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INTERVIEWING MRS. MINNIE PARKER PALONEY  
AT KAHALUU, OAHU, HAWAII, JUNE 16 ,1970

Interloper ( )

Minnie Paloney: Hoopiha iloko o na pahu wahie. Hana a kela ame keia la

Minnie Paloney: Filled up the boxes with wood. Worked that and this day

e like me kou ulu ana. Lapule, hele nohoi kekahi i ka pule, kekahi manawa

in terms of your growth. Sundays, sometimes would indeed go to Church,

au  
aole hele i ke pule. Molowa 'kula no ke hele. Hoolohe 'kula oe keia poe,

I didn't go to Church. Lazy to go. You listened to these people,

hoolohe 'kula wau, a iho la au me keia nei: Ano'e no keia poe luahine

I listened, and I said to myself like this: These old women are peculiar,

Hui Manawale'a, keia poe. Ke olelo mai nei ka Hui Manawale'a ia kakou,

these people of the Relief Society. The Relief Society is saying to us,

"Mai inu oukou, mai puhi paka oukou," ai no nae ka hoahanau ke puhi paka nei,

"You must not drink, you must not smoke," however, the members smoke,

ke inu lama nei. O Minnie ke hoopii ia imua o ka papa Hui Manawale'a

and drink liquor. Minnie is brought before the Relief Society board

no ka inu lama. Ku anei au iluna, i aku nei iloko o ka hoomana,

for drinking liquor. I stood up and said in the Church,

"Auhea oukou, keia poe wahine apau e kau nei ka lima iluna, malama na kanawai,

"Listen you people, all these women who raise the hands up that they keep the  
commandments,  
he poe hoopunipuni." Pii aku la makou i Puunui, iuka. Pii aku makou

are prevaricators." We would go up to Puunui. We would go

i Puunui. Owau ka mea nana e lawe i ke kalani waina. Aia no nae,

to Puunui. I would be the one to carry along a gallon of wine. Yet,



e noho ana oia me ke kane o . . . Aole hookomo kela. Ua hewa kela.

a certain one was cohabiting with the husband of So & So. Don't put that in.  
That is wrong.

A'o maila ia makou a ho'i 'kula i ka hale. "Mama, you know, keia wahine

We would be counseled and would return home. "Mama, you know, this woman

a'o mai ia makou and yet what, heaha kona mea a'o ole iaia iho?"

teaches us and yet what, why doesn't she teach herself?"

(Pololei kela.) Hele aku nei makou i Pauoa. Nui ka mea ai, ka i'a maka oe,

(That is correct.) We went to Pauoa. There was plenty food, you could have  
all the raw fish,  
o na mea like ole apau. Kuai makou, apau, a hana i papa aina no ka Hui Manawa-  
le'a

and everything else. We sold these things, then, put on a dinner for the  
Relief Society  
no na poe wahine maika'i aole no keia poe lapuwale. Ke hele ana aku ileila,

for the worthy sisters not for these wrongdoers. When the latter went there,

ea, lawe ikula keia poe, a haalele iholo ka poe maika'i. Mrs. Kane,

they were served and the good people were neglected. Mrs. Kane,

oia ka wahine hakaka mau <sup>me</sup>a'u. "You know Minnie, na manawa apau

she was the sister that always argued with me. "You know, Minnie, every time

ona mau ana oe." "Ike no oe aohe au inu, <sup>ua</sup>ike no oe aohe au inu lama.

you are always drunk." "You know I don't drink, you know I don't drink liquor.

Mau mahina keia aole au inu." Lawe ai nei i ke kalani waina no lakou nei.

These many months I have not drunk. I bring the gallon of wine for them.

A hele oe mamua, o oe ke alaka'i." <sup>Ke</sup>ha'iolelo mai ka poe hele ma kela mahele  
inu.

You go ahead, you are the leader." The people were preaching against drinking.

He hewa i'o no kela. He hewa i'o no ka lawe ia ana i kela mau mea apau

That is really wrong. It is really wrong to take all those things

iloko o ka Hui Manawale'a. E noonoo ana oe no ke ku i ka pono, me kou pono.

into the Relief Society. You must consider what is right, proper for yourself.

A mahape, komo mai nei o Woolley ma, D.D. ma, poe elder ia. Maika'i no lakou.

By and by, entered Woolley and D.D. and company, who were elders. They were  
good.



Woolley kekahi haole, Brother Miner oia kekahi haole maika'i loa.

Woolley was a certain haole, Brother Miner he was a certain haole that were  
very good.

Ka manawa iuka i kela hale pule ma Punchbowl, Puowaina, Puowaina.

At the time the chapel was up at Punchbowl, at Puowaina, Puowaina.

Hele 'ku nei makou ileila. Hookahi lapule ha'iolelo ana keia poe.

We would go there. One Sunday these people were preaching.

Ha'i 'ku anei au a i aku nei au ia Brother Miner, "Brother Miner,

I spoke up and I said to Brother Miner, "Brother Miner,

ne no au i hana i na hana eepa, ne no he keapolo, aole au maka'u

if I have done anything out of order, if I have been devilish, I am not afraid

ke ha'i ia oe. Heaha oe au e huna ai? Hookahi no mea au maka'u

to tell you. Who are you that I should conceal? Only one person I am afraid  
of,

ke Akua iloko o ka lani." Ike no oe ka mea nana ia a'o mai ia 'u,

God in heaven."

You know the person that taught me,

o Kealaka'ihonua. (Oia ke kahi kanaka, lunakahiko kaulana mamua.)

was Kealaka'ihonua. (He was one of those famous elders before.)

Kona hele ana mai nei ne'i, haalele no oia i kana wahine i Mauna Pohaku.

In his coming here, he had left his wife behind in the Rocky Mountains.

Aohe ae ka luahine e ho'i mai. Ho'i mai o Kealaka'ihonua, keia poe olelo ana

The old sister did not want to return. Kealaka'ihonua returned, these people  
were imputing

he male lehulehu. Ke i 'ku nei i kuu Mama, "Heaha kela male lehulehu?"

he was a polygamist. I asked my mother, "What is polygamy?"

"Akahi wahine, alua wahine, ekolu wahine." A olelo au, "Hoopailua maoli.

"One wife, two wives, three wives." I exclaimed, "How really revolting.

Pehea kela ano!" "Ke ano no ia no ko kakou hoomana i ka wa mamua. Ia wa

What kind of style!" "Our religion in former times was like it. That time

noho ke kane me ka wahine me ke akahai. Keia manawa aole hiki oe ke noho

husband and wife lived in meekness. This time you cannot live



no kou makemake wale no e hele i na wahine like ole. Aale, keia manawa pau.  
only according to your desires to go with all kinds of women. No, not this  
time.

Hoopau ka halepule ia mea apau. Keia manawa noho ka hoomana me ke hoonani  
The Church has prohibited all those things. This time the Church stresses  
the glory

i ke Akua. Komo mau kela Akua iloko o ko'u poo. A ma'i au.

of God. That God is always in my mind. I was sick.

Umi au makahiki a oi kela manawa. Hele mai nei ka Prophet Joseph Smith.

That time I was a little over ten years. The Prophet Joseph F. Smith came.

Ho'i mai nei kela manawa me na wahine ekolu. Ka manawa no ia ko Kalihi

That time he arrived with three wives. At the time the chapel

ka halepule. Pii 'ku nei ko'u Mama. Ke iho ala. I mai nei no ke kahu,

was at Kalihi. My mother went up. He was going down. The elder in charge  
said,

"Aole paha hiki ke ola keia keikimahine." Ko'u Mama no nae i mea oia,

"This girl probably cannot live." My mother said, however,

"Ka mea hiki ole ke kanaka, hana ia ke Akua." Pii aku nei makou.

"What man cannot do, God can do." So we went up.

Ninau mua ia, oia ka ninau mua a ke kahu ia oe, "E hilina'i no oe ia Iesu Kristo,

The President asked first, and this was what he asked you first, "Do you trust  
in Jesus Christ,  
kou haku, mamua ko'u hoopomaika'i ia ana?" Eia 'kula, "Yeah, ae."

your God, before my blessing you?" The reply was, "Yes, yes."

Pule ana, emi keia pehu. I aku nei ko'u Mama, "No more pehu (kupainaha no).

The prayer uttered, the swelling went down. My mother then said, "No more  
swelling (extraordinary)."

Kela mau manawa hiki oe ke ike, i ka manawa ka Prophet i hoopomaika'i ia oe

In those times you could perceive when the Prophet blessed you,

hiki ia oe ke ike, ai loko kela kanaka kekahi mea nui a ke Akua i weiho ai  
iaia.

you could perceive there was in that man something great that God had endowed  
him with.

Aloha wau kela prophet a hiki kona make ana. (Kanaka maika'i loa kela o Iosepa  
Kamika.)

I loved that prophet until he died. (Joseph F. Smith was a very good man.)



Kekahi kanaka kela i hoike mai ia'u ka ma'ema'e ma ka honua kona noho ana male

That certain man impressed me with his virtuous married life with his

me kona ohana.

Male au loihi a hanau ka'u keiki. Keiki mua

family.

I was married for some time and my first child was

born. The first child

he keikimahine; keiki elua he keikikane, crippled, haule iloko o ka lua,

was a girl; the second child was a son, crippled, for he had fallen into a hole,

ia huki ana o'u. Noho keia keiki a ulu keia keiki hemolele, akamai.

and on account of my pulling him up. This child stayed and this holy, bright  
child grew.

I maila keia kumukula ia'u: "Pehea keia keiki aole hele i ke kula?

This school teacher asked me: "Why does this child not go to school?

Nui ke akamai, ike ka olelo haole, aole oi nei he kanaka, he haole."

Very bright, knows how to speak English, he is not a Hawaiian but a haole."

Hoike au aole. "Ka'u keiki crippled keia, ko'u mea i hana a lawe mai

I explained in the negative. "This is my crippled child; this is my reason  
for bringing him

i ne ua." I maila ke kumu, "Mai lawe mai oe." Noho keia ua keiki nei

lest it may rain." The teacher responded, "You must not bring him." This child  
lived

a ma'i. Me aku nei ia Arthur, "Hele kaua i ka haukapila." Aole au e makemake

and became ill. I said to Arthur, "You and I go to the hospital." I did not want

e haalele iaia. Hele aku nei maua i ka haukapila. Ai no nae kela pili

to leave him. We went to the hospital. However, there was a feeling in

iloko o'u mawaena o ka make ame ka ola. Aole oia e ola ana no ka mea

me it was a matter of life and death. He was not going to live because

mamua no kona make ana, i meila oia ia'u, "Mama, mamua o kou make ana

before his death he said to me, "Mama, before you die

mamake au e make; aole mamake au e ola. No'u he lolo, aole maika'i e ola."

I want to die; I don't want to live. I am a cripple, not fit to live."

Hele keia mau pule, mea 'ku nei au, kahea 'ku nei au ia ke Akua

A few weeks passed and I said, I said to God



e like me olua e walaau nei, ia 'ku nei au, "No keaha kou mea i lawe 'ku nei  
like you two are saying, I said, "Why have you taken

i ke keiki, ua nui ke keiki, ua māma i ke hele, a loa iaia keia ulia.

the child, the child was grown, was running around, and he then got into this  
accident.

Ai ho'i a umi-kumaha makahiki mai ke ekolu makahiki lawe 'kula oe mai ā'u?

He had attained fourteen years from three years and you had to take him from me?

No keaha kou mea i hana ai oe ia'u me kela?" Nui ko'u kaumaha ame ko'u ehaeha.

Why have you done that to me?"

My grief and pain were great.

Makemake au e ike aihea o Lui. Aia, komo kela mana'o iloko o'u, ai paha oia

I wanted to see where Lui was. There, that thought entered into me, he perhaps

iloko o ka halelā. Olelo aku nei au. Hele a kekahi po moeuhana keia.

was in the temple. I said to myself. Later on a certain night I dreamed.

Ike 'ku nei au keia malama hele, nui, beautiful. Himeni ana keia poe,

I witnessed this big, beautiful, bright light. These people were singing,

himeni ana, a hahai aku nei, a komo anei iloko. Meheala, he waonahale nui keia,

singing, and I followed and I entered inside. This seemed to be a great  
forest,

aole home. Ka mea o keia poe kamalii meheala mai luna mai o ke kumulaau

no dwellings around. The singing of these children seemed to come from the  
tops of the trees

himeni nei, beautiful. Mau no wau ke hele, a hiki iwaena konu. Ku mai nei

their singing being beautiful. I continued to go until the very center.

keia mea i mua o'u, ha'i mai nei, "Where are you going?" Keia wahine

This person stood before me and asked, "Where are you going?" This woman

me ka lōle ke'oke'o. "I am going to look for my boy, Lui. I miss him so much

had a white dress. "I am going to look for my boy, Lui. I miss him so much

I have to find him." Keia ka'u i olelo haole 'ku nei. "Ai au e imi iaia

I have to find him." This was my reply in English. "I am seeking for him

iloko keia. Aole au e kaumaha ana." Ha'i mai nei: "Ku oe maleila."

in this place. I won't grieve any more." She said: "You stand there."



Nana 'ku nei wau a ike 'ku nei wau. Ai luna oe ai wau malalo ke ao o ka honua.

I looked and I noticed. You are above and I am below the clouds of the earth.

Komo anei ia'u kela noonoo he anela keia e walaau nei ia'u no keia moeuhane

The thought entered into me that this was an angel talking to me this dream  
a'u i huhu ai ia ke Akua. Aia, i mai nei, "Lui will be here."

being the result of my scolding God. There, it said, "Lui will be here."

Ho'e mai nei o Lui. Keia manawa Hele oia a puni ka honua. Ho'iho'i mai keia

This time Lui arrived. He had been around the earth. These

poe uhane maika'i iloko o keia waonahale. Iloko leila keia poe e noho ai.

good spirits had been gathered into this forest. In there these people lived.

"Aole lakou noho pu me oukou. Keia kamalii liilii ke aupuni ia o ka lani.

"They don't stay with you. These small children are the kingdom of heaven.

Noho lakou he wahi oko'a no ko lakou." Mahape hoopaapaa mai kekahi poe ia'u.

They have a different place in which to live." Afterwards certain people  
contended with me.

I mei la, "Oia, eaho no ke keiki puka i ka makuahine." Na keiki opiopio

They said, "He, a child raised by the mother is better off." Regarding young  
children

hookaawale ia ko lakou mahele. Loihi loa mahape i mai la keia keikunane o'u

their portion is different. Long after this brother of mine,

o Arthur, "You are right; we are wrong in some things." Aia, huhu wau i

Arthur, said, "You are right; we are wrong in some things." There, I scolded  
ke Akua, nuku wau ia ke Akua e like me ko'u nuku huhu ia oukou.

God, I scolded God as if I were scolding you people.

Aole hoopa'i mai o ke Akua ia'u. Aloha mai o ke Akua ia'u no ka mea

God did not punish me. God loved me because

nana i hana, nana i hookomo i ka uhane iloko o ka'u keiki. No ke aha

he made him, he had put the spirit into my child. What was

kona kumu i lawe i mea ia'u? Ai hoi a pau ka pono o ke keiki, lawe aku la.

his reason for taking him from me? When eventually the child had become  
completely incapacitated he was taken.



Aole luhi au i ka malama ana i ka'u keiki. A i aku wau ia ke Akua, "Ae,  
 I did not weary over the bringing up of my child. And I said to God, "Yes,  
 ko'u kaumaha aole hiki au ke moe ko'u maka a hiki ko'u ike ana aihea o Lui."  
 because of my grief I cannot sleep until my seeing Lui."

No ka mea <sup>wau</sup> ekolu ae, elua a'u poe keiki hemowale. Hiki keia la,  
 Because there were three, two of my babies being stillborn. Until this day  
 ai no ke noho Mamona, 85 years. (Nui no na makahiki). (Kanawalu-kumalima).

I am still a Mormon, 85 years old. (Many years indeed). (Eighty-five).

Hele mai ka poe change ia'u. Mea aku wau, "No, you no can change my religion.

People would come to change me. I would respond, "No, you cannot change my  
 religion.

Aole hiki oe ke hoololi ko'u hoomana. Ko'u hoomana ua paa ia imua o ke Akua.

You cannot change my religion. My religion is established before God.

When I die I go to heaven, and if I go to hell, okay. But I know I am going.

When I die I go to heaven, and if I go to hell, okay. But I know I am going.

To the temple." Hele aku nei wau i Fort Street, ike 'ku nei au i keia temple

To the temple." I went along Fort Street and I saw this temple picture

ka la ileila i pa'i ia keia ki'i, only \$2. Kuai wau keia ki'i. Ai loko o la

the day there where it was developed, costing only \$2. I purchased this picture.

It is in that  
 kela, 51 years with me. Ho'ihohi mai nei wau lilo kela temple i mea no'u

room over there, having been 51 years with me. I brought it in and that temple  
 has become an object

e hoonani ai every day. When I look at that, God you are so beautiful.

for me to glorify every day. When I look at that, God you are so beautiful.

How much beautiful can I really look. Nana wale no i ke kulana o ka halelaa

How much beautiful can I really look. You simply look at the grandeur of the

temple  
 ike oe i ka nani i kela hale ailoko. (Ua komo no oe iloko o ka halelaa?)

and you realize the glory of that house is inside. (Have you entered into  
 the temple?)

Aole, aohe wau komo. Ua komo ko'u keikuhine o Hattie. Hele mai nei o Hattie

No, I have not entered it. My sister Hattie has entered it. Hattie came here



olelo mai nei ia'u, "Eia." Aole au mamake e komo no ka mea olelo 'ku nei au  
 and said to me, "Here." I didn't want to enter because I said  
 ia ke Akua, "He wahine ha'iha'i kanawai wau. Aole hiki au ke malama ia Oe  
 to God, "I am a woman law breaker. I can not keep You  
 i na manawa apau. Kekahi manawa ho'e mai na hoaloha, pii kahi kiahā,  
 at all times. Sometimes friends would drop in, the glass would go up,  
 a hoomana'o no a noho au me ko'u aloha ia Oe. Ne na aloha au ia Oe aloha no au  
 and I would reflect and live with my love for Thee. If I love Thee I love also  
 keia mea a'u i kuai ai. Keia kane o'u, same thing, auwana. Mea 'ku nei au,  
 this thing I have purchased." This husband of mine, same thing, liked to roam.  
 "E oki ana au ia oe. Weiho i ka hale no'u." Keia manawa ne wau kukuli, I would say  
 "I am going to divorce you. Leave the house for me." If I kneel these times  
 kukuli no oia ilalo, keia haole (maika'i). No ke aha? Noi wau i ke Akua,  
 he also kneels, this haole (good). Why? I ask God,  
 "Aloha oe ia'u e ke Akua? Aale poe nana e malama ia'u." Make ko'u Mama,  
 "Do you love me O God? Nobody takes care of me." My Mama is dead,  
 make ko'u Papa. Kuu Papa wale no kai blessed me. Mamua ka make ana,  
 my Papa is dead. Only my Papa blessed me. Before his death,  
 elua au poe i walaau, Johnny, kuu keikunane Arthur, kuu Papa.  
 two persons I talked to, Johnny, my brother Arthur, my Papa.  
 Kahea mai nei o Stephen a hele 'ku wau. A hele 'ku nei wau a noho.  
 Stephen called me and I went. I went and stayed.  
 I mei, "Ma'i wau." Hookahi, elua wale no . . Ike no oia kona ola e make ai.  
 Father said, "I am sick." One, only two . . He knew when his life would end.  
 "Elua wale no au hola e ola ai." I 'ku nei au, "Heaha kou makemake, Papa, ia'u?"  
 "I have only two hours to live." I said, "What do you want of me, Papa?"  
 "Makemake au e hoopomaika'i ia oe. Inu oe, hana oe i na hana eepa.  
 "I want to bless you. You drink, you do strange things.



Kekahi manawa huhu no wau ia oe. Ka ke wau ma'i two weeks haalele oe ka lama,  
 Sometimes I scold you. However, when I am ill two weeks you leave the liquor  
 hoi mai oe a malama ia'u. Keia manawa ma'i au, ma'i oe, nawai wau e malama?"  
 and you return to take care of me. This time I am sick, you are sick, who is  
 Ha'i 'ku nei, "Papa, ne ua aloha oe ia ia Mama go to Mama, <sup>going to care for me?"</sup> don't stay with us.  
 I said, "Papa, if you love Mama go to Mama, don't stay with us.  
 Ho'i me Mama; Mama waiting for you." Hookahi hola kahea mai nei keia kane.  
 Go with Mama; Mama is waiting for you." An hour later this husband called me.  
 Noho ana no ko'u poe kekunane<sup>apau</sup> iloko o ka parlor. Ko lakou mana'o very different.  
 All my brothers were sitting in the parlor. Their thoughts were very different.  
 A i aku nei, "Papa, hoomakaukau ka ala. Heaha kou makemake?" "Kanu no ia'u  
 And I said, "Papa, prepare the way. What is your desire?" "Bury me  
 me Mama." "Okay." Ka mea ana i kauoha ia'u hooko ia. Ne aale hooko, make.  
 with Mama." "Okay." What he requested of me I carried out. If not executed,  
 Ke olelo owau ka mea make,<sup>e</sup> hooko ia, aale hiki ia'u ke hoole, hoopomaika'i ia.  
 death.  
 nei.  
 When I say to the dead it shall be done I cannot renege if I am to be blessed.  
 "Umi-kumawalu oukou, ka pomaika'i a ke Akua i haawi ia oe. Ka'u pomaikai  
 "There are 18 of you, the blessings God has given you. My blessing  
 e haawi ia oe." Out of all the 18, umi-kumawalu, aole oia i olelo i hookahi keiki  
 I give to you." Out of all the 18, he didn't specifically talk to anyone child.  
 Ka mea mawaho haawi ia mai ia'u kela po. Hoomaka wau e hana, hana, hana.  
 But what he didn't say to them he gave me that night. I started to work, work,  
 work.  
 A hoomaha oi nei, hoomaha. Kuai nohoi maua i na wahi eha. Kahi o na keiki  
 He, my husband, went on vacation. We indeed purchased four lots. The land of  
 my children  
 me ke kane mua kuai wau, umi-kumalima kaukani, i Kaimuki. Haawi no no na  
 with my first husband I bought for \$15,000, at Kaimuki. These were given to  
 No ka mea  
 kaikamahine elua. /no ko lakou mokuakane kela, aole no oi nei.  
 for  
 my two daughters. Because that was for their father, not this man.



What my husband, ka mea ka'u kane i haawi ia ai, no ka'u mau keiki kela.

What my husband, what my husband gave that was for those two children.

Haawi au apau koe hookahi kaukani. Mea aku nei ka haole, "This portion is enough

All was given except \$1000. The haole said, "This portion is enough

for us, \$7000 is enough." That's my life, honest and square.

for you, \$7000 is enough." That's my life, honest and square.

Mai maka'u olua i ke kanaka. Ina walaau ke kanaka ia olua, hana no olua

Don't you two be afraid of man. If any man talks to you two, you two do

i kou olua makemake e like me kou ike no ka mea na manawa apau a oukou e hele ai,

what you want to do in terms of your understanding because at all times when you

pomaika'i ka ohana; aole hoonele ke Akua ia oe i ka ai (aole). Piha mau ka <sup>travel</sup>

the family will be blessed; God will not deprive you of food (no). The calabash

umeke ai. Ko'u poe kupuna, piha mau ka ai a Kuku i ke ai. Hana 'hola keia eke <sup>poi</sup>

will always be full. My grandfolks, grandfather's larder was always full.

a paa, kau ae luna. Ke pi keia, aole mamake ka poe e ai, hang up. <sup>He would prepare this bag of</sup>

poi and hang it up. He was stingy and didn't want people to eat it, so he hung <sup>it up.</sup>

Kekahi manawa hele aku wau a hana 'hola ke amaama, ono nohoi me ke inamona.

Sometimes I would go there and find mullet prepared which was indeed delicious <sup>with candlenut.</sup>

Mea 'kula au, "Where is Grandma?" "She is in town with Mama." Open the pola,

I would ask, "Where is Grandma?" "She is in town with Mama." <sup>Would</sup> Open the bowl,

wehe 'kula ka poi, ai, ai, ai. "Auwi, ua hele mai nei ko'u poe moopuna,

expose the poi, and eat, eat, eat. "Goodness, my grandchildren have been here,

keia keikamahine, keia keikamahine." "That, Tutu, ono. Ono ka palu."

this girl, this girl." "That, Tutu, is ono. The palu (fish innards) is <sup>delicious."</sup>

Nolaila, ea, mai kinohi o ko'u ola ana hele mai nei keia mau elders

Therefore, in the beginning of my life came two elders

mai Waikapahea o Kawaihae, mai Kawaihae mai, ilalo ko makou wahi kula e komo ana,

from Waikapahea of Kawaihae, from Kawaihae, down to our open country and entered



o Waimea. Auau i ke kai, komo ka palemā, na mea apau a lawe ia i ke kai.

Waimea. They had bathed in the sea, put on the underwear and everything else  
at the beach.

Ho'e ana i ko'u wahi. Mea mai nei keia elemakule, Kaona, kanaeiwa makahiki

Arrived at my place. Said this old man, Kaona, ninety years

a oi. Ko'u hoi ana i kela wahi, lawe au i kela mau Hawaii e like me tutu no'u.

and over. In my going to that place, I took those old Hawaiians as my own  
grandfolks.

He Mamona keia kanaka o Kaona. Wehewehe mai nei kela i ko'u poe kupuna.

This man Kaona was a Mormon. He explained my progenitors.

"Keia lua kanu ia kou kupuna." Aohe ko'u hilina'i i keia no ka mea

"In this grave was your progenitor buried." I was not interested because

ai ia i ka aina hanai pipi. Mea 'ku nei kuu kane, "Haawi oe ka lole

it was out on the ranch. My husband said, "You give clothes

no ka elders." Haawi ka lole, ke kamaa. Malama wau i keia mau elders.

for the elders." Gave clothes, shoes. I took care of these elders.

A olelo mai nei o Robby Hind, "That is the first thing, I want you

Then Robby Hind said, "That is the first thing, I want you

to fire the damn Mormons out." "You know what Robby Hind, I am going to tell

to fire those damn Mormons out." "You know, Robby Hind, I am going to tell

you God is going to fire you out of this ranch. You are not going to stay

you God is going to fire you out of this ranch. You are not going to stay

here any more. When you do to my people when they are hungry when they

here any more. What you do to my people when they are hungry, when they

have got nothing to wear, yea, Christ never have to wear, but he told

have nothing to wear, yes, Christ never have to wear but he told

the people to give your clothes to help one another, to give your food.

the people to give their clothes to help one another, to give their food.

This is not your food you're feeding. You sent this pig, keia puua pualaho  
hohono

This is not your food we are feeding the elders. You sent this pig, this smelly  
boar



(ahiu, ahiu). Eia 'ku nei, "Take your pig and throw it away. I am through;  
(wild, wild). I said, "Take your pig and throw it away. I am through;  
I am leaving you. . . . Aohe wau pololi. Pololi ka poe waiwai apau,  
I am leaving you . . . I have never been hungry. All the rich people have  
ai no wau ke ola nei. Ko'u poe ohana pono'i kela. Ka Papa ohana kela.  
gone hungry,  
but I am still alive. Those were my own relatives. Those were father's family.  
Hanau o Papa ma. Married my first mother. Jack Low's mother first.  
Father and siblings were born. Father married my mother (Sarah Koa).  
Jack Low's mother was her senior.  
Oia ka mua (Eben Low ma). Mahape male hou ko'u kupunawahine ia Waipa.  
She was the older (Eben Low and siblings were her children). Later my  
grandmother married again, Waipa.  
Hanau mai makou. Aunty Nancy male no oia i Hawaiian but make. No Sam Parker ia.  
We were then born. Aunt Nancy, she married a Hawaiian but died. It was Sam  
Parker's.  
Eben make no oia opiopio, only one child. Hanau o Sam Parker, hanau nohoi makou.  
Eben, only child, died young. Then Sam Parker was born, and we then were born.  
Oia ka pili o keia ohana. Aale hookahi kokua iloko o keia poe a makou ka Mamona.  
This is how this family is related. Not one help from these family of ours to  
the Mormons.  
A hiki i ka manawa o ke kaua, o Wilcox War, ike<sup>aku</sup> oe wahi poe nei holo,  
And came the time of the Wilcox War, you would see these people going,  
holo ana ia Kealaka'ihonua me Abraham (Fernandez) e hoopomaika'i hoi ia lakou  
going to Kealaka'ihonua and Abraham Fernandez to be blessed  
mahape pau ka make, ka ki ia. That's true. (Pololei kela, pololei kela).  
lest they died by being shot. That's true. (That is true, that is true).  
Ike oe holo ana iloko o kela muliwai. You know kahi o Sam Parker  
You would see them running into that brook. You know at Sam Parker's  
ia  
ai waena o ka aina, he muliwai, ki'o wai. Ileila e hoopomaika'i/keia poe.  
there was in the middle of the land a brook, a pool. There these people were  
blessed.  
(Aihea keia muliwai, ma kahakai?) Ai no iloko o ka aina he punawai (Anaehoomalu)  
(Where is this brook, near the beach?) In the estate there is a spring (Anaehoomalu)



No, no, i Honolulu nei. Kula-kahu'a, ilaila holo ai keia poe i ka Moramona.

No, no, in Honolulu here. At Kula-kahu'a, there these people would run to the  
Mormons.

Loaa oe ia Abrahamama ma ike oe ke kaa holo nei iwaho. Mai ia manawa mai

When you got to Abraham Fernandez's you would <sup>see</sup> a vehicle coming out. From that  
time on  
hoomaka wau e noonoo. If you believe in God, you don't think for other people.

I began to think. If you believe in God, you don't think for other people.

You do for yourself first before you do for others. You do the good things...

You do for yourself first before you do for others. You do the good things ...

Sometimes I leave it up to Mama. I tell Mama, "Tell them to go up to

Sometimes I leave it up to Mama. I tell Mama, "Tell them to go up to

Kealaka'ihonua, go up to them Mormons." Hele 'kula makou iuka o Kalihi.

Kealaka'ihonua, go up to them Mormons." We used to go up to Kalihi.

Ileila makou i baptized iaai, mahape o kahi o Abraham Fernandez.

There we were baptized in the back of Abraham Fernandez's home.

Aia ka poe Pukiki, "E, e, e, ke baptize is nei. Holy Jordan, Holy Jordan."

Witnessing the Portuguese would mock, "E, eh, eh, they are baptizing. Holy  
Jordan, Holy Jordan."

A hele makou ilalo. Kii 'kula au i ka pohaku. Mama said, "No, don't."

We would go down. I would pick up a rock. Mama would say, "No, don't."

Nui na mea loaa ai ia manawa, au i ike ai. (Oh, this is rich).

Many events occurred at the time which I witnessed. (Oh, this is rich).

Ne a'o mai ka haole, a'o ka haole no kona pono. (CENSORED, CENSORED, CENSORED)

When the haole admonished the haole did it to advance his own interest.

(CENSORED, CENSORED, CENSORED)  
Kulou ke poo ilalo, a i aku nei au, "Mama, you must not bow your head down.

Our heads bowed, I said, "Mama, you must not bow your head down.

You have to find the crook of these damn haoles. You see, they come and

You have to find the crook among these damn haoles. You see, they come and

tell us we buy the beer and we drink the beer and they laugh at us.

tell us we buy the beer and we drink the beer and they laugh at us.



Here we are drinking beer. That's true (Aloha no ka nii ice.)

Here we are drinking beer. That's true (Aloha no ka nii ice.)

(Hookamani ka poe haole). Out of all my family everywhere I go in Hawaii

(The haoles were hypocrites). Out of all my family everywhere I go in Hawaii

people draw to love me. Never mind what it is, the old men. I stand up

people draw to love me. Never mind what it is, the old men. I stand up

I like to see Hawaiian. No more Hawaiian in Hawaii. When you go up

I like to see Hawaiians. No more Hawaiians in Hawaii. When you go up

hardly see them, oukou Hawaii (kaka'ikahi). Pau kakou i ka make, a komo mai nei

you hardly see them, you Hawaiians (scarce). We have all been dying, and the

ke Kepani. Oia ke aupuni o keia manawa (o lakou ka mea e hoomalu nei).

Japanese have come in. They are the government this time (they are running it).

I aku wau i ka'u kane, "You watch these Japanese may fight us. God is watching  
down.

I have said to my husband, "You watch these Japanese may fight us." God is watch-  
ing.

You folks, all you folks do, everything Japanese, everything Japanese, everything.

You folks, all you folks do, everything Japanese, everything Japanese, everything.

You've got to be in this. Ke nana maila o ke Akua ka hoomana. Aole oia

You've got to be in this. God is overseeing the Church. He will not

e haalele ana ia oukou. Noleila, mahalo no ko kakou hui ana. (Ae, mahalo, ma-  
halo.)

forsake you people. Therefore, I am thankful for this meeting of ours.

(Yes, we are thankful, thankful)

E pule kakou: "Ko makou Makua iloko o ka lani, ke hoomaika'i 'ku nei wau

Let us pray: "Our Father in heaven, I hereby praise

i ke Akua, kuu Makua lani, ke Akua mana ma na lani ki'eki'e, hoonani ia oe

God, my heavenly Father, the God of the universe, I praise thee

ma na lani ki'eki'e, no ke aloha no kau kaua wahine, hookomo ana nei

of the universe, for the love you have extended to me your maidservant, for  
bringing



kau mau kauwa iloko o ka home o kau wahine keiki, ko'u mau hoahanau.

thy servants into the home of thy daughter, my brethren.

Na <sup>hoa</sup>hanau honua keia, a lawe ia laua <sup>e</sup>like me ke i'o me ke koko iloko ou,

These are earthly brethren and I regard them as my own flesh and blood,

Iesu Kristo. Like me ko'u aloha ia oe me a'u i aloha <sup>nei</sup>ia laua.

Jesus Christ. As is my love for thee so is my love for them.

Hoopomaika'i ia laua maluna ka olua huaka'i, ma ko laua wahi apau e hele ai,

Bless them in their travels, wherever they go,

o oe pu me laua. Mai haalele oe ke Akua. Hoopomaika'i i na kauwa

you be with them. God, you forsake them not. Bless these servants

e hele nei iloko ko makou, ko lakou la makule, pela no ko lakou ohana

that have come into our home, in their old age, and likewise their families

me ko lakou noho ana. Keia ka'u pule me ka'u mahalo iloko ka inoa o ka Makua,

and their living. This is my prayer with my thanks in the name of the Father,  
Amene.

ke Keiki, ame ka Uhane Hemolele, (Mahalo.) (Nani no o kela pule.

the Son, and the Holy Ghost, Amene." (Thanks.) (That is a beautiful prayer.

Kou wa opio, maanei no oukou ka ohana, keia wahi a oukou e noho nei?)

In your youth, did you people, the family, reside at this place?)

Ko makou country home keia. Hele mai makou keia wahi, hoomaha kahi o Hookano.

This was our country home. We had come to this place, resting at Hookano's.

Kukulu o Mama i hale ilaila. Mai leila ne'e makou i neinei, kahi o ka haili.

Mother built a house there. From there we moved here, the place of fond memories.

Keia noho ana makou i keia wahi, mea mai nei keia luahine, aina nui kona ai iuka,

In this staying of ours in this place, this old woman said she had much land  
in the upland area,  
forty acres, I think, rice land. Hele 'ku nei o kuu Mama hooponopono.

forty acres, I think, of rice land. My mother went there to negotiate.

Mea mai nei lawe ka'u Mama he keiki hookama. Keia hele ana o Mama o Jack,

She said she would like my Mother to be her foster child. When Mother went to  
Jack,



the lawyer, nana ia anei forty acres, kuai aloha ia ke keiki hanai o Peter.

the lawyer, they discovered forty acres had been sold for love to Peter, a foster child.

Pau kela hana ia imua o ka Aha apau, ho'iho'i ia mai nei ia keia aina i ke luahine

That deal having been done by the court, this land here was returned to the old woman

me kela aina o uka. Loaa hou oia na hoolimalima o ka aina, a haawi keia aina,

with that land above. She was able to rent the land, and gave this plot

elua eka ma keia wahi no kuu Mama. Nothing here, aohe hale. Ho'i mai nei makou

of two acres with this place to Mother. Nothing here, no houses. We came here

he one wale no keia. Owau, Stephen, Lopa<sup>ka</sup> ame na kanaka hana, day and night.

and there was only sand. I, Stephen, Robert, and working men, day and night.

Owau ka wahine. A piha keia wahi ke one, kukulu i ka hale, kukulu keia hale.

I was the woman. This place was full of sand, and the house was erected, this

Oia keia hale iwaena keia hale nei, but aale na kuana. A pau, make ana o Mama<sup>house was built.</sup>

It is this house between these houses, but without boundaries. This done, and

mahele ia. (CENSORED). Robert, chief clerk of the supreme court, hoohaunaele,<sup>upon Mother's death</sup>

the place was divided. (CENSORED). Robert, chief clerk of the supreme court,

hoohaunaele. Ku no wau hookahi. Sixty years ko'u ku ana ma keia poe,<sup>contested,</sup>

contested. I stood alone. Sixty years I stood against these people,

akahi no noho kuikahi me lakou nei. Aole wau haawi ia. A make kuu Papa

and only now there is unity with them. I never gave in. When my father died

a hele makou. Kela aoao ma'o, the playground, big place (ua lilo) ua pau,

we left. That section over there, the playground, big place (gone) gone,

ua paa ka hoolimalima ia, loaa ka interest. Waiwai makou. Ilihune no makou

now rented and interest coming in. We were rich. We are poor

no ko makou anunu, Ka olelo o ke kanaka i ka wa kahiko, "Poe anunu."

because of our greed. Ancient Hawaiians would say, "Greedy people."



Kaka'ikahi loa ka poe no ike keia mea ka olelo Hawaii. (Ae, kuli ka pepeiao

A very few people know this thing the Hawaiian language. (Yes, the ears

o na kanaka o keia manawa. Ne walaau aku oe ma ka olelo Hawaii

of the Hawaiians these times are deaf. If you speak in the Hawaiian language

namu ia mai ma ka olelo haole.) He lula ia manawahi apau a'u e hele ai.

the response is in English.) It is a general rule wherever I go.

Ke a'o mai nei ke Kepani i ka olelo Hawaii. O ke kanaka ke hele aku nei ihea la?

The Japanese are learning the Hawaiian language. As to the Hawaiians where are they heading?

Nana oe i ke kanaka i keia manawa aole like me ke ko oukou ano, i ka wa kahiko,

Notice the Hawaiians these times they are not like you in appearance, like the people of old,

neat, clean. Keia manawa ke nana aku oe, hauna, hauna, kohu i'a aohe auau

neat, clean. These times when you observe, they are smelly, smelly, like fish that had not been cleansed

i ke kai, kapulu, kapulu. (Kapulu. Hele ka lauoho loihi; ka umiumi)

in salt water, unclean, unclean. (Unclean. The hair is long; the beards)

Keia manawa ke hele mai nei ko'u wahi. "You just two keep on going like that,

These times they are coming to my place. "You just two keep on going like that,

shave your hair, shave yourself till you go where you belong to."

shave your hair, shave yourself till you go where you belong to."

(Kou mau la ua ike no oe keia ano hana o ka lua, ka lua o ke au kahiko.)

(During your better days you knew the lua, the lua of ancient times or defence art.)

Kaka'ikahi. Ko'u kupuna o Waipa o na kekahi kanaka hakaka. Pepa, pili pepa,

A little. My grandfather Waipa was one of these fighters. Card playing, waging with cards,

mapala. Alu mau ana ko'u poe keikunane ia'u. Kekahi la i aku nei:

or with marbles. My brothers always ganged up on me. One day I said:

"Mama, alu ana lakou ia'u a pii ko'u huhu, kii ana au i kela o e ohi'u ai

"Mama, they will gang up on me and my temper will rise, and I will get a pitch-fork

e no ka lio e moe ai. Oia ka'u mea e pahu ai i pau i ka hakaka o lakou nei ia'u.

used to bed down the horses. It will be the thing I will thrust into them so they will quit fighting against me.



Kekahi la hana i'o no wau, kii keia o a hou iloko. "Auwe! auwe!"

One day I actually did get this fork and push it in. "Auwe! auwe!"

Aohe ou i huki; waiho malie no peia. Hele mai nei kuu uncle e wehe.

I did not pull it out; but left it thusly. My uncle came and pulled it out.

"Pehea oe hana like pu me kela?" "O oe, aale walaau, oe hoi. You no talk.

"Why did you do such a thing like that?" "You don't talk, you go home. You don't talk.

You're Mama family; you're not my Papa."

You belong to Mother's family; you are not my father."

Ka lua oia mau la (na wai i a'o?), kou kino, hana ia e like me kohu mea

The Hawaiian wrestling and defense art of those days (who taught it?), your body  
was manipulated as if  
he kanaka nui oe. Ke oe huki ia, ne oe hana ia, pelu ia, he pelu ia,

you were a large man. When they pulled you, worked on you, bent you, twisted you,  
pelu ia oe ihope nei. Uha'i ia i kou mau wahi. Kahea lakou e uha'i ke kuli,

you were bent back here. Your limbs were "broken." They would order you to  
"break" the knees,  
ka wawae. Ina oe peku, hookahi peku, kaakaa ka wawae kohu ekake.

the feet. If you kicked, in one kick your legs would dangle like that of an ass.

Ke oe ku'i mawaho nei, keia wahi nei, kahi wahi mua ia (puu kani a'i).

When you punched out here, this part here, it was the first place to hit (the  
throat).  
Ke oe pahu ia aole hiki oe ke moni for days. Peia ka hana ia ko Kamehameha

If you were struck there you would not be able to swallow for days. Thus were  
Kamehameha's  
poe koa. A'o mau lakou every day, na wahine ame na kane, oia nei na wahine

warriors trained. They were taught every day, women and men, those women

aohe hana. (A'o ia keia ano mea i ka wahine?) Yea, a'o ia ia mau la no ka mea  
who didn't have to work. (Women were taught this art?) Yes, they were taught  
in those days because  
ke hele ke kane hakilo ka wahine. Kahea ia keia "hakilo", hakilo oe ka mea

when the men went out the wives would spy. This was called "spying", for you  
would spy on the things  
a kela mea i hana ai. Ke ho'i mai kana kane, e wehewehe oe, aole oe huna.

that were being done. When her husband came home, you would reveal and must not  
conceal.



Ka wa kahiko aole huna na wahine i na kane. Heluhelu ana au i ka nupepa i  
 In old times the wives did not conceal against the husbands. I read the newspaper  
 keia kakahiaka, like me ke Kepani ne lakou hemahema, ninau lakou i ko lakou  
 kane.  
 this morning in the case of Japanese if they do not know they will ask their  
 husbands.  
 Pela no ka wahine Hawaii i ka wa kahiko. Mea ia mai, o Kamehameha Queen  
 So were the Hawaiian women of old times. It was said, Kamehameha's Queen  
 (Kaahumanu) Kaahumanu, he wahine ikeika no kela. Ko'u grandpa, ko'u grandma,  
 (Kaahumanu) Kaahumanu, that was a strong woman. My grandpa, my grandma,  
 keia luahine, hanai ia ia Queen Ruth. Hoolohe mau ana au keia luahine.  
 this old lady was raised by Queen Ruth. I always liked to listen to this old  
 lady.  
 Ke auau ke kane i ka wai iloko o Waikiki, noho keia Ruth, keia princess Ruth  
 When the men would swim in Waikiki, this Ruth, this princess Ruth  
 nana, nana i ke kane. Nana oe ke ino. Noho no ka uhane ino iloko o ke kanaka.  
 would look, look at the men. You see how bad she was. The evil spirit would  
 dwell in man.  
 Nana aku a kahea maila, "Kii aku oe ia mea nui kou mea wahi mea."  
 She would look and call, "Go and get So & So who has a big penis."  
 Nana 'kula ka ma'i o ke kanaka iloko o ka glass ha'oha'o mai keia luahine.  
 She had been looking at the penises of the men thru binoculars which raised the  
 curiosity of this old lady.  
 Pela keia luahine ne ha'i mai. Aka makou, ne'e i ka aka. Noonoo ana o Mama  
 Thus would this old lady share experiences. We would laugh and laugh heartily.  
 Mama would wonder  
 heaha la ka hana o keia old lady e ha'i ana keia ano story. Manao oe  
 what was this old lady doing and telling such stories. You might think  
 aole ha'i kou poe kupuna ia oe i kou poe story, ha'i.  
 your grandfolks would not share such stories, but they would.  
 (Owai kou kumu ia a'o ia oe i ka lua, kou kumu?) Ko'u kumu, ko'u kupunawahine no  
 (Who was your teacher that taught you the lua?) My teacher was my grandmother  
 (kou kupunawahine no), my mother's hanai ia (ka hanai o kou Mama).  
 (your grandmother) my mother's foster mother (your Mother's foster mother)



(i a'o ia oia i ka lua). Ua a'o ia oia i ka lua. Ka manawa nohoi o ko'u Mama  
 (who taught <sup>her</sup> the lua). She had taught her the lua. In my mother's time  
 ne hele lakou, malama lakou i ko'u Mama. Kuu Mama he mea malama ia,  
 when they went out, they would take care of my Mama. My Mama was someone to be  
 kohu mea he keiki kela malama ia. Aale mamake hookuu no ka mea <sup>served</sup>  
 as if she had been a child of the family. They did not want her to go freely  
 iloko o kela ohana, na aunty apau o kela ohana elima, no more children, <sup>because</sup>  
 in that family, among the five aunts of that family, there were no children,  
 only my Mama. Hele mai nei i keia wahine, i mai nei ua hanau ko'u Mama,  
 only my Mama. This woman came in and said my Mama had given birth,  
 ko'u Mama, Ka Mama o ko'u Mama he sister ia. Aole hookahi keikunane,  
 my Mama, the Mama of my Mama who was a sister. There wasn't one brother,  
 keikuhine wale no. Ko'u Mama he ohana keikimahine. Aole he keikunane.  
 only sisters. My Mama was a female relative. No brothers.  
 Hookahi wale no oia iloko o keia ohana. Ka nui ke heewale, hookomo iloko  
 She was the only one in this family. Most of the births were stillborn, the  
 o keia la'i uuku, hanai ka mano. Hele aku nei <sup>wau</sup> i Kona me Aunty Carrie Robinson.  
 fetus being put into this small ti leaf and fed to the shark. I went to Kona  
 Kahe ana o Hoopuloa no ia manawa. O Hoopuloa kahe ana, o keia luahine makemake <sup>with Aunty Carrie Robinson.</sup>  
 The Hoopuloa flow was on then. While the Hoopuloa flow was going on this old  
 hele i ke ala. "Kau kaua maluna o ka waa; hele kaua maluna o Milolii." <sup>lady wanted</sup>  
 to go out in the open. "We shall get on a canoe, and we shall go to Milolii."  
 Maleila oe e hele ai e komo oe i Milolii. Mea aku nei: "Ike no oe ke kahe nei  
 There you would go into Milolii. I said: "You see the volcano flowing  
 ka pele hele 'kula keia." "Kau kaua e hele, kau kaua e hele." Kau 'ku nei maua  
 and you still want to go." "We will get on and go; we will get on and go."  
 e hele. Ia maua no a kau komo ana keia mano. Kaluahinenui Kaahainanui, <sup>So we got on</sup>  
 and proceeded. As soon as we alighted this shark came in. Kaluahinenui Kaahaina-  
 nui,



oia ka wahine i kahea ia Kaahaina. i ka home o kela kanaka hapa-haole waiwai.  
 she was the woman who was called Kaahaina at the home of that rich hapa-haole man.  
 Kau aku nei makou, o ke kanaka elemakule mamua, o ke elemakule maluna, owau mahope  
 We got on, the old man in the front, the old woman on top, and I behind.  
 Lohe ana au ka uwe o keia wahine, "Auwe, auwe, auwe, auwe!" Huli anei ou,  
 I then heard the squeal of this woman, "Auwe, auwe, auwe, auwe!" I turned,  
 keia ma<sup>no</sup> nui (hahai ana) pili mai la ma ka aoao (o ka waa). Keia puu nei  
 this large shark (following) being against the side (of the canoe). This part  
 o ka puu ia'u hopu nei ia laua nei e uwa nei. Mea aku nei au, "I am going to make  
 of the throat I held as these two women were screaming. I said, "I am going to  
 you scream like that." A ka hele ana o makou, hahai no keia ma<sup>no</sup>.  
 you scream like that." And as we went along this shark followed.  
 Kahea mai nei o keia luahine ia'u, "E moopuna, mai." Hele 'ku nei wau.  
 This old lady called me, "Grandchild, come." So I went.  
 "You better go see grandma Kaahaina. That is grandma Kaahaina, ka luahine kahiko  
 "You better go see grandma Kaahaina. That is grandma Kaahaina, the old lady  
 ia o Kona. Kaahaina, I think you know. (Lohe wale no ka pepeiao).  
 of Kona. I think you know Kaahaina. (We have only heard of her).  
 Ka mea nana i hanai o Cook ma, hele maila: "E nou kela ma<sup>no</sup>?" Mea 'ku nei wau,  
 The one that fed Mister Cook and company asked me, "Is that your shark?"  
 I replied,  
 "This old lady is crazy." Mea aku kela luahine, "Kela ma<sup>no</sup> aole oe kau iluna  
 "This old lady is crazy." The old lady said, "You don't ride that shark, on  
 o kela ma<sup>no</sup>. Pau kela kanaka ke ai e ka mano. Ono o Pele i ka i'a. Nolaila,  
 that shark. The shark has eaten many people. Pele craves for fish. Therefore,  
 hele o Pele hokake." You see ke ano o ka Hawaii. Mea 'ku nei, "Aunty Carrie,  
 Pele comes down and disturbs the sea." You see the nature of the Hawaiians.  
 I said, "Aunty Carrie,  
 do these people believe keia ano?" "I think so they believe. He aumakua ko ka  
 Hawaii  
 do these people believe these kinds of things?" "I think so they believe.  
 The Hawaiians had their  
 family gods



(he aumakua). Oia? (He mānō.) Hoopili makou i ka papa nei me ko'u uncle o Pahia.  
 (family gods). Was that so? (The shark.) With my uncle Pahia, we would fish  
 next to the reef.  
 "Pa'i, pa'i, pa'i, pa'i, aole maka'u kela mānō." Hao 'hola ka i'a iloko o ka waha  
 "Slap, slap, slap, slap, don't be afraid of that shark." He would pick up the  
 fish and put it in the mouth  
 o ka mano. "Why do they want to give that mano the fish?" "Must give, pepe.  
 of the shark. "Why do they want to give that shark the fish?" "Baby, you must  
 give.  
 Haawi, haawi, hanai. He is going to eat fish, too, with us." I said, "You  
 Give, give, give, feed it. He is going to eat fish too with us." I said, "You  
 fool kanaka. You should give no fish to them." "No, no, you've got to give."  
 fool Hawaiians. You should give no fish to them." "No, no, you've got to give."  
 (Ka lula kela). After that I never bother no more. When I go out I see shark  
 (That was the rule). After that I never bothered any more. When I went out and  
 saw a shark  
 I quit. I ma'a the shark. As long as you swim, this kind is not the fish swim.  
 I would quit. I was used to sharks. As long as you would swim, this was not a  
 fish swimming by you.  
 They know you. Is the fish swim that might bite you. After that I quit, I  
 They know you. If they were fish they might bite you. After that I quit, I  
 no more go. Too much huikau in the net. Ko'u mea nana i a'o a'ā na keia luahe.  
 went no more. There was too much confusion in the nets. This old lady was the  
 one that taught me the lua.  
 Mea ike i ka hakaka, aole oe hookokoke, huki ia oe. When you twist that hand,  
 You wouldn't go too close to one who knew the art, for he might pull you in.  
 When that hand is twisted,  
 I tell you, you no can move. Terrible. (Lua). This old lady used to tell me.  
 I tell you, you could not move. Terrible. (The lua). This old lady used to  
 tell me.  
 Ka pepa o ko makou hakaka, ke pa'i kela old lady koha ke pa'i. You see your  
 The manner of our combat was when that old lady slapped the slap would resound.  
 You see your  
 hand all like that. You don't know what happened; maybe electricity been get in,  
 hand would be like that. You wouldn't know what happened, possibly electricity  
 got into you,  
 I am telling you.  
 I am telling you.