ana. Hoopaapaa no maua, pau no, pau ihola no. ful.)

Yes, we have lived happily together. Sometimes we argue, but when it is over,
it is over.

Aole malama maua i keia mea (o ka huhu) o ka huhu. (Aole hoomau.)

We don't keep in this thing (anger) anger. (We don't harbor.)

Aole hoomau (pela no) a minoaka no kela ame keia manawa. (Mahalo no kela,
mahalo.)

Don't continue anger (that is how) and we smile at each other now and then.
(That is commendable, commendable.)

A hanau ia au ma Hauula nei. Ko'u makuahine mai Molokai mai. (Owai kainoa?)

I was born here in Hauula. My mother came from Molokai. (What was her name?)

O Malaea Kaahanui kainoa. No Halawa, Molokai. (Ike no wau i kela ohana.)

Malaea Kaahanui was the name. From Halawa, Molokai. (I knew that family.)

Hele mai kela mokuahine, a noho ia Laie, i Hauula nei.

That mother stayed at Laie, then at Hauula.

O ko'u mokuakane, o Nui kana inoa, Moke Nui Kanakanui. No Laie-maloo oia.

My father, his name was Nui, Moke Nui Kanakanui. He was from Laie-maloo.

A hele maila kela kanaka a hui me keia mokuahine o'u me Kaahanui i Hauula nei,

That man came and met this mother of mine, with Kaahanui at Hauula here,

a maleila laua i noho, a puka maila au. (Ehia keiki o oukou?) Eono makou,

and here they lived and I was born. (How many of you children?) We were six,

eono makou. Eha mamua aku o'u a eha mamua o'u a owau ka lima, a hookahi keiki

we were six. Four were before me, four were before, and I was the fifth,

eono, o George Kanakanui. Ua make oia. (Maka'i oia mamua.) Aole maka'i.

the sixth, George Kanakanui. He is dead. (He was formerly a policeman.)

O Jack Ray Kanakanui - Kakalia Kanakanui - oia he maka'i. Oia me a'u

Jack Ray Kanakanui - Kakalia Kanakanui - he was the policeman. He was with me

ko'u wa e noho ana maka'i-nui no Koolauloa nei. (Kamaaina no au iaia).

when I was serving as sheriff for Koolauloa district. (I was acquainted with

Kamaaina oe ia Kakalia - Jack Ray Kanakanui. Ua make oia, a pela no

You were acquainted with Kakalia - Jack Ray Kanakanui. He is now dead, and so

me ko'u keikeina, ua make oia. (O oe hookahi wale no?) Owau hookahi wale no

is my younger sibling, he is dead. (You are the only one left?) I am the

mailoko mai keia ohana e ola nei keia la.

out of this family who is alive today.

CK: Pehea oe, o oe hookahi wale no?

CK: How about you, are you the only one living?

Mrs. K: Owau hookahi wale no. (Ua hala na . .) Ua hala ka mua, ka muli, hala lakou.

Mrs. K: I am the only one. (They have passed . .) The older siblings, the younger

Owau wale no.

I am the only survivor.

CK: Aloha no. Thea oe i hele ai i ke kula?

CK: Aloha, for the dead. Where did you go to School?

WIK: A i ke kula o Hauula nei no, iloko na makahiki liilii loa. Kela manawa

WIK: Here at the Hauula School for a few short years. That time
eono makahiki, hele i ke kula i Hauula nei.

I was six years old, and went to school at Hauula here.

CK: Owai na kumu ma Hauula?

CK: Who were the teachers at Hauula?

WIK: O ke kumu kela manawa o William Isaac, William Isaac. Oia ka kumupea i kela
manawa.

WIK: The teacher at that time was William Isaac, William Isaac. He was the steady
teacher at that time.

(Owai hou?) Oia kekahi luna-nui o kou ahahui Moromona (o Laie) o Laie

(Who else?) He was one of the leaders of your Mormon organization (of Laie)
of Laie

(kamaaina) o William Isaac. A pela i loa ai kela inoa ia'u o William Isaac
Kanakanui.

(I was acquainted with him), William Isaac. And thus did I get the name
William Isaac Kanakanui.

(Oia?) Isaac Kanakanui no. Hiki mai kela kumu o William Isaac, makemake loa

(Is that so?) Isaac Kanakanui. When that teacher, William Isaac, came, that

kela kumu ia'u no ko'u, owau kekahi messenger, ano messenger, "Heh Isaac, you
come."

teacher liked me very much because I was also a messenger, a kind of a
messenger, "Heh Isaac, you come."

Owau 'kula ka lima kokua o keia kumukula, a makemake loa ia'u. Mea maila ia'u,

I was the helping hand to this teacher, and he liked me very much. He said
to me,

"Mehemeala, e pono e kahea wau ia oe o William Isaac Kanakanui." "Oh, hele

"It seems proper that I call you William Isaac Kanakanui." "Oh,

wau e ike ko'u Papa. Ina ae mai ko'u Papa ame ko'u Mama, hiki no."

I shall go and see my Papa. If my Papa and my Mama consent, then it is okay."

"All right. Kahea oe kou Papa e hele mai me ko Mama e hele mai."

"All right. You call your Papa to come with your Mama."

A i kela manawa mauka aku no makou i kela manawa, kokoke loa i ka halekula.

At that time/^{our home}was a little mauka at that time, very close to the school.

He pa no, a komo iloko o ka pa kula. A ho'e maila ko'u Papa ame ko'u Mama.

There was a fence then an entrance into the school grounds. My Papa and my Mama arrived.

A mea 'kula o William Isaac, "Makemake au i keia keiki. Nui ka hoolohe o

William Isaac said, "I like this boy. This boy is very

keia keiki ia'u. Ka'u mea e kahea ai, kii no oia a lawe mai. Oia he akaaka mau ana."

obedient to me. Whatever thing I ask for, he gets and brings. He always has a smile on."

(Punahale loa kela kumukula ia oe.) Pela oia i ke ko'u mau makua.

(That teacher had great affection for you.) Thus did he speak to my parents.

"Makemake au e haawi keia keiki o William Isaac Kanakanui. Pehea, ae no olua

"I want to name this boy William Isaac Kanakanui. Do you consent

e haawi wau keia inoa o William?" "Ae, no maua. Ae no maua. Ina kou makemake

that I give him this name, William?" "We consent. We consent. If that is your desire,

kela e ke kumu, hiki no." Pela kuu Mama, "Hiki no." Pela i paa ia kela inoa

teacher, it is okay." Thus also said my Mama, "It is okay." That is how that name

a hala 'kula o William Isaac. Noho oia maanei umi makahiki kumukula no Hauula.

stuck and William Isaac passed away. He was a teacher at Hauula for ten years.

Nui kona makemake ia e ka poe Hawaii. Nui ka Hawaii kela manawa.

The Hawaiians liked him very much. There were many Hawaiians at that time.

(Piha o Hauula). Piha o Hauula nei, piha a hiki i Laie, Punaluu, Kahana.

(Hauula was full). Hauula was full, full until Laie, to Punaluu, to Kahana.

Mai Kahana mai ka poe hele mai i ke kula.

From Kahana the children came to school (at Hauula).

CK: Nui ka loi, nui ka ai o kela manawa.

CK: There were many taro patches, there was ample food at that time.

- WIK: Nui ka ai kela manawa. Makou pau loa he poe mahiai wale no. Ina aole ke keiki
- WIK: There was plenty of food at that time. We all were farmers only. If a boy
hele i ka mahiai, hili ia me ka laau. (Oia?) Pela kou makuakane.
go to work on the farm, he was beaten with a stick. (Was that so?) Thus was
(Aole palaualelo o kela manawa.) Aole palaualelo. Ko'u makuakane, hana oe,
(No loafers at that time.) No loafers. With my father, you had to work,
hele oe i ka hana, ai oe. Ina aole hele i ka hana, aole ai. Eia kou ai,
you had to go to work to eat. If you didn't go to work, you didn't eat.
ka huipa. Nolaila, maka'u na keiki. Nui ka ai. Wawahi pu kekahi. Mahiai.
the whip. Therefore, the boys were afraid. There was plenty of taro. Some
CK: Pau ana i ke kula maaneinei ihea oe i hele ai ke kula?
CK: When you were through with school here where did you go to school?
WIK: Pau ke kula maneinei hele wau i Honolulu i ke kula. Lawe ia wau i ko'u Auntie,
WIK: The school over here I went to Honolulu to school. My auntie took me,
Mrs. R.M. Ayre - Rebecca Ayre. He kane kana, he reporter no ka Advertiser.
Mrs. R.M. Ayre - Rebecca Ayre. She had a husband, a reporter for the Advertiser
Makemake nohoi keia wahine ia'u, keia auntie o makou ia'u. A mea 'kula i
This woman liked me indeed, this auntie of ours liked me. She said to
ko'u makuakane ame ko'u makuahine, "E makemake wau e lawe keia keiki me a'u.
my father and my mother, "I want to take this boy with me.
Owau wale no i ko'u hale, aole poe hou ae me ka'u kane. Makemake au keia keiki
Only I am at my home, nobody else but my husband. I want this boy
e hele me ia'u." "Ai kona kuleana. Ina makemake oia e hele, hiki no."
to go with me." "It is his privilege. If he wants to go, it is okay."
Ko'u hele no ia. Maleila, iloko au i ka Royal School (o ka Royal School),
That triggered my going. There I went to Royal School (Royal School),

komo wau iloko o ka Royal School. Ka makahiki i kela manawa, ko'u manao,
 I entered the Royal School. It was the year at that time, I think,
 makahiki, makahiki ewalu, 1908, iloko wau i ka Royal School kela manawa.
 the year, the year 1908, 1908, when I entered the Royal School that time.
 Maleila au i noho ai a hiki i ka 1912, 1912. No, no, no, aole, 1900.
 I attended there until 1912, 1912. No, no, no, not so, but 1900.
 Komo au i ka Royal School 1900. Umi-kumawalu o'u makahiki i kela manawa
 I entered Royal School in 1900. I was eighteen years old at that time
 komo wau i ka Royal School. Makahiki eha kela, makahiki eha kela ame
 when I entered Royal School. The year 1904, the year 1904 and
 elima i Royal School. Eono, kii ia mai wau e Reverend Kapu, Reverend Samuel
 Kapu,
 1905 I was at Royal School. In 1906 the Reverend Kapu, Reverend Samuel Kapu,
 came to get me
 o Lahainaluna. Ho'e mai i Hauula nei, a hui me ko'u makuakane ame ko'u makua-
 hine.
 for Lahainaluna School. He had come to Hauula, and met with my father and my
 mother.
 A o Reverend Samuel Kapu oia ka singing director o Lahainaluna.
 Reverend Samuel Kapu he was the singing director at Lahainaluna.
 A i lohe ia ia'u i ka himeni ma ko makou halepule kahiko kela manawa.
 And he had heard me singing at our old chapel at that time.
 Makemake maila kela kanaka ia'u. Mea mai nei ko'u makuakane ame ko'u makua-
 hine,
 That man liked me right away. He said to my father and to my mother,
 "Ea, makemake au i keia keiki. Aihea keia keiki ke hele nei i ke kula?"
 "Say, I want this boy. Where is this boy attending school?"
 "Ai Honolulu i ka Royal School." "A pehea, ina huki mai keia keiki a
 "In Honolulu at the Royal School." "What, if I pull this boy out and
 lawe i Lahainaluna, pehea ae no olua?" "Ai kona makemake."
 take him to Lahainaluna, will you two consent?" "He makes his choice."

A ninau no o Reverend Kapu ia'u, "Pehea, makemake no oe e hele i Lahainaluna?"

Reverend Kapu asked me, "Do you want to go to Lahainaluna?"

Mea 'ku nei au, "Aihea o Lahainaluna?" "O, ai Maui, ai Maui, ai Maui."

I said, "Where is Lahainaluna?" "Oh, on Maui, on Maui, on Maui."

"Pehea e hiki ai maleila?" "O, kau oe ma ka moku." Makemake au e hele

"How do I get there?" "Oh, you ride a steamer." I wanted to get this

keia mea kau i ka moku no ka mea he ku mai ka moku, holo a . . . Mea 'ku nei,

experience of riding a steamer because the boat would dock and then sail...
I said,

"Mr. Kapu, aole a'u kala, aole a'u kala." "Aole oe ninau kela. Na'u e kokua

"Mr. Kapu, I don't have money, I don't have money." "You are not to be
concerned with that. I will help

ia oe. Uku wau kou moku a kau wale oe i ka moku." Nui ko'u le'ale'a

you. I will pay your steamer fare and you can ride the boat free." Great was
my joy

makemake e kau i ka moku. Lawe ia au i ko'u mokuakane ame ko'u makuahine

for I wanted to get on the ship. My father and my mother took me

i kauwapo. Ku keia moku, ^{he} moku liilii. Mokolii kainoa. "O keia moku, hele

to the pier. The boat was moored, a small ship. Mokolii was its name.

a holo i Maui?" "Ae, keia moku, he Mokolii kona inoa." Kau, hele ana,
"Does this ship go

to Maui?" "Yes, this boat, its name is Mokolii." I went aboard, and on the
way it

nui ka lola, nui ko'u ma'i. Mea 'kula au i keia poe, "Ina wau like pu me keia,

rolled exceedingly and I was really sick. I said to these people, "If I am
going to be this way,

lola, lola, ma'i wau, aole wau e hele hou mai maanei." Aole hiki,

roll, roll, and I be sick, I won't come again here." Nothing could be done,

ua hiki aku i Lahaina. A lele, kau i ka waapa, hoi i kai, a ike maila ka poe,

I had already got to Lahaina. I disembarked, got on a row boat, went ashore,
and the people saw me,

kahea maila ka poe kahiko, "E new boy, keiki hou, owai kou inoa?"

and the oldtimers called out, "Heh, new boy, new boy, what is your name?"

Aohe au kali. "Ko'u inoa o William Isaac Kanakanui ko'u inoa."

I didn't hesitate. "My name is William Isaac Kanakanui ~~is my name is.~~"

"Ae, ae, shake hand." Lulu lima makou. O MacDonald oia ke kumu kela manawa.

"Yes, yes, shake hands." We shook hands. MacDonald he was the teacher at
that time.

Oia ka poo kumu, a maleila no oia i ka uwapo. Lulu lima, a kau makou maluna

He was the head teacher, and he was there at the wharf. We shook hands,
and we got on

o ka truck a hele iuka o Lahaina. Pii akula. (He kalaka ka oukou i kela
manawa?)

the truck and drove up to Lahainaluna. We ascended. (You people had trucks
at that time?)

He truck, poe truck kahiko. Aale keia truck hou. Poe truck kahiko loa.

Trucks, but old trucks. Not this new models. They were very old trucks.

Hele a holo makou maluna aku, aohe hiki keia truck ke holo, holo.

We drove a little ways up and this truck could not go, go.

(No ka mea . .) Pau ihola keia truck; hele wawae makou. Nui nohoi ka lepo

(Because . .) This truck failed so we walked. There was much dust

o ka alanui o Lahainaluna, nui ka lepo, nui ke dust. A mea maila o Kapu,

on this road to Lahainaluna, much dust, much dust. Mr. Kapu said,

"Hele wawae ana kakou, a aole hiki ke alo ae, a nuha maila keia lio."

"We shall walk, which cannot be avoided, for this horse has balked."

Oia ka Kapu mea mea maila, "Nuha maila keia lio, a nolaila hele wawae kakou."

That was what Kapu said, "This horse has balked, therefore, we must walk."

(Hoakaaka no oe.) Hiki makou i ke kula makahi o ka hora eiwa o kela ahiahi

(You make it humorous.) We got to the school about nine o'clock that evening

o kela po, a lawe 'kula o Kapu ia'u i kona hale. "A, e William, maanei kaua
e ai.

of that night, and Kapu took me to his house. "William, here we eat.

Ai oe, a hiamoe oe me a'u, a mahope, apopo, hele kakou a lawe au ia oe

You eat and you sleep with me, and later tomorrow we go and I shall take you

e huli i kou lumi, ihea la oe e noho ai." No ka mea, elua dormitory nui,

to look for your room, as to where you are to stay." Because there were two
large dormitories,

hookahi no o David Malo, a hookahi no Kikoki, Hitchcock. (Oia ka inoa o keia ..)
 one named David Malo, and one named Hitchcock. (Those were the names of these..)
 Na inoa o keia dormitories (na dormitories) na dormitories elua, a na lumi
 Those were the names of these dormitories (the dormitories), the two dormitories
 iloko o keia dormitory he iwakalua lumi. Elua keiki iloko o ka lumi, ^{and the rooms}
^{totalled}
 in each dormitory ~~was~~ twenty rooms. Two boys occupied a room,
 iwakalua kekahi hale, iwakalua kekahi hale. Iloko wau o Hitchcock dormitory.
 twenty in one building, and twenty in the other building. I was in the
 (Ehia makahiki i noho oe ma Lahainaluna?) A mai ka makahiki umi-kumaeiwa me ^{Hitchcock dormitory.}
 eono
 (How many years were you in Lahainaluna?) From the year 1906
 (1906) lawe ia au i Lahainaluna, a makahiki umi-kumaeiwa-umi puka mai wau,
 (1906) when I was taken to Lahainaluna until the year 1910 when I was
 class of 1910. Umikumakolu makou i puka mai ai, umi-kumakolu. A i o keia ^{graduated}
^{manawa}
 of the class of 1910. Thirteen of us graduated, thirteen. With respect to
 e ola nei, owau wale no ke ola nei keia manawa. Eaho elua,
 those living these times, I am the only one alive these times. Better two,
 o David Kahookele o Nahiku, Maui; David Kahookele o Nahiku, Maui, a owau
 David Kahookele of Nahiku, Maui; David Kahookele of Nahiku, Maui and I
 o Oahu nei. Elua wale no mailoko mai kela umi-kumakolu. Pau ka hapanui,
 of Oahu. Only two left of the thirteen. Most are gone,
 pau ka make. (Heaha ka oukou i a'o iaai ma Lahainaluna? Heaha na haawina
 are dead. (What were you people taught at Lahainaluna? What ~~were~~ subjects ^{were}
 i a'o iaai oukou?) Na haawina, ^{no} oia no keia eighth grade haawina: mathematics,
 taught you people?) The subjects, they were eighth grade subjects: mathematics,
 language (oia mau mea) oia mau mea, e like pu me na kula iwaho nei.
 language (such subjects) such subjects the same as those in the schools out here
 A ko'u wa i puka mai ai, you would be up in algebra, and all those high English.
 At the time of my graduation, you would be up in algebra, and advanced English.

CK: Pau ke kula, mahea oe i hana ai?

CK: School over, where did you work?

WIK: Pau ke kula kii ae ko'u makuakane ia'u, hele ae no ko'u puka ana mai.

WIK: School over, my father came to get me, for he had come to witness my graduation.

Ko'u puka ana mai, holo ae keia elemakule, a hui no, a moe maua kela po,

Upon my graduation, this old man came and we had our reunion, and we slept that night,

oia ka po 1909, a kekahi la ae 1910, a puka ke kula i kela la.

that being a night in 1909, and the following day which was 1910 the school held its graduation.

Nui na poe mai Lahaina mai. Mai Maui mai hele mai no ka mea he nui na keiki

Many people from Lahaina came. Many from Maui came because there were many boys

o Maui i puka i kela la. Umikumakolu wale no makou. Ka wa i puka ai na keiki

from Maui graduating that day. We numbered only thirteen. At the time the boys were graduated

luau nui nohoi. Haawi ke kula luau nui no ka poe apau. (Ua makaukau ke kula

there was indeed a big luau. The school gave a big luau to all present.

me ka puua, me ke kalo nohoi. Kela mau mea apau no ke kula kela mau mea.) (The school was ready

with the pig, also the taro. Those things were all from the school.)

No ke kula no kela mau mea no ka mea hanai puua no makou. Na haumana

All those things were for the school because we raised pigs. The students

o ke kula o Lahainaluna, hanai puua, a kanu kalo, mahi kalo, mahi ko pu kekahi

of Lahainaluna School raised hogs, planted taro, cultivated taro, raised cane besides

no ka mea koko ke piha iwakalua eka o ke kula ua paa i ke ko. A keia ko

because there were almost twenty acres of the school planted to cane. This cane

kuai 'kula i ke kula i ka Pioneer Plantation, Pioneer Mill. A na makou no

the school would sell to Pioneer Plantation or Pioneer Mill. And we

e mahi ka makou ko, hookahekahe wai. I ka wa pau ai, ready to cut, na makou no e oki.

cultivated our cane, irrigated it. When it matured, was ready to be cut, we did the cutting ourselves.

CK: Ko'u kuku o Kahookele ilaila oia i a'o ia ai i Lahainaluna i ka ana-aina ana

CK: My granduncle Kahookele there at Lahainaluna he was taught surveying (ana-aina). Ua lohe no oe e pili ana kela kanaka o Kahookele (ae, ae), (surveying). Have you ever heard anything about that man Kahookele (yes, yes) he ana-aina? Ko'u kuku kela (kou mokukane kela). Ko'u kuku kela. the surveyor? That was my granduncle (your grandfather that was). That was my granduncle. (Kou kuku kela). Aole paha pili keia Kahookele e noho nei i Nahiku.

(That was your tutu). Perhaps this Kahookele living now at Nahiku is not related to him. (A pehea la) Pili paha, aole wau ike, aole wau maopopo. (Pili paha no ka mea (I wonder) Perhaps related, I don't know, I don't know. (Possibly related because kainoa ua pili loa.) Pili loa. (Mehemeala, ohana no.) Hanau no ia the names are similar.) Very similar. (Apparently, related.) This Kahookele, Kahookele i Hana no. Maleila i hanau ia ko'u makuahine, ame ko'u kupunawahine, the surveyor, was born in Hana(at Kawaloa). There my mother and my grandmother were born, ohana like lakou, pili loa. (A ua lohe au i kela kanaka ana-aina. Aole au so they and he are related and belong to the same family. (I have heard of that surveyor. I have never i ninau ia David Kahookele o Hana, o Nahiku.)

inquired of David Kahookele of Nahiku, Hana.)

I ka moololo i ka unuhi ana o ka Buke Moramona ma ka olelo Hawaii,

In the translation of the Book of Mormon into the Hawaiian language maikai ka olelo Hawaii. Manao au e like loa me ka Baibala no ka mea

the Hawaiian is excellent. I believe it is as good as that of the Bible because keia mau kanaka ekolu ua hoonauao ia. Ike lakou i ka olelo haole a maopopo lakou these three translators were well educated. They knew the English language and they knew i ka olelo Hawaii.

the Hawaiian language.

A pau, a hele mai oe, hoi mai i Honolulu, a maneinei i loa a i ka hana?

Having graduated you returned to Honolulu and here you found a job?

WIK: Ae, hoi maila wau, huli hana, a loa a au kekahi hana vulcanizing tires

WIK: Yes, I returned, looked for work, and got a job vulcanizing tires
ma'o aku o Kawaihao Church kahi o ka government building. Maleila mai
just beyond the Kawaihao Church where the state building is. There
he big garage kela malaila, garage nui kela. Aole makemake kela kahu
there was a big garage, big garage. The pastor of Kawaihao Church
o Kawaiahao i kela garage malaila. (Pili loa kela i ka halepule) pili loa kela
did not want that garage there. (That was too close to the chapel) that was too
i ka halepule. A lohe o Parker ia'u ai wau ilaila. Huhu maila, "Aole oe
to the chapel. Rev. Parker heard I was working there. He remonstrated, "You
e hana maleila. Makemake makou i keia hale e pau." Mahope pau no ia hale,
work there. We want that building to be removed." Afterwards that building
a ne'e i ka poe no ka mea kick loa o Parker i keia hale no ka mea
and the operators moved away because Rev. Parker objected strenuously to this
e hamale mau ana i kekahi o maua. Disturbed loa kela i na hana o ka luakini.
we would be constantly hammering. That was a serious disturbance to the
activities in the chapel.

CK: A pau, hana mai oe no ke aupuni mahope mai?

CK: After that, you worked for the government?

WIK: A pau maleila, hana hou aku au me he garage hou aku no, o Schuman Carriage.

WIK: When that was over, I worked again in another garage, the Schuman Carriage.

A iloko leila nui ka poe politics. Walaau politics makou (paloka).

In there gathered many politicians. We would discuss politics (politics).

I kela manawa kokoke au i vote. Hele maila ka poe, "Are you Republican or

At that time I was near voting age. These people would come and ask:

"Are you a Republican or
Democrat?" A ina Lepupalika, noho mai la ka poe Lepupalika walaau me oe,

Democrat?" If you were a Republican, the Republicans would sit and talk with
you,

a ina o oe he Kemokalaka noho maila ka poe Kemokalaka. A mahope, "Pehea,
 and if you were a Democrat the Democrats would sit with you. Later, somebody
 e koho ana oe?" "Ae, e koho ana wau." Aka, aole au i kakau. "O kau oe
 are you going to vote?" "Yes, I am going to vote." But I hadn't registered.
 i keia kaa e lawe ia oe i ka City Hall." Ho'e i ka City Hall, kakau kainoa,
 this car and it will take you to the City Hall." I arrived at the City Hall,
 (hiki ke koho) hiki ke koho. A ke koho paloka koho oe, ai kou kuleana
 (you could vote) and could vote. When voting you voted in terms of your
 koho oe Lepupalika, koho oe Kemokalaka. "Owau Kemokalaka wau, a
 to vote for a Republican, or for Democrat. "I am a Democrat, and
 mamake no wau ia oe e koho ko makou Kemokalaka poe."
 I want you to vote for our Democrat candidates," one would say.
 Heaha kau hana mua me ke aupuni?
 What was your first job with the government?
 A ke hana ana 'ela no wau me kela Garage, ke hana ana no. A ko'u wa i hele
 I was still working at that Garage, I was still working. When I started going
 me kela poe politics, a komo maila a mea maila, "Aihea oe e noho nei?"
 with those politicians, they dropped in and asked, "Where are you staying?"
 "Ai o Hauula; ai ko'u wahi i Hauula." Ku maila o mea, o Charlie Rice;
 "At Hauula; my home is at Hauula." Then Charlie Rice stood up;
 no, no, o Charlie Rose. Oia ka sheriff. (Maka'nui oia i kela manawa).
 no, no, it was Charlie Rose. He was the sheriff. (He was the sheriff at that
 Oia, he Kemokalaka oia. Makemake loa oia ia'u e kokua iaia. A o kekahi aoao
 He was a Democrat. He wanted me very much to help him. On the other side
 o David Desha, he Lepupalika oia. Makemake oia ia'u e kokua iaia i ka poe
 was David Desha, who was a Republican. He wanted me to help him with the people

o Hauula nei. A mea maila o David Desha, "Hoi oe i lalo nei i Hauula,
of Hauula. David Desha said, "You return to Hauula,

i Laie, a i Punaluu, hooikaika oe ia'u. Pehea hiki no?" "Hiki no."

to Laie, and Punaluu, you work hard for me. Is it okay?" "Okay."

He gave me a few dollars, mau kala i ho'e mai. "Aia kou uku, e kokua ia oe.

He gave me a few dollars which had been sent to me. "If you help me this will
be your reward.

Ina he wau puka, koho wau ia oe maka'inui no Hauula. Pehea, makemake no oe?"

If I am elected, I shall choose you as sheriff at Hauula. Do you want it?"

"Auwe, aole wau i maka'i, aole wau i ike i ka hana maka'i, aole . ."

"Goodness, I am not a policeman, I don't know anything about police work, don't."

(Aole hopohopo malaila) "Aole oe e maka'u kela. O oe wale no. Ina koho wau ia
oe,

(Don't doubt there) "You must not be afraid. The promise is to you only.

puka oe maka'inui, kukuhi no wau ia oe, alaka'i no wau ia oe. Meahou keia
If I appoint you

you are
and I appointed sheriff, I shall teach you, I shall guide you. This will be
new experience
mau mea ia oukou. Owau no aole au i maka'inui mamua, aka mamake au

to you. As for me I have never been a sheriff before, but I want

e lilo au i maka'inui. A ina wau puka, makemake wau ia oe maka'inui o Koolauloa!

to be the sheriff. If I am elected I want you to be the deputy sheriff at
Koolauloa."

A ae no wau. Ia koho paloka ana, puka o David Desha, a kahea mai o David ia'u,

I consented. In the election David Desha won, and David called me,

"E Williama, e pii mai oe i Honolulu nei." "A heaha keia?" "Aole,

"William, you come up to Honolulu." "And what is this?" "Nothing,

e pii mai oe. Mamake au e kamaillio me oe."¹

you come up. I want to talk to you." TAPE ENDS HERE. TURN IT AROUND.

CK: E hoiike mai oe ia Samuel E. Woolley, kau mea i olelo mai ai aole paa iloko nei,

CK: You tell me about Samuel E. Woolley, that you have already related as it has
not yet been recorded,

¹Mr. Kanakanui was deputy sheriff for Koolauloa district for many years.

no ka mea, keia kanaka o Samuel E. Woolley ina hele mai oia a ike ia oukou
 because when this man, Samuel E. Woolley, happened to be around and would see
 e nohoana, pehea kana mea i olelo mai ia oukou? you people
 sitting on the job, what would he say to you people?

WIK: Ke hiki mai oia, e noho wale ana paha ka poe, a huhu no oia. "Heaha

WIK: When he would come and the workers were perhaps sitting around, he would utter
 his displeasure thusly: "What
 hoi mai nei keia; ua maloo mai nei hoi o ke kai; ua maloo mai nei hoi ke kai."

is this going on; the tide has gone down; the tide has gone down."

Kamaaina o kela haole i kela mau olelo, "E maloo mai nei hoi o ke kai."

That haole was acquainted with such expressions, "the tide has gone down."

Kela ka'u olelo mua loa i lohe mai iaia, "Ea, maloo mai nei hoi i ke kai."

Those were the first words I heard from him. "Say, the sea is going dry."

"Pehea ka manao o kela?" "Auwe, aohe hana ka poe." "Oia, o aohe hana i ka poe."

"What does that mean?" "Auwe, the people are not working." "So it is, the
 people are not working."

Noleila, owau kekahi luna mea ia ai, "E hele oe e hoeueu i kela poe kanaka

Therefore, I was that certain foreman he directed. "Go and encourage those men

me kela poe wahine hana aole e puulu i kekahi wahi a walaau, walaau, walaau.

and those female laborers not to bunch together in one place and talk, talk,
 talk."

A o keia poe keiki ina hiamoe keia poe keiki, "Aole hoala ia lakou, hiamoe no,

And if these children were asleep, "Don't wake them up, let them sleep,

no ka mea ua wela ka la." (Oia ka mea a keia a Samuel E. Woolley i olelo mai)

because the day is warm." (This is what Samuel E. Woolley would say)

Oia keia mea a Sam Woolley a paa kela ia'u. (Aole oia i nuku ia oukou.)

This is what Sam Woolley would say which I have not forgotten. (He would not
 chastise you people.)

Aole oia i huhu; aole au i ike kela haole e huhu ana. Huhu no oia i ka poe,

He wouldn't get angry; I have never seen that haole in anger. He would express
 displeasure to the people,

a akaaka no ia lakou, akaaka no ia lakou. Mamuli no kela olelo Hawaii
 then smile at them, smile at them. Because he spoke so well in Hawaiian
 makemake loa ka poe Hawaii iaia, hahai iaia ma kana wahi i hele ai kahi manawa.
 the Hawaiians liked him very much, and would follow him to where he would go
 sometimes.
 "Ea, heaha hoi ka oukou e hahai mai nei ia'u?" "Sia, mamake makou e kamailio
 "Say, why are you people following me?" "Shucks, we want to converse
 me oe." "Aole, aole, he hana nohoi ka'u, hele nohoi oukou i ka oukou hana."
 with you." "No, no, I also have work, and you need to return to your work."
 Pela maila o Samuel E. Woolley. Ae, nui ko'u hauoli o kela haole.
 Samuel E. Woolley would thus say. Yes, I enjoyed much that haole.
 Aole au i poina i kela haole.
 I can't forget that haole.

CK: Ua noho oia ma Hawaii iwakalua-kumahiku makahiki kona noho ana ma Laie

CK: He lived in Laie twenty-seven years

hoomalu ana i ka mahiko o Laie. Lunanui oia no ka Ekalesia Moramona ma Hawaii
 nei
 managing the plantation of Laie. He was president of the Mormon Church in Hawaii
 (oia ka poo nui) iloko o kela mau makahiki loihi. Kona wa opio hele mai oia
 (he was the head) in those same long years. When he was young
 he misiona mua (kona wa opio) opio loa.

he first came as a missionary (his young days) still very young.

WIK: A he mea nui oia o na Hawaii o keia aina. He mea nui oia ke ike.

WIK: He was highly respected among the Hawaiians of this land. He was a big man to
 look at.
 Kela hele mai kela haole, hele mai maluna o kona lio, lio hulupala. Hele mai no,
 When that haole came around, he would come on his horse, a bay horse. He would
 come,
 aole ona hooio mai kona kau ana, aole. Hele malie no. "Ae, pehea oukou?"
 no showing off that he could ride, no. He would take his time. "How are you
 folks?"

Olelo Hawaii wale no, aole olelo haole. Aole wau i lohe ai kela haole e walaau

He would converse only in Hawaiian, not in English. I never heard this haole
haole ana i ka poe, olelo Hawaii wale no. Kahi manawa, hookahi a'u manawa

English to the people, only in Hawaiian. One time, one time

i huhu ia ai o ia haole nei no keia kamalii. Keia kamalii hiamoe.

this haole was angry with me because of these children. These children were
Hele 'ku oe e hoala uwe keia kamalii a holo. Ike mai nei o Woolley, asleep.

When I went to wake them up these children cried and ran. Woolley saw this,

"What is the matter with you children?" "The luna scolded us." "Auwe, for
what?"

"What is the matter with you children?" "The luna scolded us." "Auwe, for
what?"

"Because we go sleep." Well, aole au i lohe i kana mau kauoha mamua aku,

"Becuase we go sleep." Well, I had not heard his previous instructions,

mahope mai. "E Williama, hele mai oe maanei." "Ae, ae, ae, heaha ka pilikia?"

only later. "Say, William, you come here." "Yes, yes, yes, what is the trouble?"

"Hele mai nei keia poe kamalii, uwe. Huhu ka ia lakou, aole hana, hiamoe ka.

"These children came to me crying. You had scolded them because they were not
working and were asleep.

Aole, ina aole hana, aole hookikina aku, aole hookikina ia lakou.

No, if they don't work, don't force them, don't force them.

Waiho no oe ia lakou maleila. Ina wa e hiamoe ana lakou, aole hoala no ka mea

Leave them alone there. If they are sleeping don't wake them up because

o keia la aole no lakou nei. Keia la aole no lakou nei, no ka poe nunui keia la

this day is not of their choosing. This day is not for them, but for the
grown-ups is this day.

La wela keia. O lakou nei aole kuleana e hana keia manawa. He liilii loa lakou

This is a hot day. These children should not be working at this time. They are
too small.

Nolaila, ina e hele lakou e hiamoe iloko o ka nahelehele, hookuu no, hookuu no

Therefore, if they go out in the brush and sleep you leave them alone, leave

ia lakou."

them alone."

CK: Oluolu no keia haole. (Ae) Mahope mai noho kona keiki o Frank Woolley maneinei.

CK: That haole was kind. (Yes) Afterwards his son, Frank Woolley, succeeded him.

(Ae, ae.) Hana pu oe meia.

(Yes, yes.) You worked with him.

WIK: Hana pu wau meia. Kela manawa hana pu wau me ka railroad. Lilo mai ka rail-
road

WIK: I worked with him. That time I worked with him on the railroad. The railroad

i ka Laie Plantation, a o Frank Woolley oia ka haku. A noi mai i Frank Woolley

became the property of Laie Plantation and Frank Woolley became the boss.

Frank Woolley asked

ia'u e hana meia, a hana wau meia. A mea maila ia'u, "O oe ke conductor no'u.

me to work with him, and I worked with him. And he said to me, "You be my
conductor.

Nau no e malama i ka railraod, na hoolilo o ka railroad, ka record

You look after the railroad, check on the expenses of the railroad, keep record

o na kaa huki ia mai Kahuku mai, mai Kahana mai. Kou hana kela."

of the cars drawn from Kahuku and from Kahana. That is your job."

CK: Keia haole o Frank Woolley eleu oia ma ka olelo Hawaii.

CK: This haole Frank Woolley was very proficient in the Hawaiian language.

WIK: Helu ekahi oia ma ka olelo Hawaii. O ka Papa he ano ulolohi oia,

WIK: Number one he was in the Hawaiian language. The father was somewhat slow,

ano ulolohi mai. Eia no nae maikai kana olelo hoi. But o Frank aole hiki ke,

somewhat slow. However, he spoke well. But Frank nobody could,

aole kanaka (ke pale) ke pili aku ia mea (Hawaii maoli). Kela manawa

no Hawaiian (could excel) him or measure up to him (Spoke real Hawaiian). That time

na kanaka ano ulolohi ka walaau ana. O Frank Woolley, ke puka mai

the natives were somewhat slow in speaking. Frank Woolley when he talked

(maalahi ka olelo) paalehe ka olelo, paalehe. Akamai ka olelo ana

(words flowed easily) he was fluent, fluent. He was skilled in the language

(hiki ke oli) hiki ke oli. I kekahi manawa makahewa oe ia Frank Woolley.

(could chant) could chant. Sometimes it would seem useless for you to attempt
to measure up to Frank W.
Kahi manawa hele aku oe i ka mea, "Ai no wau i maanei." Hele 'ku au i ka hana

Sometimes when you go to . . and he would say, "I am here." I would show up
at work
e oli mai nei o Frank iloko o ka office. "Ea, owai keia e olioli mai nei?"

and Frank would be chanting inside the office. "Say, who is this chanting?"

"Owau nohoi. Owau nohoi." Maua aole walaau haole ma ke keena, aole walaau haole

"I indeed. I indeed." In the office we did not converse in English, did not
converse in English,
walaau kanaka wale no.

we spoke only in Hawaiian.

CK: Ina haiolelo oia ma ka halepule, oi kona makemake e haiolelo ma ka olelo Hawaii

CK: If he had occasion to speak in Church he would rather speak in Hawaiian

mamua o ka olelo haole. (Maikai ma ka olelo ana, olelo Hawaii, olelo Hawaii).

than in English. (Was good at speaking Hawaiian, speaking Hawaiian).

WIK: Ke make kekahi poe o Laie, oia ka mua maleila, malama i ke anaina ma ka

WIK: When somebody died at Laie he would be first there, to conduct the services

olelo Hawaii. Komo kealoha kana olelo, maikai, mohala. Aloha/^{nohoi}no kana mau manao

in Hawaiian. His sermon would reflect love, be good and pertinent. His remarks
would stir up love and sympathy
no ka ohana, maikai.

for the family, and would be good.

CK: A oia wahi kanaka oluolu loa kela.

CK: He was a very generous individual.

WIK: Wahi kanaka helu ekahi loa kela. ^{Kela}kekahi kanaka oluolu loa ma Laie.

WIK: He was number one in that respect. That was one of the kindest men in Laie.

CK: Manawalea mau ana oia i kona waiwai i ka Ekalesia (ae). Aole oia pi i kana
kala.

CK: He freely shared his means with the Church (yes). He was never stingy with
his money.

Ina olelo oe ia Frank e kokua mai, lele mua kona kala. Aole oia minamina

If Frank (as a member of a group) were asked to contribute, he would be the
first to share his money. He was not stingy

i ke kokua ana i ka Ekalesia. Kokua ka poe.

in helping the Church. Was generous to people.

Kou wa uuku, hele mau ana oe i ka lawaia i keia mau kai o Hauula nei?

In your youth you always went fishing in these waters off Hauula?

WIK: Ae, ae, hele mau i ka lawaia. (Me wai?) me ka'u makuakane. Hana ka'u makuakane,

WIK: Yes, yes, always went fishing. (With whom?) with my father. My father worked, kanu kalo, lawaia. (Mahea i/^{olua}lawai^a ai?) Ai kai i ka moana, hookahi mile iwaho, planted taro, and fished. (Where did ^{you two} fish?) Out in the ocean, a mile outside me ke waa hoi e hoe ai. (Aia no kela ko'a maleila?) Kilia. (O Kilia)

on a canoe he paddled. (Is that fish bed still there?) Kilia. (Kilia)

Kilia, ^{oia}kela kai ma'o e po'i maila, o Kilia; a o Kalehua mauka mai.

Kilia, ^{it was}that spot out there where the waves are breaking is Kilia; and mauka of ^{that is Kalehua.}

He lae kela o Kalehua. A o Kilia iwaho aku. Ai Kalehua, aole paha au i lohe ai

Kalehua is a point. Kilia is outside of that. Pertaining to Kalehua, you ^{haven't yet heard perhaps} i ka olelo, moolelo keia na'u i ike me ko'u mau maka. Moolelo keia pili ia ana

about the incident which I witnessed with my own eyes. This experience involves

i ka mano. A o ka lua o kela mano ai Kalehua (ai Kalehua). A ina mamake

a shark. The ocean cave of that shark was at Kalehua (at Kalehua). If that

kela makuakane o makou ika ula, hele oia ileila e ohi ai ka ula iloko

sire of ours wanted lobsters, he would go there and pick up lobsters in

o kela lua mano. (E noho ana ka mano.) Maleila ka mano. Maleila pu ka ula,

that shark cave. (The shark would be in it.) The shark would be there.

maleila pu ka mano. A lawe 'ku nei kekahi mau kanaka o neinei, Piko ame ^{There would be the lobster}

and there would be the shark. Two men from this area were taken along, Piko and

Joseph Akeaunui. Kela na kanaka lu'u o keia aina. Lawe 'ku nei keia mau kanaka,

Joseph Akeaunui. They were noted divers of this land. These men were taken

"E hele kakou lu'u wana ame lu'u ula no ka paina hoi a kakou e malama ^{along,} aku ana

"We go and dive for sea urchins and lobsters for our party that will be given

i keia mau la aku." A mea mai nei keia mau kanaka, "Ae, ae, ina kou wa mea, these days hence." And these two men said, "Yes, yes, if it is your time to go, a e hoi ke mai oe ia maua, a hele pu kakou." Aole ike keia mau kanaka you let us know and we will go together." These fellows did not know e lawe ia ana laua i keia lua mano. Hoe, hoe, hoe, hoe no keia mau kanaka. they were being guided to the shark cave. These two men paddled, paddled, paddled. "A manei e ku ka waa o kakou. Kilo i ka heleuma. A olua hahai mai olua ia'u. "Here our canoe stops. Throw out the anchor. You two, you two follow me. Ka wahi au e lu'u ai malaila olua e lu'u mai ai. A ina komo au iloko o ka lua, Where I dive there you two will dive. If I go into the cave, a ike olua he lumi e komo mai ai, ai iloko leila i ka ula. Ohi kakou i ka ula. and you see there is room you come in, the lobsters are in there. We will pick up the lobsters. A ina he loa he lumi no olua e komo mai ai, a komo mai no olua. If there is room for you two, come in, you two come in. A ina ike olua i kekahi mea iloko, a mai maka'u olua, hele mai no olua, And if you two see something in there, don't you two fear, you two come in, komo mai no olua." Ninau kekahi kanaka, "Pehea keia mea?" "He mano, he mano, you two come in." One of the men asked, "What is this thing?" "A shark, a shark, oia ke kumu o keia lua, oia ka mea malama i keia lua. A owau e lu'u ana au he is the master of this cave, he is the one who guards this cave. I, I am a hele au e nana. A ina wau ike hele wau e hoopa kona hi'u, kapae kona hi'u going to dive down and I will survey. If I see it I will go and touch his tail and push his tail ma ka paia, i aha ai, e hiki au ke komo a hopu ka ula. A ike olua ia'u, toward the side, why, so I can go in and catch the lobsters. And when you two e komo mai, komo pu nohoi mai olua." "Aole, e Papa, aole, e hoi ana maua, see me, you come in, you two come in also." "No, Papa, no, we are going iluna o ka waa." (A maka'u loa, maka'u loa laua) Maka'u keia ka mea ana o keia elemakule. onto the canoe. (These two were frightened, frightened). They were frightened by what this old man said.

"Aole pilikia, aole hana wale mai oia." Keia mau kanaka hoi mai laua,
 "No trouble, he won't bother you." These two men when they got home
 they spread the news all over. Aole laua hilina'i i keia elemakule
 they spread the news all over. They could not believe this old man
 a hiki keia la. Luu pu laua me keia elemakule, a ike laua. Hoi koke laua
 until that day. They two dove down with this old man and they saw. They
 immediately came up
 iluna o ka waa, noho. Ho'e mai la. Pii hou mai la ko'u mokuakane
 on the canoe and sat. The old man came up. My father came up again
 mai ka lua mai me ka ula. "Auwe, pehea hoi olua i hoi koke mai nei?
 with lobsters from that cave. "Auwe, why did you two come up so soon?
 Ai hoi, aole i loa ka olua mau ula; ai hoi ka ula iloko o ka lua."
 Apparently, you two have not caught any lobsters; the lobsters are there in the
 cave."
 "Auwe, e Papa, ua ike mai maua i ka hi'u mano. Aole hiki o maua ke . . ."
 "Auwe, Papa, we saw the tail of the shark. We couldn't go . . ."
 "Aole hana wale mai ka mano, aole hana wale mai ka mano. Ai no ka mano
 "The shark will not do anything to you, the shark will not do anything to you.
 The shark
 e hiamoe ana, ka mano i kela manawa." Nui loa ka maka'u keia mau kanaka,
 is sleeping and was sleeping at that time." These two men were deathly afraid,
 aole hiki, aole, nui ko laua maka'u i ka mano. Nolaila, hoi mai keia mau
 and couldn't, couldn't proceed because of their great fear of the shark.
 Therefore, these two men returned
 walaau i keia mau mea pili ana kela lua.
 and reported their experiences regarding this cave.

CK: Hele oe me kou makuakane,hele olua i kela ko'a mawaho loa ma Kaaawa.

CK: You and your father, you two went out to that fishing ground way outside of
 Kaaawa.

(Hele maua i kela ko'a mawaho loa.) Heaha ka inoa o kela ko'a mawaho o Kaaawa,
 (We went out to that fishing bed away outside). What is the name of that
 fishing spot outside of Kaaawa,
 ka wahi kela a olua i hele i lawaia ai? Ai kela o ka moana, ano papa'u mai la
 where you two went and fished? That is out in the ocean, where it suddenly
 becomes shallow

o kela wahi.

at that spot.

WIK: Ae, ae, o kela wahi ko'a iwaho loa. (O Nuuanu no kekahi, kekahi hoailona).

WIK: Yes, yes, that fishing ground is way out. (Nuuanu is one, one of the land marks)

Ka hoailona o kela wahi, o kela ko'a, poina ana nohoi wau i kela inoa.

The marks for that place, that fishing bed, I have forgotten the name.

Ka hoailona o kela ko'a, ike oe kela aina o Mookolii (ae), a hahau kela pali

The land marks for that bed, you see that island Mookolii (yes) you line the steep side of o Mookolii kau mai o Nuuanu Pali, a kau mai o Nuuanu Pali, a kau kela o

Mookolii with Nuuanu Pali, with Nuuanu Pali, and line up

Mookolii iluna o kela pali o Nuuanu, a oia ka lua. (Oia ka lua).

Mookolii with the pali of Nuuanu, and that is the spot. (That is the bed).

Elua mile mai keia wahi aku ho'e i kai. (Ka wanaao olua i hele ai.)

Two miles from this place (Hauula) you reach there. (You two would leave at early dawn.)

Wanaao e hele ai (maluna o ka waapa) maluna o ka waa. Aole waapa i kela manawa waa wale no

At dawn we would go (on a boat) on a canoe. There were no rowboats at that time only canoes (waa). Ka i'a o kela wahi, ka ulua¹ elua anana (ka oio), oio² nunui.

(canoes). The fish at that place, the ulua two arm lengths (the oio), the oio were huge.

(Ua olelo oe ia'u mamua paa kekahi ulua, kahala ia olua, elima haneli pauna a oi)

(You told me before you two caught an ulua, a kahala weighing about 500 pounds and over).

Kahala, kekahi manawa elua haneli pauna, ekolu haneli pauna; kahala³ nunui.

Kahala, sometimes weighed^{ed} 200 pounds, three hundred pounds; the kahala were huge.

(Aole hiki ke komo iloko o ka waa). Aole hiki, aole hiki ke komo iloko o ka waa

(Couldn't go into the canoe). Couldn't, couldn't go into the canoe

mahope huli ka waa. A nakii ma ka aoao o ka waa, nakii i ka huelo mahope

lest the canoe capsized. It would be tied to the side of the canoe, the tail secured behind

a nakii ka poo mamua. A pela no ina i paa hou i kekahi i'a nui a makahi aoao.

and the head tied to the front. Thus if another big fish was caught it was secured to the other side.

¹ A specie of crevalle or jack ² Ladyfish ³ Amberjack

A elua ae i'a, lawa ihola no. Mea maila kela makuakane, "Ea, ua lawa keia.
 Two fish would be sufficient. That father said, "Say, this is enough.
 E hoi kaua ke keiki, ua lawa keia." Hoi mai la, ho'e no i kahakai, e noho
 Son, we go home, this is enough." We would return, and upon arrival at the
 beach
 'ku ana i ka poe. (Mahelehele i keia i'a ia ka poe apau.) Mahelehele ka poe,
 the people would be waiting. (This catch would be divided among all the people.)
 It was divided among them
 a oki nohoi (ai lakou apau i ka i'a) a ai lakou i ka i'a. (Ke ano no kela
 and the fish would be cut up (and they would eat fish) and they would eat fish.
 (That was our custom
 ia kakou o kela manawa. Ina e loa mai, a . .) Aole hiki ke kuai
 in those days. If we got fish . . .) The fish couldn't be marketed
 (aole pi ka mea au . .) aole pi. (Haawi wale ka mea au . .) aole pi
 (people were not stingy . .) not stingy. (You freely shared your catch)
 ko'u mokuakane. Haawi oia, a haawi, haawi, a haawi. Mamake no oia
 my father was not stingy. He gave, and gave, and gave, and gave. He wanted
 i na poe apau e ai, ai ka mea i loa aku, i haawi wale ia mai ke kai mai.
 everybody to eat, to eat what was caught, what the sea yielded without cost.
 Nui ka i'a. Aole makou wi kela manawa, aole wi ka ai, aole wi ka i'a.
 Plenty of fish. We never wanted at those times, never wanted for poi, never
 wanted for fish.
 Na mea o kela manawa loa wale mai no. Ae, aloha no wau i ko'u makuakane.
 Food items at that time were free. Yes, I love my father.
 (Nawai i a'o iaia i ka lawaia ana, na kupuna no?) Na kupuna mai no
 (Who taught him how to fish, his progenitors?) His father;
 o Kanakanui no kona inoa, Moke Nui Kanakanui. No Laie-maloo oia, ma kahi
 Kanakanui was his name, Moke Nui Kanakanui. He was from Laie-maloo where
 o Pahumoa ma. (Mai hea mai kona makuakane, aole oe e maopopo?) aole maopopo.
 the Pahumoa's lived. (From where came his father, you don't know?) don't know.
 Ko'u manao mai Laie mai no, mai Laie-maloo mai. Ina aole o Laie-maloo, o Laie-
 wai.
 I think from Laie or from Laie-maloo. If not Laie-maloo then Laie.

Keia elemakule o Moke Kanakanui, papa o ko'u makuakane, mea no oia, hoi i Laie, This old man Moke Kanakanui, the father of my father, he would stay then return to Laie, hoi i Laie. Mea no ia, hoi i Laie. Kela poe kapa kai o Laie, ua wahi kela return to Laie. He would remain a while, then return to Laie. Those beaches at Laie used to have a loa ia i'a, puni mau ana ka i'a ma Laie-maloo, ma Laie-wai. Oia kekahi lot of fish, fish schools were always beeing surrounded at Laie-maloo, at Laie. He was one o na lawaia nui loa o kela manawa. Mahape mai no, mahape wale mai no o Logan ma. of the great fishermen of those times. Way afterwards, way afterwards came the Logans. Aka, o keia kanaka o Kanakanui, mai Malaekahana ho'e i Punaluu.

But this man Kanakanui used to fish from Malaekahana until Punaluu.

(Owai ka lawaia o Kahana?) A ka poe o Kahana, poe kahiko no, mamua o ko Pua Haaheo.

(Who were the fishermen of Kahana?) Those at Kahana were oldtimers too, way before Pua Haaheo.

Poina wau ka inoa o kela poe kahiko.

I have forgotten the names of those old people.

CK: Ma Laie-maloo, maleila ka uwapo, maleila i komo ai ka moku?

CK: At Laie-maloo there was a pier, there the steamer would anchor?

WIK: Maleila e komo ai ka moku, ka moku komo mai. A ke ko nohoi mai Kahuku Plantation.

WIK: There the steamer would stop, the steamer would stop. Sugar would come from Kahuku Plantation.

He alahao mai ka halewili mai a hiki o keia uwapo i Laie-maloo. Holo mau ana ke kaahi, There was a railway from the mill until this pier at Laie-maloo. The train was always running, i ke ao a ka po, lawe mai ke kopa'a, ho'e iluna o ka moku. A ka moku hope loa day and night, bringing sugar to be loaded aboard the ship. And the last steamer i haalele ai ia Laie-maloo, oia o Kaala, piha me ke ko. Mea 'ku nei i kekahi haumana, that left Laie-maloo, it was the Kaala, loaded with sugar. Said one of the associates, mea 'ku nei i keia elemakule o Kamakeaina, Kamakeaina, kekahi kupa o Laie, said this old man Kamakeaina, Kamakeaina, one of the native sons of Laie,

mea 'ku nei ke kapena. Lohe wau keia, lohe pepeiao wale no. Na kekahi poe
 said to the captain. I heard this, only heard with my ears. Somebody
 i hoike mai ia'u. kela manawa i Laie. Ilaila wau kela la i poholo ai.
 reported to me at Laie at that time. On that day when the steamer sank I was
 there.
 Mea 'ku nei i ke kapena, "E nui loa ka ino. Aole hiki ka moku ke hoi
 The old man told the captain, "It's too rough. The ship cannot return
 me keia kopaa. Ua piha oe me ke kopaa. Pono oe e kali oe. Nana oe kela kai!
 with this sugar. You are loaded full with sugar. You had better wait. You
 see that ocean!
 Ino kela kai, iluna a ilalo." "Aole, e hoi ana no wau, " pela 'kula ke kapena.
 That ocean is bad, up and down." "No, I am going to go, " thus said the captain.
 Kapena Hawaii kela. Kapena Hawaii oia ke kapena o kela manawa. (He moku ahi
 That was a Hawaiian captain. The captain at that time he was a Hawaiian captain.
 (Was that a steamer,
 maoli, moku ahi?) moku ahi, moku ahi kela. Kaala kona inoa. Pena keokeo kona
 ano.
 a regular steamer?) a steamer, that was a steamer. Kaala was its name.
 It was painted white.
 Mea 'ku nei keia elemakule o Kamakeaina, "E ke keiki, hoolohe mai,
 This old man Kamakeaina counseled, "Son, listen,
 mahope oe pilikia." "Aole, hoi ana no wau." A i haalele ana i Kaala
 by and by you perish." "No, I am going." When the Kaala steamed away
 i kela ahiahi, i ke ahiahi i haalele ai, iluna no ka la, makahi e helu eha paha,
 that late afternoon, for it had left in the late afternoon while the sun was
 still up, at four o'clock perhaps,
 puka o Kaala. Iluna ae, ilalo, piha o Kaala, piha i ke ko. Iluna a ilalo loa,
 the Kaala got out into the open sea. Up, down, the Kaala was full, full of
 sugar. Up and way down,
 ke kai mai waho mai ke kai. Nalu, a po'i. A mawaho ae, aole loihi loa ma
 waho aku
 the rollers coming from outside. Big waves breaking. Outside, not too far
 outside
 o ke awa holo kela moku ilalo. Ai iho ana ilalo, aole hoi hou mai.
 the harbor that steamer sank. When it went down, it never came up again.

Pau kela poe i ka make, me ke kopaa oluna o kela moku. Ai no kela moku

All those aboard perished, and the sugar on that boat also. That ship is there
ua lele keia la. Ai no maleila. Kona mau kino, kona kino ua popo

until this day. It is still there. Its hull, its hull is corroded

a hiki i keia manawa. Mea ole loa kela elemakule o Kamakeaina. Paakiki no

until these times. That old man Kamakeaina was completely ignored. That

kela keiki. "He keiki kela na'u ma ke ano kamaaina. Mamake au e kokua iaia.

young captain was stubborn. "That young man is like my own because of intimate
association. I wanted to help him.

Eia ka . . . " "Hoi ana no wau." No ka mea ua kauoha ia mai nei oia e hoi aku no.

However, . . . " Responded the captain, "I am going." Because he had been
directed to return that day.

CK: Oia mau la, pehea oukou i hele i Honolulu? Hele wawae?

CK: In those days, how did you people travel to Honolulu? On foot?

WIK: Ae, ae, hele wawae ame ka lio. Lio wale no ke ala hele i hele ai i Honolulu.

WIK: Yes, yes, on foot and on horseback. Horses were the only means of transportation
to Honolulu.

(Me ke kaa no?) aole kaa lio (kaa lio), aole kaa lio maneinei. He kaa lio no

(No carriage?) no horse carriage (horse carriage, no horse carriage here then.

There were horse-drawn wagons,
oia kela huina elua, elua huina, elua huina, na ka lio e huki. Oia wale no

those with two horses, two horses, two horses, drawn by horses. They were the
only

ke kaa i kela manawa. Mau makahiki loihi mai, 1900, umi-kumaeiwa haneli eha,

wagons at that time. Many years later, in 1900, 1904,

elima, umi paha a ho'e mai ka automobile, ho'e mai ka automobile.

1905, 1910 perhaps and the automobile arrived, the automobile arrived.

A kela automobile hou loa, owau ka automobile hou loa i ho'e mai i Hawaii nei.

That brand new automobile, I was to have the newest automobile that arrived in
Hawaii.

(Heaha ka inoa o ka automobile?) O ka automobile o kela manawa (he Overland?)

(What was the name of the automobile? The automobile at that time (was it the
Overland?))

(Ford, eh?) (Aale, aole Ford kela manawa.) A he Ford no, Ford no,
 (the Ford?) (No, no Ford at that time.) It was a Ford, a Ford,
 keia Ford. A he Overland kekahi, a he Ford ka hapanui, keia Ford e holo nei
 this Ford. Also there was the Overland, but the majority were Fords, this Ford
 (Model T), Model T, he Model T Ford. Oia wale no ka Ford kela manawa. ^{Company product}
 (Model T), the Model T, the Model T Ford. Those were the only Fords at that
 time.
 A hookahi a'u Ford. Kuai wau ma ke Kepani mai.
 I had a Ford. I had purchased it from a Japanese.

CK: Mamua o ia manawa hele wawae no oukou i Honolulu?

CK: Before that time you people walked to Honolulu?

WIK: Mamua o kela manawa (me ka lio) me ka lio, aale hele wawae.

WIK: Before that time (by horseback) by horseback, not on foot.

CK: Hele loa, aole hiamoe ma kekahi wahi o Kaneohe paha. Hookahi no ka hele ana.

CK: You would go non-stop without stopping to sleep somewhere, perhaps in Kaneohe.
 It was one continuous going.

WIK: A makou, hele makou i ka lawaia. A ka makou i'a i lawe ai, haalele makou

WIK: We, we would go fishing. We would take our fish leaving

i Hauula nei hola ewalu ina aole hola umi o ka po. A eha lio, elima, eono lio,

Hauula at eight or ten o'clock at night. We would have four, five, six
 ame keia poe lio he mau paiki ula maanei, i'a ^{paha} maanei, ula aku ma'o, ^{horses,} maanei.

and on these horses would be a basket of lobsters here, ^{perhaps} of fish here, of
 Ka makou i'a kela pule holo okoa. Keia poe paiki kau maluna keia poe lio. ^{lobsters over there, here.}

That was our catch for the week. These baskets were placed on these horses.

(Pehea ka i'a? I'a kapi ia i ka paakai, aiole mai ka wai mai?) Aole kapi ia,

(What about the fish? Was the fish salted or fresh from the sea?) Not salted,

mai ke kai mai no; komo iloko o ka paiki, mai ke kai mai no a komo iloko o ka
 paiki.

but fresh from the sea; put into these baskets the fish were from the sea, not
 salted.

I kela po hookomo ka i'a iloko keia poe paiki, kela po, i ke ahiahi no.

That night the fish were put into these baskets, that night, still in the
 evening.

(Ai no ka i'a i noho ai ma ke kai?) Ai loko o ka pahu, o ka pahu i'a

(The fish had been left in the sea?) In a box, in our fish box

ka makou iloko o ke kai. A kii makou i ka i'a a hookomo i ka paiki.

in the sea. We would fetch the fish and put them in the basket.

Hola ewalu paha a kii makou i ka i'a iloko o ka pahu, hookomo iloko o ka paiki,

About eight o'clock we took the fish out of the box and put them into the baskets,
(a maopopo anei au)

/a kau iluna o ka lio. A ina he wahi keiki uuku, "A maanei kou lio, a

(I understand) and placed the baskets on the horses. If a young boy went along,
father would say, "Here is your horse,

kalawaia oe kou lio." A hiamoe nohoi, nakii ia kela o makou a paa i ka noho.

you drive your horse." He would indeed sleep, and we would tie him tight to
the saddle.

A hiamoe no makou, a hiamoe no iluna o ka lio. Aole holo keia poe lio.

And we would all sleep, sleep on the horses. The horses would not run.

Hele malie no makou. Ka wa ^{haalele} ^a ewalu ho'e i Honolulu hola ekahi, hola elua

We would ride slowly. We would leave at eight and arrive in Honolulu at one,
two o'clock

o ke kakahiaka, o ka po (hele i ka makeke) hele i ka makeke. Keia hiki ana

in the morning, of the night (and would go to the market) and would go to the
market. Upon arrival

ka makeke a noho nohoi maleila. A ka wa e ho'e mai ka poe pake, a ike maila

at the market we would also sit there. When the Chinese came they would see

ko makou mau lio, ame na i'a paa iloko o ka paiki. Hele maila ka poe pake.

our horses and the fish secured in the baskets. The Chinamen would come.

"Haiya, plenty fish. How muchee, how muchee, how muchee, how muchee?"

"Haiya, plenty fish. How muchee, how muchee, how muchee, how muchee?"

Na ko makou Papa kela, "A keia umi kala, umi kala. Keia twenty dollars,

Our Papa would respond, "This is ten dollars, ten dollars. This is twenty
kahala¹ dollars,²

twenty dollars. Oio two dollar one fish. (Pela oukou i hana ai.

kahala is twenty dollars. Oio, two dollars one fish. (That was how you did it.

Eleu no oukou.) Kela manawa hele ana i ka lawaia, lawe no ko makou i'a.

You were enterprising.) Those times when we were fishing, we transported our own
catch.

¹ Amberjack ² Ladyfish, bonefish.

(Pii ma ka pali, kela Pali o Nuuanu) ae, pii ma ka pali. Ke alanui kela manawa
 (You would ascend the steep highway, the Pali of Nuuanu) yes, ascend the pali.
 he alanui (pohaku wale no) pohaku wale no. Mamua o ka hana ia ana mai
 The road at that time
 the road (was laid with stone) was only stones. Before the paving
 o ke alanui, nihi hele aku oe a hiki iluna. Makahi ka hola a oi ho'e iluna,
 of the highway, you walked precariously until the top. It took possibly an
 hour or more to get to the top
 He kapakahi, hele 'ku oe ma'o, ma'o (hele no hoomaha ka lio, hele no
 The road was winding, you going from one side to the other (going and resting the
 horses, proceeding
 a hiki ka pii ana a hoomaha iluna). Hoomaha makou ilalo; hiamoe paha elua hola
 until the summit was reached and resting up there.) We would first rest at the
 bottom of the pali; sleep perhaps two hours
 a ala, kokoke hola elua kela. Hoala maila kela elemakule, ko makou papa,
 and awaken at almost two o'clock. That old man, our Papa, would wake us,
 "Ala, ala, ala. Hoomakaukau na lio." A mai lalo o Nuuanu a kau iluna,
 "Get up, get up, get up. Prepare the horses." From the bottom of Nuuanu to
 the top
 hiki ilaila elua hola paha kekahi manawa. Na keia lio e hele malie ai,
 would perhaps take about two hours sometimes. The horses would climb slowly,
 hele malie ai (me keia ukana kaumaha) me keia ukana i'a, a hiki iluna,
 go slowly (with this heavy load) with this load of fish until the summit
 a hoomaha na holoholona a hookahi hola paha. A kokoke ke kani ka hola eha,
 and the animals would rest for probably an hour. At almost four o'clock
 a hoomaka e hele ilalo i Honolulu a hiki ka makeke. A ma kahi ka Hawaiian
 would
 we proceed down to Honolulu to the fish market. At the site of Hawaiian
 Electric Co. maleila ka makeke. Hiki maleila hola elima, ku mai na pake e nana.
 Electric Co. was the market. We would arrive there at five o'clock, and the
 Chinese would be standing and looking.
 Ua ike ka poe pake. "A Kanakanui, Kanakanui fish, fish, come." Pela maila ka
 pake.
 The Chinamen had spotted us. "Kanakanui, Kanakanui fish, fish, come." Thus the
 Chinamen would exclaim.

Nui ka i'a, kela i'a, a keia ano, a keia ano aku.

Plenty of fish, those fish, and these kinds, and those varieties also.

CK: A oukou wale no na Hawaii e kalewa i'a ana o kela manawa?

CK: You were the only Hawaiians marketing fish at that time?

WIK: Makou wale no, aole poe hou ae, makou wale no ka poe lawaia a lawe i Honolulu.

WIK: We were the only ones, nobody else, we were the only fishermen trading in Honolulu

Makaukau nohoi makou i ka lio, makaukau no makou i ka lio. Holo lio i na manawa
apau.

We were prepared with horses, we were prepared with horses. We were always
going by horseback.

(Eleu no, eleu no.)

(Enterprising, enterprising.)

CK: Keia wahi, mai keia wahi a hele i Kaneohe piha wale no me na kanaka?

CK: This country, from this spot all the way to Kaneohe was full of Hawaiians??

WIK: O, nui na kanaka. Keia wahi o Heeia-kea nui kanaka maleila. Hele lawaia

WIK: Many Hawaiians. ^{At} This place Heeia-kea there were many people. They would go
fishing
a kau mai, kau mai ka i'a, a kaula'i (ma ke kaula).

and the fish would be out drying, drying, drying (on the lines).

CK: Heaha ka i'a e loa ai, ka i'a no Kaneohe no?

CK: What kind of fish were caught, the fish abounding in Kaneohe waters?

WIK: Ka i'a no, weke¹ paha, amaama paha, aholehole² paha, akule³ paha.

WIK: Possibly weke, mullet, aholehole perhaps, akule perhaps.

CK: Nui na papaloi o Kaneohe o kela manawa, o Heeia ma?

CK: Were there many taro patches at that time in Kaneohe and in Heeia?

WIK: Ae, nui ka loi. Kela wahi mamua kou ho'e ana i Heeia, kela halua nui

WIK: Yes, many taro patches. Formerly, that area just before Heeia, that large
depression
e ulu ana i ka nahelehele, he ai wale no. He ai mai kai o ke alanui

now grown with weeds, was only ⁱⁿ taro. There was taro from the present highway

a hiki i iuka he ai wale no. (Kanu mai ka poe pake i ka laiki?)

extending to the base of the mountain. (The Chinamen planted rice?)

¹ Goatfish ² Fish that lives in both salt and fresh water ³ Scad fish

Ka ka pake wale no kela, aole poe Hawaii. O ka pake, no ka mea nui o ka pake
 Only the Chinese planted rice, not the Hawaiians. Only the Chinese because
 i kela manawa, nui ka pake o kela manawa. O Hauula wale no, na pake wale no
 there were many Chinese
 at that time, many Chinese at that time. Only here in Hauula and only Chinese
 ka mahi laiki maneinei. Ma keia aoao he poe Hawaii wale no. Aohe hana wale mai
 were growing rice here. On this side were only Hawaiians. The Chinese never
 kela poe pake. Ae, nui ke aloha o na hana o kela mau la. E hoomanao ae au
 bothered anybody. Yes, I have much nostalgia for the life of those days.
 I think
 i ko'u makuakane ame ko'u ohana, haawi ana na kokua i na poe pilikia.
 of my father and my family helping people in need.

Kekahi manawa ko'u mokuakane komo akula ka hale o kekahi poe.

Sometimes my father would visit some of these people in their homes.

CK: Ma Kaaawa, mahea o na loi o Kaaawa, kela aina o Kaaawa?

CK: At Kaaawa where were the taro patches at Kaaawa, in that land of Kaaawa?

WIK: Na loi o Kaaawa, iuka, iuka. He ai mai ke kula, ke kula mai, a kela uwapo aku

WIK: The taro patches of Kaaawa were inland. There was taro from the school, from
 that bridge
 i o a iuka ka o oia wahi, loi wale no kela a hiki iuka loa (oia?), loi ai

over beyond and extending inland those areas to the base of the mountains
 were all in taro (was that so?)

wale no kela hiki iuka loa. (He kahawai no ka wai e . .?) Kela kahawai,

only taro patches all the way to the mountains. (Water was from the stream?)

ua inu ia kela kahawai. Mai iuka loa kela kahawai, kela kahawai.
 That stream

could be drunk from. That stream comes from way inland, that stream.

(Holo mau ana ka wai?) Holo mau ana ka wai, holo mau ana ka wai. Mahea ka wai

(Was that stream constantly flowing?) The water was always flowing,
 the stream was always flowing. Where is the water
 o keia manawa? Ai hea ka wai o kela kahawai o keia manawa? Ua maloo.)

these times? Where is the water of that stream these times? The stream is dry.)

Aole wai, aole wai o keia manawa, aole wai (aole wai). Ai no ka wai he ua, ua,

No water, no water these times, no water (no water). There is water only when it
 rains.

A wai kela wahi mamua. Keia manawa ka wai wale no ai ka uwapo, oia wale no.

There was plenty of water there before. These times there is only water at the bridge, only that.

Mauka aku, a maloo, maloo.

Above that it is dry, dry.

CK: Pela no o Laie. Kahe no ka muliwai o Laie ma kela wahi o Poo haili.

CK: The same is true of Laie. The stream in Laie at Poo haili used to flow steadily.

Keia manawa ka wa ua wale no e kahe mai kela wai. (Ae).

These times only when it rains does that stream flow. (Yes).

WIK: Mamua nui no na loi ai o Laie. You know where ka halepule o na elders,

WIK: Formerly there were many taro patches in Laie. You know where the mission home of the elders,

kela hale nui iluna, malalo aku a hoi iuka he ai wale no kela mamua, nui ka ai.

that building on the knoll, below that and extending way inland there was only taro in those times, plenty of taro.

CK: Nui ka ai o Laie. Ka'u manawa mua i hiki ai i Laie, nui ka ai, iwakalua eka a oi

CK: There was plenty of taro in Laie. When I first got to Laie, there was plenty of taro, some twenty or more acres i ke kalo. (Nui na loi ka lakou o kela manawa o Laie). Nui no ka i'a,

in taro. (They had plenty of taro patches in Laie at that time). There was plenty of fish,

nui loa ka i'a o Laie kela manawa. Ko'u hiki ana ma Laie, he kanaha makahiki

plenty of fish at Laie at that time. Upon my arrival at Laie forty years

i hala 'ku nei, nui ka i'a o Laie. Keia manawa make kela kai. Pela paha

gone by there was much fish in Laie. These times the sea is dead. Same perhaps

o ke kai o Hauula nei, o keia mau kai? No keaha la i make ai ke kai?

as the sea at Hauula and these beaches here? Why has the sea gone dead?

WIK: Ae, ae, pela iholo no. Kekahi no, ka ninau, ka ninau pehea la aole i'a?

WIK: Yes, yes, that's how it is. Also, the question, the question is how come there is no fish?

Kekahi no, aole hele ia ka poe e lawaia. Keia manawa, ko'u manao keia,

Also, the people don't go fishing. These times, this is my thinking,

pehea la e ku ole mai nei ka i'a o keia manawa? Pehea la hele ole ka i'a i keia manawa?

why aren't schools of fish coming in these times? Why does ^{not} the fish come in in these times?

(No ke aha?) Ka'u pane, ka'u pane keia, ko'u manao no keia,

(Why?) My answer, this is my answer, this is my analysis,

ina ua hewa wau e kala mai oe, ko'u manao no ka mea na kanaka o keia manawa

if I am wrong ^{you} forgive me, my conclusion is because people these times

aale o lakou e hele i ka lawaia.

they do not go to fish.

NOTE: Footnotes in this manuscript have been taken from Pukui-Elbert's Hawaiian-English Dictionary.