CLINTON KANAHELE INTERVIEWING
LYDIA COLBURN & MARY KELII
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Interloper ( )

C.Kanahele: Haawi mai oe, e Lydia, pili ana i ke kukulu ia ana na hale

C.Kanahele: Lydia, give an account of how houses were structured

ma Kona i kou wa opiopio.

in Kona in your youth.

L.Colburn: Ke kukulu ia ana na hale pili, noho wau me ko'u mau kupuna iloko o

L.Colburn: Regarding the construction of grass huts, I stayed with my grandfolks in

ka hale pili. Ke ano ke kukulu ana, hana ia ka pa pohaku a manao wau

a grass hut. Regarding the construction, a stone wall, I think,

eha kapuai mai ka lepo mai. Aohe kukulu ia ka hale o na Hawaii o ia mau la

four feet high from the dirt was laid. The huts of the Hawaiians in those days were not built

maluna o ke lepo. Kukulu ia keia pohaku apau, a hoopiha ia me ka iliili.

on the dirt. Having laid this stone foundation they would fill in with small stones or pebbles.

Oia ko kakou mea lohe mau ka olelo o na himeni Hawaii, "nehe ka iliili."

It is our reason for hearing in the words of Hawaiian songs "pebbles rumble."

Oia paha kekahi kumu a he iliili aleila kukulu ia ka hale mawaena konu,

It is perhaps one reason that after the pebbles were laid the hut was built in the center of this foundation;

meheamela paha elua, ekolu kapuai mai ka pa pohaku mai, kukulu ia ka

seemingly perhaps two or three feet from the outer edge of the stonewall

halepili maluna o keia. A o makou noho makou iloko; hana ia ka moena.

the grass hut was built on this. We stayed inside; wove mats.

Na kuena i wehi ia mai ka lauhala mai, oia ko makou mea, oia ko makou pela.

The pandanus not capable of being used for weaving, it was our, it was used for our mattress.

Hoopiha i keia mau iliili a piha, hana ia na moena, ekolu, eha moena.

The place was filled with pebbles, and three or four mats were made.

Ka moena malalo loa, he maka nunui, a maka-liilii, a ka moena maluna loa

The bottom mat was of largest weave, and those above were of smaller weave,

a makou i moe ai, liilii ka maka. Oluolu ka moe ana. A o na mea

but the topmost mat

which we slept on was of very small weave. Sleeping was comfortable.

e hoaala mai i ko makou wahi i hiamoe ai oia no ka babine, ka lau o ka babine.

And the things

used to give fragrance to our bed were the leaves of the barbine.

Kekahi poe he mea, ka pua o ka hala. Kela ano ikeika loa kona ala.

Certain people used the pandanus flower. That kind, her fragrance is too pungent.

Ko'u makuahine aohe makemake. But o ka lau babine, oia ka mea

My mother did not like it. But the leaf of the barbine, it was the thing

e hookomo iwaena i keia mea. A o ke komo mai nei oe iloko o ka hale, he ala.

put between these mats. And when you entered into the house there was fragrance.

Maikai ke ala o ka lau babine. A ina he la maikai lawe makou i keia mau mea,

The fragrance of the barbine leaf is desirable. And if the day were clear we would take these things out,

makou na kamalii, lawe i keia mau mea kaula'i ka la no ka mea he iliili wale no

these

we children would take things out to dry in the sun because only pebbles

ka honua o ko makou halepili.

constituted the floor of our hut.

CK: Ko'u wa liilii hiamoe no wau iloko o kekahi hale (pili) pili ma Hamoa,

CK: When I was small I slept in a certain grass hut at Hamoa (Hana, Maui)

mauka o Hamoa, o Hana keia. A kukulu ia ka hale maluna o ke kahua pohaku

in the uplands of Hamoa, and this was in Hana. The hut stood on a stone foundation

(kahua pohaku) e like me kau i olelo mai nei. Hana ia ka iliili (ae)

(stone foundation) similar to what you have described. The pebbles were put on (yes)

a hana ia keia pa pohaku (ae).

and this stone foundation was built (yes).

LC: Aohe mea kanu kanu ia maluna i pili i ka hale (aale). Na mea kanu pau loa

LC: No plants were planted near the hut on this foundation (no). All the plants

ai mawaho no ka mea ai ke kahua, a ka hale ai loko mai, a mai neinei a ineinei

were in the outside surroundings and next was the rock foundation and further in from the edge was the hut, and from here to here

kukulu maila na mea kanu - ka la'i ame na ano meakanu like ole. Nolaila,

were grown the plants - the ti and all kinds of other plants. Therefore,

aohe manawa e komo mai nei (ka puaa) worms (kanapi), kanapi ame na ano . .

there was no opportunity for (the pigs) worms (centipedes), centipedes and such to invade.

Ka elelu aohe makou ike ia mau mea ia mau la. Maemae ka nohoana, aohe kapulu.

We never saw cockroaches and such insects in those days. Living was sanitary, no pollution.

Ina makemake makou e auau, auau no mawaho ma ka iliili no ka mea kahe no ka wai.

If we wanted to bathe, we bathed outside on the pebbles because the water drained off.

Ke kahe mai ka wai mai ke kuahiwi, aohe manawa e polopolona i ko makou hale.

When the floods came down from the mountains our house did not have a musty odor.

Maloo mau ana na iliili. Oia ka mea ne'e ai, aohe paa mai, aohe komo mai

The pebbles were always dry. They moved and were never stationary, and

na elelu a o kela ano mea a kakou e ike nei i keia mau la.

roaches and such insects as we see these days would not come in.

CK: Keia hale a'u i noho ai, ano pili kela i ke kahawai. Maleila makou e auau ai

CK: This hut in which I stayed was somewhat close to the stream. There we bathed

i ke ahiahi, ke ahiahi. Maleila no e holoi ka lole, a maleila no e loaa

in the evenings, the evenings. There the clothes were laundered, and there

ka wai e inu ai. Aole ai iloko o ka hale, ai mawaho.

drinking water was obtained. Eating was not in but outside the house.

LC: Noho no maluna o keia iliili, halii no ka moena, noho makou ai. Ai no mawaho

LC: We would sit on these pebbles, lay down the mats, sit and eat. We ate outside

o ka iliili. Ai no a ua, a . . .

on the pebbles. When it rained, . . .

CK: Mahea i malama ia ka ai, ka i'a?

CK: Where were the poi and fish kept?

LC: Ai luna o na umeka. Hana keia mau mea apau iloko o ka umeka, kau ia maluna

LC: On top in calabashes. All these things were put into the calabashes, hung up

o (ka hale) ka hale. Aohe manawa e komo ai ka (iole) iole. Ka paakai

against (the house) the house. There was no opportunity for (rats) rats to enter.

mai kahakai no ka paakai. Hele no makou i kahawai, i kahakai, ka paakai no,

Salt,

salt came from the beach. We would go to the beach, the salt

ua pii mai la ke kai i ka po a i ka la maloo, piha ka lua o ka pohaku,

filling up depressions that had been previously filled by the waves during the

night before and dried up in the sun's heat later,

piha me ka paakai. A oia no ka makou paakai i hana ai. Aohe manawa e inoino ai

the residual salt filling the holes. It was our salt as gathered. There was no

opportunity for the food

ka mea ai no ka mea hana no makou lawa no ka manawa pokole e ai, a kii hou no

to spoil; we just would prepare enough to eat for the time being, and repeat the

process

na mea ai. A hanai no makou i ka moa, hanai no makou i ka puaa,

at the next meal time. We raised chickens, we raised pigs,

a lawa no ka mea ai.

and there was sufficient food.

CK: A he poi no ka oukou?

CK: Did you have poi?

LC: Ae, kanu nohoi. Ka makou poi o Kona aohe poi wai, (kalo, kalo maloo)

LC: Yes, taro was also raised. Our poi in Kona was not from wet land taro

(but from dry land taro)

kalo maloo, a ono nohoi o ka poi.

dry land taro, and the poi was delicious indeed.

CK: A ku'i oukou (ae), hookomo iloko o ka umeke.

CK: You people pounded the taro (yes) and put the poi into calabashes.

LC: Ka poi hookomo iloko o ka umeke, umeke nui, a lawa hookahi pule.

LC: The poi was put into large calabashes, which contained sufficient poi for a week.

CK: Pehea i holoi ia ka umeke?

CK: How were the calabashes cleaned?

LC: A, i kahawai nohoi. Hele i ke kahawai a holoi na umeke.

LC: Ah, at the stream indeed. We would go to the stream to clean the calabashes.

CK: Hookomo iloko o ke kai, hookomo ka pohaku iloko, a paa, aohe ne'e, a waiho

CK: Were sunk into little pools at the beach, and a stone weight placed in each calabash to prevent it from moving, and the vessel
malie i mau la.

was left alone for a few days.

LC: Aleila, maikai ka . . Ka mea, ka umeke ai oia mau la aole kapulu, aole hauka'e

LC: Then, they were clean. The calabash could be in use for a few days without looking messy and smeared
like pu me keia. Ke ai makou, pau pono, kohu mea ua holoi ia a maemae (maemae).

like it is today. When we ate, every bit was consumed, the calabash looking neat (clean) as if it had been washed.
A ka poe ku'i ai nohoi, iliili maluna o ka iliili. A hana ia wahi e malu ai

Those who also pounded the taro, did it on the pebbles. There was a shed made to shade
ka poe ku'i ai. A ko makou poi aohe kuke ia iloko o ke kini e like me keia mau la

those pounding the poi. Our taro was not cooked in metal containers as we do these days.
(Kalua) kalua ia iloko o ka imu. Ke kalo, ka ulu, na mea apau loa ai loko o ka imu.

(Cooked underground) cooked under-ground. The taro, the breadfruit and everything else went into the imu.
Pela no . . Oia, ke wehi ia mai ka imu a ihi ia ke kalo kiloi 'ku ka i'a

Thus was it. That was so; when the imu was uncovered and the taro peeled, fish would be thrown
maluna o keia mau pohaku.

on these hot stones.

CK: O ka uwala, ina hemo mai ka uwala aole ia ii koke ka uwala, a hiki no

CK: With respect to potato, if the potato comes out of the imu it does not ferment quickly, and can

ke waiho ia ka uwala pule a oi, aole ii.

be left out more than a week without fermenting.

LC: Aole ii. Pela no me ke kalo, a ke ihi ia ke kalo, ano papa'a ma kekahi aoao,

LC: Won't ferment. Just like the taro, and when the taro is peeled the overcooked side

nui ka ono. O makou na kamalii ono loa makou. Like kela me ke kanake

is extremely delicious. To us children it was very delicious. It was like candy

ia makou ia mau la. (Ai ke kalo ulika) ulika (a papa'a) papa'a, a pela no

to us in those days. (You would eat the sweet part of the taro) sweet end (the crispy part)

me ka papa'a o ka uwala. Koekoe no makou me ka opihi nunui, koekoe a crispy part, and thus

was the crispy part of the potato. We would remove the skin with a large opihi shell and scrape off

ano pau no ke ano papa'a. Oia ka makou mea i ai ai. Aohe ike makou ia mea

most of the burned part. It was our food as eaten. We did not know what

he kanake o ia mau la. O keia mau mea oia ko makou mea ai. A pela me

candy was in those days. These things they were our food. And so was

ka pilali kukui. Hele makou i kekahi o ka poe kukui (Mary Kelii: a nui

the gum of the kukui tree. We would go to some of the kukui trees (Mary Kelii:

ka pilali maluna o ka laau). O ke kukui oia ka pilali ono loa ia makou. and there was

plenty of gum on the trees). To us the gum of the kukui tree was most delicious.

CK: Ai ia kela mea?

CK: Was that thing eaten?

LC: Ai ia. Ono, ono ka pilali kukui. Kekahi mau himeni nohoi himeni ia

LC: It was eaten. Tasty, tasty was the kukui gum. Certain songs that are indeed sung

"pilali kau kukui". (Oia ka?)

refer to "the gum on the kukui tree." (Is that so?)

Mary Kelii: Pela no ko'u hanai ia ana. Ko'u hanai ia ana, ko'u kahu-hanai nana

Mary Kelii: Thus was my bringing up. In my bringing up, my foster parent he

no i kukulu ko makou halepili, pa pohaku a puni, like pu me keia kiekie,

built our grass hut with a stone wall around, like this in height,

a ki'eki'e ae oluna, a oloko hana ia ka aaho. A maloko ka lau o ka lauhala

and higher, and the frame sticks were inside. The pandanus leaves were inside

(LC: oia ka mea pili) ka pale oloko, a o ka pili owaho, hana ia a paa.

(LC: it was the thatching), the covering inside but the thatching was outside,

which was made secure.

Hana ia maleila kohu ano hawai. Ke ua a kahe mai ka wai oleila a komo iloko

A sort of flume was installed there. When it rained the water would flowing in it

would drain into

o ko makou pahu no ka mea ai makou i ke kula. Hoomaopopo oe ina hele oe ileila

our water barrel because we were in an open country. You recall if you go there

ike oe i kela pohaku o Kalualapa, ki'i pohaku nui o Keone-oio, o uka oleila.

you see that stone landmark called Kalualapa, the large stone landmark of

Keone-oio, and up there.

A malalo leila, leila makou, ko makou kahua. Hana ko'u kahuhanai.

And below there, there was our, our foundation (home). My foster father had

built it.

LC: Aole kahawai oleila.

LC: No streams there.

MK: Aole kahawai. Kau iluna o ke (kekake) kekake, ka hoki, hele i kai i Keoneoio

MK: No streams. We would ride on (the donkey) the donkey, or the mule, and would

go to Keoneoio

kii ai ia mau kalani wai a hoihoi mai a hookomo iloko o ka pahu.

and fill a few gallons of water and return and pour it into the barrel.

CK: Heaha ka wai ma Keoneoio, he waipuna?

CK: What kind of water was at Keoneoio, ground water?

MK: Kela wai hapa-paakai, wai-puna (wai-puna). Ke nui ka ua piha keia poe pahu

MK: That was brackish water, well water (well water). When there was much rain these

barrels

i ka wai . Ke piha, ke hoomaka mai ka ua, oia ko makou wai.

would fill up. When it rained, when filled, it was our water.

Maleila, hele i ka mahiai. Kana hana he mahiai hala. A pau, hele i kahakai

There, my foster parent farmed. His occupation was growing pineapples. That done, he went to the beach

i ka lawaia. Loaa maila ka i'a, a hoi, ku'i a paa, kau wau maluna o ke kekake,

to fish. He would catch the fish, return, string up the fish, and I would mount the donkey,

a lawe i Makena e kuai ai. Hele a hiki leila, kahea akula i ka poe,

and peddle the fish at Makena. Having arrived there I would hail the people,

ia Kapohakimohewa ma, oia poe kahiko, kahea 'kula: "I'a." "A hea kau i'a?"

like the Kapohakimohewa's who were the oldtimers, saying: "Fish." "And what kind of fish do you have?"

Auwe, haha'i 'kula wau, "A he moano[1]." "Mai." Hele 'kula, lilo. Ai aleila

Auwe, I would reply, "moano." "Come." I would go and make the sale. There

lilo i keia mau mea i'a apau loa. Loaa maila kahi elima, eono kala.

all these fish would be sold. I would get five or six dollars.

Hele pololei i Makena. Aona, oia ka halekuai kahiko loa ileila, o Aona Chang.

Would go straight to Makena. Aona, Aona Chang it was the oldest store there.

Kuai ke kopaa, ka laiki, ka palaoa, ka palena, a loaa, kau maluna o keia kekake

Would buy sugar, rice, bread, crackers, and having obtained them, I would ride on this donkey

a hoi. Ko'u wa opiopio.

and return home. This was life in my youth.

CK: Keia halepili a oe e walaau maila (ae), heaha ka laau i hana ia i keia hale-

CK: This grass hut you mentioned (yes), what did the frame consist of, was it

pili, he ohe? (LC: hau[2])

bamboo? (LC: hau)

MK: Keia, keia pili aole hau, he paka[3] (paka), he kumu paka. Ano mea, kona hua

MK: This, this frame was not of hau, but paka (paka), the paka tree. This kind of tree, its seeds

liilii, kohu ano like pu me ka hua o ke kope. Oia ka laau ana i hele ai e oki.

were small, somewhat like the seeds of the coffee. It was the tree that was cut.

[1] goatfish [2] a lowland tree (Hibiscus tiliaceus) [3] This tree needs to be identified.

Nui ino kela ulu ai ileila.

That plant grew abundantly there.

LC: O ko makou, he hau.

LC: Ours, it was hau.

MK: O ka hau, oia ko makou i nakiikii ia ai keia poe aaho.

MK: The hau, it was our tying material for these thatching purlin.

CK: Ka makou i Hana, i Keanae, he ohe wale no no ka mea he aina ua kela,

CK: Ours in Hana, in Keanae, was only bamboo because those are rainy areas,

nui ka ohe.

where bamboo is plentiful.

MK: Ma kela aole loaa ka ohe. O kela paka, oia. A o ka mea, iho no oe i kahakai,

MK: In upper Keoneoio there was no bamboo. That paka, it was. And for that thing, you would go to the beach,

loaa ka iliili, hoi mai, a halii malalo. A ka makou . . Aole makou . . .

gather the pebbles, return, and lay them down. And our . . We did not . . .

Iloko o ka umeke pohue. Kanu pohue ko'u kahu-hanai. Nunui, me ka mea nunui

Squash was used for calabashes. My foster father planted squash. Big ones, the large

ame ka mea liilii. Makou ai apau, a okioki oe apau, a hana (CK: hana umeke),

and the small ones. We would eat some, and you would gouge others, and make, (CK: make calabashes),

hana umeke, me ai na makou, a hookomo iloko o ke koko. Keia aho hana ia ke koko.

make calabashes as food containers for us, and place each in a carrying net. The carrying net was made of fish line.

Komo iloko a komo keia poe mea, a (kau iluna) kau iluna. Na aoao, keia aoao

These calabashes were placed into these nets, which (were hung up) were hung up. On the sides, this side

me keia aoao, maleila makou i moe. Hiki mai na alakai moe lakou i hookahi wahi.

and this side of the hut there we slept. When the missionaries came they slept in one spot.

Hana ia ke aho loihi maluna leila. Maleila i kakau ai ka lole. Ma kahi aoao

A clothes line was strung up there. On there were the clothes hung. On one side

kakau ai ke kapa. Oia ke ano ko'u malama ia ana i ko'u wa opiopio.

would hang the blankets. It was how my bringing up was in my youth.

LC: Keia manawa, aohe misiona e like me oia mau la.

LC: This time, there are no missionaries like those of those days.

CK: Aole komo wale me ke kamaa iloko o ka hale.

CK: They did not just walk into the house with shoes.

MK: Aohe puka-aniani. Hookahi wale no puka, ka puka e komo aku ai.

MK: Our house had no windows. There was only one opening, the door for entrance.

LC: A ko makou, aohe. He puka ma kahi aoao a he puka ma kahi aoao. Komo no oe

LC: As for our house, no. There was a door at one end and a door at the other end.

a puka no ma kahi aoao a ma kahi aoao. Loaa mau no (ka ea) ka ea maikai. You would enter

a door at one end and exit at the other end. There was always a good circulation of (air) air.

CK: He aina wela ka oukou o Kona (ae).

CK: Kona is certainly a hot place (yes).

LC: O Honaunau he wela; Honaunau wela; wela o Hoonaunau (Hawaii). (CK: Keia aina o oukou . .)

LC: Honaunau is hot; Honaunau is hot; Honaunau is hot (Hawaii). (CK: This country of yours . . .)

MK: O Kalualapa oia kainoa o keia wahi (Maui).

MK: Kalualapa is the name of this place (Maui).

CK: Aole kela he aina wela. Hu'ihu'i kela wahi i ka po (ae, hu'hu'i).

CK: That is not a hot country. That place is chilly at night (yes, cold).

MK: Mahiai ko'u kahu-hanai, mahiai i ka hala kahiki, aohe/keia hala kahiki, kahiko.

MK: My foster father grew crops, cultivated pineapples, these pineapples.

Kanu ka uwala, kanu ka he'i. Ko makou pa, ulu nui na hua mea ai.

He planted potatoes, planted papayas. In our yard there was plenty of fruit trees.

Kona poe ohana molowa, aole mahiai, aole loaa na hua mea ai. Hele mai ileila,

His relatives were lazy, would not plant, hence did not have fruit trees. They would come to his place,

lele i ka kipoku e ko'u kahuhanai. A ka'u hana ike, ina hele oia i kahakai,

and my foster father would send them away. My strategy was if he went to the beach,

lawe ia'u keia poe kamalii apau ileila a ohi ka papaya, ka he'i, a hoi.

I would take all these children there and pick papaya, papaya, and they would return.

Aia makou e ike e hoi mai ana oia, "Auwe, eia ae o Aukuu." Kahea ia

When we espied him returning, "Auwe, here comes Aukuu." My foster father

ko'u kahuhanai o "Aukuu" no o ka okuu i kahakai e nana ai i ka i'a.

was given the nickname, "Aukuu" because he was always squatting at the beach spotting the fish.

"A, eia ae o Aukuu." Hoi mai ma kahi puu pohaku a ike aku ua nalowale oia,

"Ah, here comes Aukuu." When he approached the rocky hill upon returning and we noticed he was not in view

hoomaka makou e holo o ike mai oia.

we would begin to run lest he would see us.

CK: Mahea i hiamoe ai na kanaka iloko o ka halepili?

CK: In the grass hut where did the occupants sleep?

LC: E like ka'u mea i olelo aku ai, ua hoopiha ia keia mau mea apau me ka

LC: Just like what I have already said, this pandanus bed was filled with all these

lauhala, koena lauhala, no ka mea nui ka hana moena o ko makou poe, ka moena,

pandanus leftovers and strippings because we did a great deal of weaving mats,

ka peahi, a nui na mea na lauhala aohe i hana ia, a oia ka mea e hoopiha ai

fans, and consequently there were leaves not used, and they were used as fillers

iloko o keia mea, hele a kau iluna.

for these beds, making them quite high.

CK: Ma ka aoao hea o ka hale? (MK: mawaena)

CK: On what side of the house? (MK: in the middle)

LC: O waena he wahi hele, makahi aoao, makahi aoao. (CK: Ka poe kane . . ?)

LC: The middle was for walking, and the sides for sleeping. (CK: The men. . .?)

ma kahi aoao, a ka poe wahine ma kekahi aoao.

on one side, and the females on one side.

CK: Poe wahine ma kahi aoao (ma kahi aoao).

CK: The females slept on one side (on one side).

LC: Ma kahi aoao. Ai no paha, aole makou ike ka manawa lakou i pili ai,

LC: On one side. Perhaps, but we did not know the time the sexes got together,

aohe maopopo. (CK: No ka mea poeleele, aole kukui.) Poeleele, aohe kukui.

we didn't know. (CK: Because it was dark, and there was no lamp.) Dark, no lamp.

MK: Kukui helepo (LC: kukui helepo).

MK: A lantern (LC: a lantern).

CK: Napoo no ka la, pau ka poe i ka hiamoe.

CK: As soon as the sun set everybody went to sleep.

LC: Ae, a paani no. Ina mahina oia ka manawa makou i hauoli ai mawaho o keia wahi.

LC: Yes, and there was amusement. If the moon was bright it was the time for us to entertain ourselves outside of this hut.

Kani no na ukulele, kani nohoi ka ukeke, hauoli nohoi, himeni nohoi, oli nohoi

The ukuleles would sound, the musical bow was strummed, all enjoying themselves indeed, singing also, chanting also.

ka poe. A ko makou hana, aohe makou, aohe poe inu lama iwaena ko makou mau kupuna.

During our entertainment we did not, nobody drank liquor among our grandfolks.

Maikai ko lakou noho ana, maluhia. Mahope mai, a hoi makou iloko o ka hale laau.

Their life style was good, peaceful. Afterwards, we moved into a frame house.

Kukulu ia hale laau no ka mea male ko'u makuahine he haole. Hele makou iloko

A frame house was erected because my mother had married a haole. We moved into

o ka hale laau, a hoomaka ke kikania e ulu mai, hoomaka inu, inu i ka swipes,

a frame house, and the tares began to grow, people began to drink, drink swipes,

a pela wale. But ka noho no nae iloko o keia halepili, hauoli loa wau

and so on. But life in this grass hut I enjoyed very much

no ka mea maikai.

because it was good.

CK: O ka ea iloko o keia hale maikai mau ka ea (maikai ka ea).

CK: The air in a grass house was always fresh (the air was good).

LC: No ka mea he puka-aniani ko makou ma kahi e pa mai ka makani.

LC: Because our hut had a window on the windward side.

Wahi puka-aniani uuku no maleila, a komo mai, a wehe i no na puka a komo mai.

There was a small window there, and the air would come in, and the doors were opened and the air came in.

A aala nohoi no keia lau babine, aala no.

These babine leaves would indeed fill the house with fragrance.

CK: Pehea ka makika?

CK: What about mosquitos?

LC: Aohe makika o oia mau la. Aohe ike, aohe makou ike ia mea he makika .

LC: No mosquitos in those days. We did not know of mosquitos.

CK: No ka mea he aina maloo kela.

CK: Because that country is dry.

LC: He aina maloo. Aohe makou makika i kela mau la. Aohe i ike ia mea.

LC: That is dry country. We did not have mosquitos in those days. We were not cognizant of such things.

Maikai, hauoli, naauao no ke ano na poe o kela mau la. Hana no lakou

Life was good, happy, and the people of those days were intelligent. They did things

na mea e oluolu ai ke ano o ko makou noho ana. Ka poe umiumi, a he opihi ka mea

that made our mode of living pleasant. The bearded used opihi shells

e huki ai i ka umiumi. E, pela paha ka oukou.

as twizzers to pull out the hair. You perhaps do it that way.

MK: Ko'u kahuhanai hiki iaia ke houlu a loloa kona umiumi. Ko makou wahi moe,

MK: My foster father could grow his beard long. With reference to our bed,

ko'u kahuhanai wahine akamai oia ke nala moena nu'a[1]. Oloko o keia wahi

my foster mother, she was skillful in weaving the nu'a. The interior of this thing

hoopiha ia me ka lauhala. Then o ka ha o ke kulina, pau ka hua maila o ke kulina,

was filled with pandanus. Then corncobs, that which were left of the corn after the grain had been removed,

o kela ha, wehe ia apau, kaula'i ia, a hoopiha ia iloko leila me ka lauhala.

together with the husk, after being dried in the sun, were filled in with the pandanus leaves.

1 Bed of mats piled upon each other as thick as desired.

Akamai ko'u kahuhanai wahine i ka nala ka moena. Hiki iaia ke nala ka moena

My foster mother was skillful at weaving mats. She could weave a mat

ma keia mau aoao elua, akea o waena e like pu me keia nei ka akea.

at these two ends, the middle section being wide like this width.

Maleila makou e ai ai. Hookomo ka poe i'a a na mea koe, hookomo iloko o ke koko

We ate there. Fish and left over food were placed, placed into a koko or net

a kau iluna.

which was hung up.

CK: Kau na umeke iluna iloko o ke koko.

CK: The calabashes were hung up in the koko.

MK: Kau na umeke iluna, a maleila i waiho ai na mea ai, ka i'a, ka uwala.

MK: The calabashes were hung up and there the food such as fish and potato was stored.

Aohe o makou kalo, ka uwala. Poano hele makou i Kihei, loaa ka poi a hoi maila,

We had no taro, only potato. On Saturdays we would go to Kihei, obtain the poi and return,

wili me ka palaoa. Keia palaoa iloko o ke kapu (CK: keia palaoa haole),

and mix it with flour. This flour would be placed into the tub (CK: this haole flour),

palaoa haole, hookomo iloko a wela ka wai wela. Komo, a noke ia maila

conventional white flour, in hot water. The flour put in it was continually stirred

i ka wili a paakiki kela palaoa. Kau luna o ke papa, ku'i like me (me ke kalo)

until that flour was hard. Then it was put on a poi board, pounded as if it (were taro)

ke kalo (me ke kalo), a pau, hoohui me ka poi, a pau ka pule.

were taro (were taro), and then, mixed with the regular poi, and this would last the family for a week.

CK: A mahea i hookomo ai keia poi?

CK: Where was this poi put?

MK: Ai loko keia poe (CK: keia poe kelamania?) No, aole kelamania (LC: aole kelamania)

MK: In these (CK: earthen jars?) No, not earthen jars (LC: not earthen jars)

pohuehue nunui, nunui ka umeke pohuehue.

but large calabashes, large calabashes from the gourd plant.

LC: He inoa hou oko'a hou ae no kekahi o kela. Oia hoi ua kanu ia no ia mau mea

LC: There is also another name for that. That is, these plants were grown for

(MK: he umeke) he umeke pohuehue. (MK: Oia ko makou kahea iaai. Ono ka ai

(MK: calabashes) gourd calabashes. (MK: It was our name for it. Food in

iloko leila.)

there was tasty.)

MK: Ono. Ku oe keia mea, a hoomaka oe e hooma'ema'e a hana ma'ema'e oe keia,

MK: Delicious. You would let this gourd stand and you would begin to clean it out,

waiho oe kela hua, kela pulu iloko apau, a ku i ka wai (LC: Kaula'i i ka la)

casting away the seeds and that pith in it, and then let it stand in water

(LC: Dry it in the sun)

kaula'i i ka la.

and dry it in the sun.

CK: Waiho iloko o ke kai he mau la.

CK: You would soak it in the sea for a few days.

MK: Aohe o makou kai o ia mau la (LC: aohe o makou kai). Noho makou i kuahiwi

MK: We had no sea nearby in those days (LC: we had no sea). We lived in the

mountains

(LC: Aohe makou kai.) Noho makou iuka o ke kula, elima, eono mile hiki ai i

kahakai.

(LC: We had no sea.) We stayed up in the open country, which was five, six

miles from the beach.

LC: O makou na kupuna olelo ia "he ipukai ko'u, he ipu kai ko iala." A makou pau loa

LC: Our grandfolks used to say, "I have a bowl, and he has a bowl." All of us

ai no makou iloko o ko makou ipukai (oia?), aole hui aku hui mai ke ano ke ai ana.

used to eat from our own bowl (was that so?), not all eating from the same bowl.

Kekahi poe ai lakou, but ko makou hanai ia ana, aohe. Ai no wau i ko'u ipukai

Some people would eat in that manner, but in our bringing up, not so. I would

eat from my own bowl,

pela no ko'u keikeina, a pela no makou ka ohana nui.

and thus did my younger sibling, and thus did our entire family.

MK: O makou aohe. Owau no elua maua hanai. Aohe laua keiki. Hanai oia i ke keiki

MK: We, no. I, two of us were raised as foster children. They (foster parents)

had no children. He raised the foster children of

o kona keikeina, he keikimahine, a hanai oia i ko'u Mama, ohana hoahanau nona.

his younger sibling, a girl, and he raised my mother, who was a cousin of his.

Ai kana olelo: "Kuahine, hele oe ma'o, a hele mai oe." Ua hapai ko'u makuahine.

His words were: "Cousin, you walk over there and you walk back." My mother was pregnant then.

Hele mai nei i ko'u mokuahine. "Hanau ana oe he keikimahine, na'u kena pepe."

My mother walked to him. "You are going to give birth to a girl, and that baby shall be mine."

A pololei. Kona hanau ana lilo wau i ka hanai iaia, ia laua.

And true. Upon my mother's giving birth I was taken to be a foster child of theirs.

LC: Pela no ko'u mau kupuna. Akamai lakou i ka nala moena. Ko'u mokuahine

LC: Thus were my grandfolks. They were skilled mat weavers. My mother

akamai oia i ke nala ka lauhala moena, but liilii. Aohe oia i hana kela hana

she was skillful in weaving pandanus mats, but of small weave. She did not do that work

ia manawa no ka mea na kupuna o lakou ka mea i hana . A u'i nohoi na mea.

at the time because their grandfolks they were doing the weaving. The articles made were certainly good, pretty

Ina oe hiamoe i ka po, oluolu o ka moe ana no ka mea hiki oe ke ka'a

If you slept at night, the sleeping was pleasant because you could roll

mai kekahi wahi a i kekahi wahi. Nolunolu ke ano ka hiamoe ana, aole like

from one place to another place. Sleeping was soft and springy, not like

me na pela o keia mau la. He oko'a no. Ia mau la, auwe, hauoli loa makou.

the mattresses of these days. The former were different. In those days, we were very happy.

Ke hiki mai ka ahiahi, ka mea mua ho'e mai olokaa maluna o keia mau pela.

When evening came the first person returning would roll on these beds.

CK: Hiki mai ka wa anu, pehea?

CK: When cold weather came, what?

LC: A mahana. He mea, he pa'upa'u ko makou kapa e hiamoe ai. Mahana keia mea,

LC: We were warm. Tapa was our blankets we slept with. This thing was warm,

he pa'upa'u (MK: mahana) aole hu'ihu'i, mahana.

the tapa (MK: warm) not cold, warm.

CK: O ka wa kahiko o na pe pepe, heaha ke kaiapa i hana ia?

CK: In the olden times what was used as diapers for the babies?

LC: O ko makou la he kaiapa no.

LC: In our day there were conventional diapers.

CK: Mamua o kela manawa, maopopo anei oe?

CK: Before that time, do you know?

MK: Aole au maopopo heaha la ko'u kaiapa (LC: he welu.)

MK: I don't know what my diapers were (LC: of cloth.)

CK: He pa'upa'u paha no.

CK: Perhaps, tapa.

LC: He pa'upa'u no, he mea no, he halii kalakoa no ka mea he kalakoa o ia mau la.

LC: Tapa, also calico sheets because there was calico cloth in those days.

MK: Hana ia he mau kaiapa kalakoa.

MK: Calico diapers were used.

CK: Mahea mai keia mau welu kalakoa?

CK: Where did the calico cloth come from?

LC: Mai ka halekuai mai, halekuai pake.

LC: From the store, Chinese store.

CK: Mamua kela manawa, oia ka'u mea.

CK: Before that time, it is what I am making reference to.

LC: Oia ka mea maopopo ole ia'u, aohe maopopo ia'u.

LC: It is something I don't know, I don't know.

CK: Mamua i ka wa kinohi, kinohi loa.

CK: Before in ancient, very ancient times.

MK: Kela aohe maopopo o ia manawa.

MK: That I don't know in those times.

LC: No ka mea ninau mai kekahi poe ia'u, ka poe tourists, hele nei e makaika'i.

LC: Because some people have asked me, these tourists who come to visit.

Ninau mai lakou ia'u, "E, ua lohe makou aohe komo ka poe Hawaii i ka lole mamua."

They would ask me, "Say, we have heard the ancient Hawaiians did not wear clothes before."

A nana wau ia lakou a pehea ana la ka'u noonoo ana, a olelo 'ku no wau,

I would look at them and wonder how I would respond, and I would say,

"E, manao no wau komo no makou i ka lole no ka mea ko makou kupuna mai

"Yes, I believe we wore clothes because our ancestors were from

Ierusalema mai, a he poe lakou i komo i na lole nani. A hele mai ko makou

Jerusalem, and they were people who wore beautiful clothes. Our ancestors came

kupuna hiki ia Amelika komo no lakou i na lole o Amelika. Mai Amelika mai

to America and they wore clothes in America. From America

a ho'e i Hawaii nei. Manao no wau komo no ko makou kupuna i na lole."

they came to Hawaii. I believe my ancestors wore clothes."

Oia ka'u i olelo ia lakou. "A nana, olelo mai oe." "Ae, ko'u mau kupuna

It was my response to them. "See, you have said it." "Yes, my ancestors

mai Ierusalema mai, a he poe lakou i komo na lole nani. Ma Amelika komo no

came from Jerusalem, and they were people who wore fine clothing. In America people wore

i na lole, a hoi i Hawaii nei. A manao wau ai no ka naauao, oiahoi,

clothes, and came to Hawaii. I believe they had the knowledge, perhaps

aohe me na materials like pu me kela." (MK: na pa'upa'u).

not the kind of materials their predecessors used." (MK: tapa cloth).

CK: Ina nana oe i na kii kahakaha ia o na Hawaii mamua ka manawa i hiki mai

CK: If you notice the early paintings of the Hawaiians as they were before the

ka poe haole, o Captain Cook ma, he lole no na wahine. Paa no ko lakou huna,

arrival of haoles, of Captain Cook and company, the women wore clothes. Their secret parts were covered,

pela na kane. He malo no na kane. Aole lakou helewale.

and thus were the men. The men had loincloth on. They did not go naked.

Aole like me na poe hippies o keia manawa. Ke hele wale ma kahakai,

Not like the hippies of these times. They go naked on the beaches,

hele olohelohe loa.

go completely naked.

MK: Ko'u kahuhanai, kona lole punahele loa kela, ka malo. Hiki no iaia ke noho

MK: My foster father, his favorite attire was the malo. He could stay

po ka la me keia malo. Ke hele i kahakai a hoi mai a anuanu, lalau 'ela

all day in this malo. When he went to the beach and returned feeling cold

he would seize a blanket

no kahi huluhulu a paa i ka malo. Aole makou i olelo aku, "Papa, aole oe hilahi-

la

a blanket and cover the malo. We would not say, "Papa, aren't you embarassed

kou hele ana pela?" No, paa kela malo ke hana mai, paa. Noho oia me kela lole.

going around that way?" That malo was secure whenever it was on. He would stay

in that attire.

CK: Pehea, kau poe kuku ou, o oukou, inu no i ka awa? (LC: Aale.)

CK: What about your grandfolks, did they drink awa? (LC: No.)

MK: Aale, ko'u kahuhanai aole inu i ka awa. (CK: Aole inu i ka awa.)

MK: No, my foster parents did not drink awa. (CK: Did not drink awa.)

LC: Hoi makou i Maui a ike au i ka poe inu awa. (MK: Inu awa, inu uwala.)

LC: When we went to Maui did I see people drinking awa. (MK: drinking awa, drinking

sour potato.)

CK: Pehea ka hooponopono ana i keia inu, keia mea ka awa?

CK: How was the awa prepared for drinking?

LC: Ku'i ia kekahi poe, mama nohoi, mama apau a hookomo iloko o ka ipukai,

LC: Some people would pound it, some chew it, chew it and then spit it out into a

bowl,

a kanana nohoi a pau. Oia ka lakou i inu ai. Ka hana ia 'ku, pehea la,

and also strain it well. It was what they drank.How it was made I don't

aole au maopopo loa. A ka'u i ike, kekahi poe he ku'i (a ku'i) ku'i me ka pohaku

know too well. All I saw was that some people would pound it (pound) pound it

with a stone

a kekahi poe mama, a ina oe e mama, auwe.

and some people would chew it, and if you chew it, wow!

MK: Mano'ano'a ka waha (LC: mano'ano'a ka waha.) (CK: Mahuna awa, mahuna awa

MK: The mouth feels numb (LC: the mouth feels numb.) (CK: The mouth has a scaly,
ka waha) mahuna awa. scaly

appearance) scaly appearance.

LC: Ka poe inu ka awa, ea, mahuna awa ko lakou helehelena, ano'e.

LC: People who drink awa, their faces look scaly and peculiar.

MK: Hele a ano'e iwaho o ko lakou ili.

MK: The skin looks peculiar.

LC: Ai ka mea apiki pau ko lakou inu awa ana, hoomaka mai ka helelei keia ili,

LC: The strange thing is that after their drinking of awa, the scales begin to fall,
a u'i ko lakou ili, maikai, but aole lakou hi'o ma'o a maanei, noho lakou

and their skin looks good and pretty, but they do not behave unruly, and they
i hookahi wahi himeni na himeni (MK: kani ka himeni, kani ka hula, ke oli.)

will remain in one spot and sing songs (MK: sing, sing dance tunes, chant.)
Oia ka mea paa ia'u ka himeni "Kaua i ka huaiai." Ka lakou himeni kela,

It is how I learned the song, "Kaua i ka huaiai." That was their favorite song,
"Kaua i ka huaiai." Hauoli ko lakou noho ana.

"Kaua i ka huaiai." Their life was a happy one.

CK: Ina inu ka awa, he ano like kela me ka laau o ka haole, ka chloroform,

CK: Awa if drunk is somewhat like that haole medicine, chloroform,
mea hoomoemoe. Aka, aole i nalowale ka noonoo o ke kanaka. (LC: Maikai

which induces sleep. But, with awa man does not lose conscience. (LC: Their
no ko lakou noonoo.) Hele ke kino a malule ke kino, a moe malie lakou.

mind remains sound.) The body becomes numb, and they lie still.
He hoomaha kela i ke kino. (MK: Hoomaha.) Olelo mai ka haole he tranquilizer
kela.

That relaxes the body. (MK: Relaxes.) The haoles say that is a tranquilizer.

LC: Olelo mai lakou i ka wa e ala mai i ke kakahiakanui maikai ke kino,

LC: The old people would say that when they got up in the morning the body felt good,

aohe ehaeha, maikai ka poe. Aohe like me na poe inu lama. Ala mai

no aches, they all felt good. Not like those who drink hard liquor. They would arise

i ke kakahiakanui eha ke poo. Hele a inu kope, a inu hou ka lama i maikai o lakou.

in the morning with a headache. They would drink coffee, and drink liquor again so they would feel right.

Keia poe aole pela. Pela no me ka poe inu awa. Maona lakou, a loaa no kahi pupu,[1]

These people were not that way. Thus were the awa drinkers. They would also fill up and they would have some pupu,

kahi i'a maloo, a pela wale. A o ka uwala oia no ka lakou mea inu ai.

some dried fish, and so forth. The potato, it was also something they drank.

A ka poe inu panini[2] oko'a no ko lakou ano, ano hi'o no ko lakou ano.

Those who drank panini their behavior was different, their conduct was one of restlessness.

MK: Ka poe inu panini hele makou mahiai keia laulima, mahiai ka uwala, kulina paha,

MK: Cactus drinkers, we would cultivate on a cooperative basis, would cultivate potato, corn perhaps,

a hoi mai hele i kolau, hoi mai nui ka i'a. A, a ka mea ka puuahi wahie,

then fish with leaves and seine, and return with much fish. And the pile of kindling wood would be afire,

pulehu, a noho, ai, a ike oe ia lakou inu ka panini, kalana ia mai ka panini.

the fish roasted, and all would sit and eat, and you would see them drinking cactus wine, and straining the cactus drink.

CK: O ka panini, na ka poe haole i lawe mai ka panini (MK: nui ino). O ka uwala,

CK: The cactus, the haoles introduced the cactus (MK: which is in abundance). That sweet potato

na ka poe Hawaii no. He ai hakake kela o ka uwala.

is indigenous to Hawaii. Sweet potato is a native food.

MK: Ke hiki mai ka manawa nui ka uwala hana ia kela mea ka inu uwala. Pala

MK: When sweet potato became plentiful that was made into a potato drink. When the

a nui ka panini ohi kela panini apau. Panini pala, a ho-awaawa, ho-awaawa.

cactus was ripe, great quantities were gathered. The ripe cactus would be fermented, fermented.

He ekolu, eha la, a awaawa kela panini, a kanana ia. Oia ko lakou mea e inu ai.

After three or four days the cactus would be fermented, and it was strained. It was their drink.

[1] Shellfish [2] Cactus

LC: Aole kala kela mea ka inu ai. (CK: Kela, kou aina kela o Kula) kuu aina kela.

LC: Cactus drinking had been going on for some time. (CK: That was indigenous to Kula) that being my country.

CK: O Kanaio, kela mau wahi he nui ka panini.

CK: At Kanaio and its environs there was much cactus.

MK: Makou o Kenooio like pu.

MK: We at Kenooio had plenty of it too.

CK: Hawaii, o Kona, ka oukou i noho ai.

CK: Kona, Hawaii, was your native land.

LC: O Kona ka'u keia e walaau nei. (MK: Ka'u no o Honuaula)

LC: I am talking about Kona. (MK: I am referring to Honuaula)

CK: Pehea ka poe o Kona, inu uwala no lakou?

CK: What about the people of Kona, did they drink sour potato?

LC: Aohe ike ko'u mau kupuna e inu ana oia mea.

LC: My grandfolks never drank such a thing.

CK: Kanu no lakou i ka uwala ia manawa?

CK: Didn't they plant sweet potato at the time?

LC: Ae, ka uwala he mea ai kela no makou. (Ke kalo) ke kalo, ka ulu, he mau mea ai

LC: Yes, sweet potato that was food for us. (The taro) the taro, the breadfruit, those were food items

kela no makou. Aka, aohe au ike lakou inu ana i ka (uwala) awa, i ka uwala,

for us. But, I never saw them drinking (potato) awa, sour potato,

a pela wale aku, aohe.

and such things, no.

CK: Ko makou wahi i Hana, inu uwala mau ana na kanaka i ka Poano. Ina hana kau,

CK: Regarding our place, Hana, the people always drank potato on Saturdays. If you had a work project,

a makemake oe e waele ia i kekahi (mala uwala) mala uwala, eli kuwawa,

and you wanted to be weeded a certain (patch of potato) patch of potato, or wanted guavas to be rooted,

hooponopono, hana ka pu'epu'e, kahea oe i keia poe e inu uwala. Hele mai lakou

the land prepared, the hills to be made, you would call these people over to drink sour potato. They would come

i ka auinala o ka Poano (kanu), hana a ma'ema'e keia wahi, a kanu. Kela po

in the afternoon on a Saturday (to plant) to clear this area and to plant.

That night

inu uwala. Ua makaukau mua ka i'a, ka opihi, kamano, oia mau ano, a inu uwala

lakou.

they would drink sour potato. Already prepared would be the fish, the limpet,

the salmon and such things, and they would drink potato.

Inu maikai, aole lakou hoohaunaele. Inu a himeni nohoi, hoolaulea.

They drank with dignity, there were never any brawls. They drank, sang, and

had a convivial time.

LC: Ai nohoi ia'u kekahi. I ko'u kamailio ana i keia mau mea i ka wa i kukulu ia

LC: I also have a certain contribution to make. My referring to these things at the

time of the building

keia Polynesian Center, aohe lakou ano manaoio iloko o ka'u, a mahope oleila

of this Polynesian Center, nobody believed what I had to share, and after then

a iloko o ka nupepa he kii ka'u ai ka home, kukulu ia na hale maluna o ke kahua

there appeared a picture in the newspaper of what I had at home, namely, the

e like pu me kela.

erection of native huts on rock

pohaku/ Haawi au ia Sophia. "Sophia, nana oe ai ke kii o ka poe i kukulu

foundation. I gave it to Sophia. "Sophia, see the picture of the people who

erected

i ka hale. Nui na halepili maluna o na pa pohaku. Pela na halepili i kukulu

iaai."

the hut. There are many huts on rock foundations. Thus were the native huts

built."

(MK: Me kela o Kona?) O Kona kela.

(MK: Was it like that in Kona?) It was that way in Kona.

CK: No ka mea i kela manawa hookuu wale no ia na puaa. Holoholo wale no ka puaa.

CK: Because at that time the pigs were turned loose. The hogs roamed freely.

LC: Aohe manawa e pii ka puaa maluna o keia mea no ka mea ai luna ka hale.

LC: There was no opportunity for the pigs to climb onto this basic structure because

the house was on it.

CK: Ai luna. Kekahi no, ina ukele no ilalo aole ukele iluna o keia iliili.

CK: The house was up. Besides, if the ground below were muddy the pebbles on top

would prevent this muddy condition.

LC: Aohe kanu ia na meakanu makahi o ka hale. Ai lalo, mawaho ae nui na meakanu

maleila.

LC: Vegetation was not planted next to the house. It was below and further outside

there would be many plants.

Ka hale ma'ema'e mau ka hale. Auau no makou maleila no makou i auau ai.

The house was always clean. There we bathed, there we bathed.

O ka makou, he pahu, pahu wai (a oia). A mahope mai oleila a loaa mai ka

In our instance, there was a barrel, barrel of water (and that was so).
ia And after then there was obtained
(ka piula) ka piula. Halii ka piula maluna o kekahi mau wahi. Maleila ka wai

(roofing iron) roofing iron. The roofing iron was laid at certain places.
There the rain water
e kahe ai (CK: loaa ka wai) a loaa ka wai, a lawa no makou i ka wai.

would flow (CK: and water was obtained) and water was obtained, and we had
sufficient water.

CK: Holo ka wai iloko o ka hawai a iloko o ka pahu.

CK: The water would run into the flumes and into the barrels.

LC: Iloko o keia auwai, mai ka (MK: kaupoku mai o ka hale) kaupoku mai o ka hale,

LC: Rain water would flow into these flumes from the (MK: the ridge of the house)
the ridge of the house,
a komo iloko o keia auwai, a komo iloko o ka pahu, a loaa no ka wai.

and would collect in these flumes and enter into the barrels, and water would be
obtained.
I kekahi manawa pii i kuahiwi me na kekake, pahuwai ma kekahi aoao a kekahi aoao.

Sometimes we went up the mountains with donkeys, a barrel on one side and the
other side.
Pii a loaa ka wai a hoi hou mai. A meheameala, ma'a no ko makou poe

We would go up, obtain water, and return home. It seemed as though our people
were accustomed not to
aale mea ia ka wai e like me keia, a kahe, kahe, kahe a po ka la.

waste water as done today when water flows, flows, flows, day and night.

Kela maiau i ka hana ana i ka wai. Ka auau ana, pela ka hooauau ana na kamalii.

In former times water was used economically. Thus it was when bathing, bathing
the children.

CK: E hoike mai olua ke ano o ka poe Hawaii mamua pili ana na mea, na mea

CK: You two indicate the propensity of old Hawaiians before to cite ghostly
experiences
hoomka'ka'u i ka po, oia mau ano.

that would frighten people at night, and such things.

MK: Aole au ike kela mau mea.

MK: I never knew those things.

LC: Aohe no'u ike kela mau mea.

LC: I didn't know those things either.

CK: Aole oukou ike kela mau mea.

CK: You people did not experience those things.

LC: Mea wale no a'u i ike. E hoomaopopo i ko'u mau kupuna. Pehea la, aohe paha?

LC: Only one thing I knew. I think of my grandfolks. True, or perhaps not?

Kekahi poe make hikiwawe. Olelo ia kela he kakaola[1]. A oia ka poe i maka'u

Some people die quickly. That is referred to as kakaola. These were the people

ka poe Hawaii no ka mea olelo lakou ikeika ka uhane, hele ka uhane, feared

by the Hawaiians because they said these spirits were strong and wandered,

auwana hele ma'o a maanei. A peia ka lakou mea i walaau ai, "A ua make mai

wandered here and there. And in this manner would they say, "So & So has died,

a makahiki ho'e maila o mea. Kakaola kela. Malama kakou e hele mai ana kona uhane

and an year from now will return. That is kakaola. We had better be careful

e lapu paha ia kakou." Aohe mau mea. Hele wau i ko'u hoi ana i Maui, lest his spirit

come to frighten us." No such things. I went when I returned to Maui,

a oia manawa i hoomaka'uka'u ia i keia mau mea. (CK: I Kula?) no, i Makawao

and at that time I was frightened by these things. (CK: In Kula?) no, in Makawao

(Makawao). Ko'u, ka mea o ke keikunane o ko'u kupunawahine, oia o John Kalama.

(Makawao). My, the brother of my grandmother, he was John Kalama.

A oia ka lunakanawai o laua o John Kalua. O Kalua no ko Wailuku

He was the magistrate, he and John Kalua. Kalua was for Wailuku

a o ko'u kupunakane (no Makawao) no Makawao. Kela mau wahi, Makawao, Kula,

and my grandfather (for Makawao) was for Makawao. For those places, Makawao and Kula

oia ka lunakanawai. Meheameala, kana wahine no Kohala mai. Oia ka wahine

he was the judge. Probably, his wife came from Kohala. It was the woman

[1] Visible spirit of a living person would appear while the body was near death.

he ano hoomanamana oia i keia mau mea. Ike makou he wahi ki'i eleele

who was somewhat inclined toward superstitions of this nature. We noticed

maluna o ke kaupoku o ka hale no ka mea ma ka puka, olelo mau lakou, a black picture

hanging from the ridge of the house because at the door, they would always say,

ina hele oe maleila aole oe nana iluna. Hele oe a komo ilalo. Ina makou hele

if you walked there you must not look up. You entered with head down.

iwaho olelo maila ko makou mau makua, "Ina hele oukou iwaho . ." If we went

outside our parents would say, "If you folks go outside . ."

a ke hana ia mai nei iloko o ka hale, noho ana na papa kahuna, pehea la.

and there was a council of priests sitting and doing something in the house,

A olelo ia makou, ina hele makou iwaho na kamalii mimi a kahe (hapala, which I knew not.

We were instructed if we children went outside we were to urinate and (daub,

hapala ka helehelena), hapala ka mimi i ka helehelena iole pili mai kela mau

daub the face with the urine) daub the face with the urine in order that those

uhane ino ia makou. A maka'u makou, aole makou makemake e hele iwaho

bad spirits would not molest us. We would be frightened and we would not want

ke poeleele. But ko makou noho ana i Kona, i Honaunau, aohe mau mea me kela to go outside

in the dark. But as to our stay in Kona, at Honaunau, no such things like that

e hoomaka'uka'u mai ia makou.

occurred to frighten us.

CK: Pehea oukou i Kula? (MK: Aole.) Ko makou wahi i Hana, auwe (MK: nui na ano)

CK: What about you people in Kula? (MK: No.) In our place in Hana, auwe

(MK: there were many kinds)

nui na ano hana. Meheameala, ma na wahi ikeika keia ano mea (LC: hoomanamana)

there were many kinds of superstitions. Apparently, in places where these

kinds of (LC: superstitions)

hoomanamana, maleila aole hiki ke laha ka euanalio o kakou. Lohe mai keia poe

superstitions prevailed, there the gospel could not prosper. These people would

i ke euanalio aole lakou e apo mai. Piha loa paha lakou me keia ano listen

to the gospel but they would not embrace it. Probably they were steeped in these

kinds

a owau ka lua.

and I was the second.

CK: Kanaka kaulana kela o Kealaka'ihonua.

CK: Kealaka'ihonua was a man of renown.

MK: Kealaka'ihonua, ko'u kahuhanai oia kona hoa, hoakuka. Ona laau Hawaii

MK: My foster father, he was Kealaka'ihonua's counselor. Hawaiian herbs

paanaau. He mea maopopo iaia ka ma'i, kou ma'i hele. Hana wale aole uku ia.

he knew well. According to the symptoms he would know the disease, and your ailment. He served gratis.

Ko'u kahuhanai hele oia iuka o kuahiwi huli ai. Ina he ma'i makamaka oia mau mea,

My foster father, he went up into the mountains to search. If it were an illness, and such, caused by some evil neighbor,

kii ia i keia kukae o ka moo, moo kaula o kuahiwi. Oia ka laau. Aole au

he would fetch this excrement of a lizard, a mountain lizard. It was the medicine. I do not

maopopo pehea la i hana iaai. Ko'u loaa ana kela mea, paa. Hoohuai nui ana

remember how it was done. If I were seen in that condition I would be locked up.

i Kalihi no ka mea i Puuhale ileila i hoopaa ia, ina he maka wale no kou maleila.

Many were being examined at Kalihi because at Puuhale, there, arrested cases of leprosy were being incarcerated if you simply manifested a symptom.

Ka'u hana pe'e iloko o ka hale. Hauoli maila ko'u mau hoahanau mua.

My strategy was to hide in the house. My older cousins were happy.

Moe wau malalo o ka moe, (LC: i ike ole ka poe ia oe,) i ike ole ka poe ia'u.

I would sleep under the bed (LC: so people would not see you) so people would not see me.

A o keia Rena Kealoha, kona mau kupuna, ohana keikuhine, kela o ka'u kahuhanai.

And this Rena Kealoha, her grandfolks were female relatives of my foster father.

Hoi makou e noho ileila. O Rena oia ka pepe. Male o Rena makuakane me

We came to stay there. Rena was only a baby. Rena's father had married

kona Mama. E liilii ana au kela manawa, a ma kahi paha eiwa makahiki kela manawa.

her mother. I was small at that time, perhaps about nine years at that time.

(keia mau mea) hoomanamana (MK: lekeona). Ina make kekahi mea

(in these things) of superstitions (MK: legion of devils possessing). If someone died
nui ka maka'u (LC: nui ka maka'u), hae ka ilio i ka po, nakeke mai

there was great fear (LC: there was much fear), for the dogs would bark frantically at night, the windows would
ka pukaaniani, a o ka mea make kela. Manao au kela he hana kela na Kakana,

rattle, and that must be the work of the deceased. I believe that was the work of Satan,
e hoomaka'uka'u keia poe, iole lakou e apo mai keia euanalio o kakou.

frightening these people in order that they would not accept this gospel of ours.

LC: Nui na hana hoomaka'uka'u. Ka Kakana hana kela, hoomaka'uka'u. Oia ka'u olelo ano

LC: There were many scaring experiences. To frighten is Satan's way. It was my counsel
ia lakou, aole au maka'u ka uhane, ke kanaka oia ka'u mea maka'u. Kanaka ola

to them not to be afraid of the spirit; man he is my object of fear. The living
oia ka'u mea e maka'u, ka uhane aole no ka mea aohe hiki e hoomaka'uka'u mai paha.

he is my object of fear, the spirit no because it probably cannot frighten one.

CK: Kamaaina no oukou i na poe, poe kahuna, poe anaana?

CK: Were you people acquainted with kahuna's or sorcerers?

MK: Kamaaina. Ko'u wa opiopio hele ana i ke kula, keia mau keikimahine amuamu mau

MK: Acquainted. In my youth while attending school these girls always reviled
ia'u. Pepehi ia ia'u, ai ka ko laua kupunakane he kahuna. Ku'eku'e kona inoa,

me. I beat them up not knowing their grandfather was a sorcerer. Ku'eku'e was his name,
o Kahuna Ku'eku'e. Owau mane'o wale no maneinei. Pii keia mane'o a paa

Kahuna Ku'eku'e. I only had a little itch here. This itch spread and covered
ko'u helehelena. A ko'u kahuhanai nui kona ano'e. Hele oia ia Kealaka'ihonua.

my face. My foster parent was greatly disturbed. He went to Kealaka'ihonua.
Owau ka ma'i elua a Kealaka'ihonua i lawelawe e hoola. Ka mua ko'u keikuana,

I was the second sick case Kealaka'ihonua treated and cured. The first was my older sibling,

Hoomanawanui ko'u noho ana.

My living was one of great patience.

CK: Paa kou helehelena i keia mane'o.

CK: Your face was covered with this itch.

MK: Paa ko'u helehelena, paa i kela mea, hele a pau. O keia Sister Fernandez,

MK: My face was covered, covered with that thing, all covered. This Sister Fernandez,

Minerva Fernandez, me keia keikimahine o Adelaide i make 'ho nei,

Minerva Fernandez, with her daughter, Adelaide, who has recently died,

nana i hele kuai ka laau i ka drug store mea hooma'ema'e koko ia'u.

she went to the drug store to purchase a medicine to purify my blood.

Ka laau miki palaoa[1], ku'i a pau me ka mimi. Noho mau ma kahi o ka la

The herb used on my face was the miki palaoa, pounded and a little of my own urine mixed in. I had to be always in the sun

a hamo me kela a pau i ka helele'i. A i ka po keia maile hohono[2] hoopulo'ulo'u

and apply it and the all the scabs fell off. At night this herb maile hohono was used in giving me a steambath

a hemo ka hou. Kela pau ana kela hoomau hemo ka, pau ka mea e hoohuai ia ana,

and the perspiration would come out. When the quarantine was lifted and all the cases had been examined

a hoi maua i Maui. Olelo o Kealaka'ihonua, "Hoi, ola ko hanai."

my foster father and I returned to Maui. Kealaka'ihonua said to him, "Return, your foster daughter is cured."

Helele'i keia mea pau loa a koe kela ili ulaula. A wahi papale eleele

All these scabs fell off leaving that red skin. I wore a black hat

me ka uhi eleele, paa, nakiikii. Hele a komo iloko o ka moku moe malalo.

with a black neckerchief completely over it and tied. As soon as I got on the boat I slept below.

Moe au iloko kela wahi a hiki ka ku ana o ka moku i Makena a lele iuka.

I slept in that place until the steamer anchored at Makena and I disembarked.

A kana olelo o ko'u kahuhanai, "A hoi, a kou hanai hele pololei makai,

These were his (Kealaka'ihonua's) words to my foster father, "Return, and your foster child is to go straight down to the beach,

[1] also called auko'i, having yellow flowers, and growing at the Laie cemetery

[2] a tropical American annual with light blue flowers (Ageratum conyzoides)

huli ke alo, huli nana i iuka, kuahiwi, kahi o keia kahuna. Lu'u elima manawa

face, face and look up to the mountain where this kahuna is. Dive five times

(LC: iloko o ka wai) iloko o ke kai." (CK: Oia kau hana i hana ai?)

(LC: in the water) in the sea." (CK: That was what you did?)

Ea, hookahi wale no. Elima manawa wale no, hookahi la a'u i hele ai.

Yes, only one instance. Dove five times on the one day I went.

Lu'u wau kualima, elima manawa. Pau kela, pau, pau a hiki i keia la.

I immersed five times, five times. After that, completely healed, healed until this day.

CK: A pehea kela kahuna?

CK: And what happened to the kahuna?

MK: Kela kahuna, make (make).

MK: That kahuna died (died).

LC: Nui no na mea maikai o ka poe Hawaii (nui). Minamina no nae. Aohe like me

LC: The Hawaiians had many good things (many). I grieve their loss, however. Nothing like

na laau Hawaii. Kela o ko'u makuahine, pehea la oia, pehea la ka poe e ike ai,

Hawaiian medicines. My mother was devoted to those in trouble no matter how ill disposed she was, no matter who and how many came to see her,

e hiki oia ke hoola ma'i no ka mea noho no makou i mea, i Hamakuapoko,

she could heal their maladies because we stayed at Hamakuapoko,

not Hamakuapoko, i Kainaliu, Kealakekua. A noho makou, a hele mai keia kanaka

not Hamakuapoko, at Kainaliu, Kealakekua. We lived there, and this man came

a kikeke ko makou puka. Hele kona helehelena a pehu, ulaula kona maka,

and knocked at our door. His face was swollen, his eyes were red,

a hele 'ku nei wau a olelo mai nei oia, "Ahea kou makuahine?" "A ai no iloko."

and I went to him and he asked, "Where is your mother?" "She is inside."

A hele mai nei oia a hele ko'u makuahine. "A, owai oe?" "O Kaiopua o ko'u inoa.

He came in and my mother went toward him. "And who are you?" "Kaiopua is my name.

Moeuhane au e hele mai au ia oe. Ai ia oe ka laau e ola ai no ka mea
I dreamed I should come to you. You have the medicine that cures because
ua hoopii ia au i ka Papaola he ma'i pake ko'u." Oia ka ma'i o ia manawa,
I have been reported to the Board of Health that I have leprosy." It was a
prevailing disease at that time,
ka ma'i pake. "A noleila, iloko o ka moeuhane ua olelo ia ia'u e hele mai wau
the Chinese disease. "Therefore, in the dream I was instructed to go to
e ike ia oe." Haha'i ia mai kou inoa." Poina 'hola hoi au i kainoa Hawaii
see you." Your name was mentioned." I have forgotten the Hawaiian name
o ko'u mokuahine. "Noleila, ua hele mai wau ia oe." "Aohe au he kauka,
of my mother. "Therefore, I have come to you." "I am not a doctor,
aohe wau he mea hoola, aohe au ike kau mau mea." "Aka, ua olelo ia mai
I am not a healer, I don't know those things." "But, I was told
e hele mai au ia oe. Noleila, e pono oe e kokua mai no ka mea ina wau e hele
to come to you. Therefore, you had better help because if I go about
pilikia ia ana, e lawe ia ana au i Molokai." A noho o Mama me keia kanaka,
I am going to be in trouble, I will be taken to Molokai." Mother stayed with
this man,
a pule nohoi, wehe Baibala, a olelo 'ku nei ko'u makuahine, "Ka'u wale no
and also prayed, turned to the Bible, and my mother said, "I have only
e olelo aku ia oe, e hoi oe, he kumu inia nui mamua o ko makou hale," a kainoa
this to say to you that you return, and there is a large "pride of India" tree in front
of our home; the name
o Mama i olelo aku iaia he "laila". "Ike no oe kela kumulaau nui, a he
my mother gave to him was "laila". "You will see that large tree, and
laila kela. A hoi oe a kupa oe keia laila. Elima la komo oe kou wawae
that is laila. You go home and you boil this laila. For five days you soak
your feet
iloko o keia wai wela, keia wai maehana. Aleila o ka elima ka la
in this hot water, this warm water. Then on the fifth day
pahupahu oe kou alelo me ka ohe aiole me ka omole oi, pahupahu oe,
you puncture your tongue with a bamboo or with a sharp bottle, you puncture,

a hemo mai. Kou pilikia he anu kou a he koko inoino. Oia kou, aohe kou

and the blood comes out. Your trouble is you have a cold and the blood is bad.

It is your trouble, your trouble is not

he ma'i pake, koe wale no nui kou lawaia." He kanaka lawaia oia, o Kaiopua.

leprosy, excepting you do much fishing." He, Kaiopua, was a real fisherman.

"A oia kou pilikia. Aohe ou pilikia." "Aohe o'u pilikia." "Ma'i no oe

"And that is your trouble. You do not have the disease." "I don't have the

i ke kauka

nou no aohe oe malama i ke kino. Ke pii mai oe/aole oe pii mai i ka wa wela.

disease." "You are sick because of yourself, you don't take care of the body. When you come up to the

doctor don't come up when it is hot.

Hele mai oe ka wa malumalu, i ka wanaao. Pii mai oe maluna o ka lio."

You come when it is cool, at dawn. You come on the horse."

No ka mea mai ke kahakai mai pii oia a hiki o ka wahi o ke kauka. Pule paha,

Because from the beach he ascended until the office of the doctor. Perhaps

a week,

pule a oi mahope o ileila a ho'e hou mai keia kanaka. Nana 'ku wau a ike no

or more than a week after then this man returned again. I looked and I recog-

nized

ke kanaka au i ike mamua, aka he oko'a kona helehelena, aohe oia o ke kanaka . .

the man I had seen before, but his face was changed, he did not look like the

man . . .

A olelo mai oia, "Aihea kou makuahine?" A komo mai nei keia kanaka.

And he asked, "Where is your mother?" And this man entered.

O Kaha'i, oia kainoa o ko'u makuahine. "Ai wau la, ua hele 'ku nei i ke kauka

Kaha'i, it was the name of my mother. "Here I am; I have gone to the doctor

a hookuu ia mai nei au." A o ke kane o kona keikuhine oia ka mea nana i hoopii.

and I have been released." The husband of his sister, he was the one that had

reported him.

Keia kane oia ka mea paa 'ku leila, oia kekahi no ka mea ma'i like no laua.

This husband, he was incarcertaed at Molokai, for two of them had been sick and

he was one.

Aohe like kona ma'i me keia (kanaka) kanaka. Mea liilii wale no.

But Kaiopua's case was not as serious as this (man) man's. It was only slight.

Aka, i ka hele anei hele lakou pau loa i ke kauka, o kela kanaka paa oia,

But when they went they all went to the doctor, and that man was incarcerated,

a o keia kanaka hookuu ia. (CK: Ka mea hoopii, oia ka mea i loaa kela ma'i pake.)

and this man (Kaiopua) was dismissed. (CK: The person who reported he was the one apprehended for leprosy.)

But haawi ia oia he mau la a hele mai oia i ko'u makuahine, a hana no ko'u

But this latter person, he was given a few days and he came to my mother, and my mother

mokuahine me kela. Hana no o Kaiopua, a olelo mai o Kaiopua i kona pahupahu ana

did that to him. Kaiopua did as instructed and Kaiopua said when he punctured

i kona alelo puka mai ke koko eleele, nui ino. A hana oia kela hana, a pau,

his tongue much black blood came out. He did that and having done so

ola oia. Mahope mai oleila ai i'a mau makou o na manawa apau loa.

he was cured. After then we ate fish frequently.

Ke ala mai i ke kakahiakanui, e weiho ana keia kapu i'a, e kapalili ana

When we got up in the morning the tub of fish would be outside, the fish wiggling

no ka i'a iloko, (CK: ka opelu) ka opelu[1], ke kole[2], ka maikoiko[3], iloko o ke kapu.

inside, such as (CK: the opelu), the opelu, the kole, the maikoiko, all in the tub.

Kekahi manawa ua pau ole (MK: ka aweoweo[4]).

Sometimes all could not be consumed (MK: the aweoweo besides those other fish)

CK: Pehea ka uhu[5] o kela wahi?

CK: What about the uhu of that place?

LC: Aohe nui, aohe wau ike nui loa i ka uhu. Ka aweoweo (ka uu) ka uu[6] me ke kole.

LC: Not many, I did not see too many uhu. The aweoweo (the uu), the uu, and the kole were plentiful

Ke kole oia ka i'a ono loa o kela aina. Nui ke kole me ka maikoiko.

The kole, it was the most tasty fish of that land. There were many kole and maikoiko.

Ono kela i'a. A oia ka mea nui o ko makou, a oia na mea a'u i ike i ko'u makuahine.

That fish was delicious. These were highlights in our life, and these were the things I saw my mother do.

1 mackerel scad
2 rock fish
3 a fish
4 red fish (Priacanthus)
5 parrot fish
6 red fish (Myripristus)

Kekahi manawa, kekahi manawa, wanaao, ho'e ana keia poe mai kuahiwi mai.

Sometime, sometime, at dawn, these people from the mountains arrived.

O Keaka ma kainoa o keia poe. Ka pepe, he hi ka ma'i o ka pepe, a he na

Keaka was the name of this family. The baby, the baby had diarrhea, and was

ana wale no, na, na, kohu mea kokoke no e make. A olelo mai ko'u makuahine,

only moaning, moaning, moaning, as if death was imminent. My mother asked,

"A heaha ka pilikia?" A olelo mai la lakou, "He nui ka ma'i o keia pepe.

"What is the trouble?" And they said, "This baby is very sick.

A lohe makou ola o Kaiopua ia oe, a ua hele mai la makou." Mea 'ku nei

We have heard that you cured Kaiopua, and we have now come." Said

ka'u makuahine, "Aohe au he kanaka lapaau, aohe au he lapaau." A ko makou hale

my mother, "I am no healer, I do not heal." Our home

lako mau ana me ka palena. Hele aku nei ko'u makuahine e kii ka palena, mama

was always provided with crackers. My mother went to get the cracker, masticated

a pau, a haawi i keia pepe, no ka mea manao wau ua piha ka makahiki o keia pepe.

it then gave it to this baby because I surmise this baby was full a year old.

A mahope mai oleila hele keia pepe mai ka uha o ko'u makuahine a hoomaka e kolo

After that this baby got off the lap of my mother's and began to crawl

maluna ona, a ola keia pepe. Hoi lakou i kekahi . ., a elua la i noho nei

over her, and the baby was cured. They returned home sometime . ..after staying two days

me makou, a ka hoi ana ua ola ka pepe.

with us, and upon returning home the baby was well.

CK: Heaha ka laau i haawi ia i kela pepe?

CK: What kind of medicine was given to that baby?

LC: Ka palena wale no. Mama i ka palena apau, haawi i ka pepe, a pule nohoi

LC: Only cracker. The cracker was masticated, given to the baby, and also

ko'u mokuahine. A oia na mea a'u i ike ai i ko'u mokuahine.

my mother prayed. It was the thing I saw my mother do.

Aohe nui na mea ana i hana ai, but o keia mau mea oia na mea i paanaau loa

She did not do many significant things but these things they were the things that impressed me

ia'u. Ua hana oia .

most. She did them.

CK: Piha maoli oia me ka manaoio (MK: oia no paha). Oia paha i ola ai keia poe

CK: She was full of faith (MK: apparently). It, that prayer of faith, healed

no kela pule manaoio.

these people.

LC: Pule manaoio, no ka mea aole oia no ko kakou hoomana, aka aole oia poina

LC: Faith prayers, because she did not belong to our church, but she did not forget

i ka pule ohana, aole poina i ke kakahiakanui a i ka ahiahi. Aole oia poina

to hold family prayer, did not forget to hold it in the morning and evening.

i ka pule. A kekahi mea a'u hoomanao o ko'u makuahine o keia mau la

She did not forget

prayers. One other thing which makes me think of my mother during these days

mamua o kona make ana, hele wau ileila, a kahea mai ko'u mau hoahanau ia'u

was before her death, I went there, for my cousins had called me

no ka mea pilikia loa ko'u makuahine, ma'i puuwai. A hele wau, a hele ia ana

because my mother was very sick with heart disease. So I went, and she was

no oia, a hele no a hooponopono no ke ano ka noho ana. Aka nana 'kula nae

walking around, and attending to temporal affairs. However, I perceived

no au ua nawaliwali oia. A olelo mai nei ke kauka, "Why? Kou ho'e ana mai

she was indeed seriously ill. The doctor said, "Why, your arrival

meheamela hauoli oia no kou ho'e ana mai." Mea 'ku nei au i ke kauka,

has apparently revived her spirit. " I said to the doctor,

"Manao au he pono hoi no ka mea he hana ka'u." A olelo mai ke kauka,

"I think I had better return because I have a job." And the doctor said,

"Aole, he pono oe e noho." A i kekahi ahiahi auau no oia, a pau, holoi kona poo.

"No, you had better remain." One evening I bathed her, and then, washed her head.

A noho makou a kuka nohoi. Akamai no oia i hookani ukulele, ulana moena
We stayed and counseled indeed. She was good at playing the ukulele, weaving mats
nohoi o kana hana. Oia no kana kala. Hele mai ka poe maka'ika'i,
also was her work. It was her source of income. The tourists would come
hele i kona hale. Makaukau keia mau mea apau loa. A ulu no ka mea,
to her home. All these craft articles would be on display. Fruit trees grew well
ka pear, a kuai oia keia mau mea, ola no oia me keia poe keiki a ko'u keikeina.
such as the pear, and she would sell these things, and she and the children
Ua make o ko'u keikeina a weiho mai oia he umikumaha keiki. A na keikimahine
of my younger sister were provided for
My younger sister had died and she left behind fourteen children. All the girls
apau loa lawe ko'u mokuahine e malama. A i kela po ka poe Rapid Transit
were taken by and cared for by my mother. That night the Honolulu Rapid
kelepona anei lakou i ko'u mokuahine e himeni ana/i kekahi mau himeni
lakou Transit Glee Club, they
telephoned to my mother that they were serenading her with some of the compo-
o ka'u makuahine i haku ai mai Honolulu ae, a noho makou e hoolohe a pau,
sitions
of my mother from Honolulu, and we stayed up and listened them out,
kani nohoi. A a'o no oia i keia mau keikimahine i ka hula. Hula lakou apau.
no
the music sounding good indeed. She had trained these girls to dance. So
A hora umi, olelo mai oia, "A kaea, e hoi kakou e hiamoe." A hoi no wau
they danced.
At ten o'clock she said, "I am tired, let us go to bed." I repaired to
i ko'u lumi a hele no oia i kona lumi.
my room and she went to her room.

CK: Oia ke kumu no paha i loaa ai kela kalena (MK: kalena ia oe) ia oe,

CK: It was the reason perhaps that gift of singing was inherited (MK: gift inherited by you) by you,
kela kalena himeni.
that singing talent.

LC: A hoi 'ku nei makou, a hele hora elua i ka wanaao, hele mai nei ko'u poe,

LC: And we retired, and two o'clock that dawn, my relatives came,

ka Mama o Nona, a hele mai nei a kahea, "E aunty ua pilikia loa o tutu,

the mother of Nona et al, and came and called out, "Aunty, grandma, grandma is

o grandma." A hele 'ku nei, a oiaio no. A olelo mai nei oia ia'u,

very bad." I checked and sure enough. She then said to me,

"E, o oe wale no ka'u keiki e hana nei ka hana a ke Akua. Noleila,

"Say, you are the only child of mine that is involved in the work of God.

Therefore,

kukuli mai oe maneinei, e hoopomaika'i aku wau ia oe no ka mea hoopomaika'i nohoi

you kneel over here so I can bless you because Isaac blessed indeed

o Isaaka i kana poe keiki, a pela no o Iakoba i hoopomaika'i ana i kana poe keiki.

his children, and thus did Jacob bless his children.

Manao wau hoolohe no o ke Akua ina owau hoopomaika'i ia oe." A kukuli no wau

I believe God will hearken if I bless you." So I knelt

ma kona moe, a kau oia kona lima maluna o ko'u poo, a pule oia ia ke Akua

beside her bed, and she placed her hands upon my head, and she prayed to God

e hoopomaika'i ia'u, hooikeika i ko'u kino, aale wau e nele, aole no ka nui loa

to bless me, to strengthen my body, that I would never want, not to have

too abundantly

aka lawa no no ka ola ana, a nui no kana mau olelo i pule ai i kela po.

but sufficient to sustain life, and many other requests were included in the

prayer that night.

A mahope mai oleila a make oia.

Afterwards she died.

CK: Ua hooko ia no kela mau hoopomaika'i. Ai oe e ola nei, he kanawalu, kanawalu-

CK: Those blessings have been fulfilled. You are still alive at 80, eighty-

kuma-kahi makahiki.

one years.

LC: Ko'u makuahine aole oia i piha i kanahiku makahiki a make oia. Oia na pomaika'i

LC: My mother was not full seventy years old and she died. Those are the blessings

a ko'u mokuahine i weiho me ia'u no ka mea owau wale no o kana poe keiki hana

that my mother left with me because I was the only one of her children that did

ka hana a ke Akua, malama i na hana a ke Akua. Hauoli no oia a olelo mai oia,

the work of God, carrying out the will of God. She was happy and she said,

"Aohe au no kou hoomana. Hoomana Kalawina ko'u aka ke hana nei oe i ka hana

"I am not of your faith. I belong to the Calvin Church but you are doing the work

a ke Akua, a hauoli ko'u uhane. Noleila, hoopomaika'i aku au ia oe."

of God and my spirit is happy. Therefore, I am going to bless you."

CK: Nana paha o ke Akua i ka naau o ke kanaka, aole nana ke ano o ka hoomana o ke kanaka.

CK: The Lord looks at the heart of man, and does not look at what kind of religion man espouses.

LC: Keia manawa ua hana wau nana iloko o ka halelaa, a sila wau me oia.

LC: This time I have worked for her in the temple, and sealed myself to her.

(CK: Hauoli no ia ma kela aoao.) Noleila, i na manawa apau loa noonoo mau wau

(CK: She must be happy on that side.) Therefore, at all times I always think

i kela olelo hoopomaika'i o ko'u makuahine. Pela no paha, aole nui loa

of those blessings of my mother. That is how it has been, not too much

aka ua lawa no wau i ko'u noho ana.

but enough for my living.

NOTE: Footnotes with respect to fish species, etc. have been taken from Pukui-Elbert - Hawaiian English Dictionary.