Interloper ( )

C. Kanahele: O Kanahele meia me Kaleohano, he kamaaina no ia no Laie.

C. Kanahele: This is Kanahele and Kaleohano, an oldtimer of Laie, he kupa maoli no Laie. Ua hele mai na kupuna mai Maui mai i Laie nei, a real native son of Laie. His progenitors came from Maui to Laie, a maanei no oia i hanau iaai. Oia wale no ke kanaka kahiko loa e ola nei and here he was born. He is the oldest man living iloko paha o ka Ekalesia Moramona ma Hawaii nei, a mawaena o na poe kupa perhaps of the Mormon Church in Hawaii, and among the native born o Laie nei.

of Laie.

CK: Aloha mai kaua, ea.

CK: Aloha, you and I.

CK: Aloha mai.

CK: Aloha.

CK: Aloha.

CK: Aloha.

CK: Hanoli keia hui ana.

CK: This is a joyous meeting.

CK: Pehea ke kamaaina?

CK: How is the oldtimer?

CK: Maikai, maikai.

CK: Good, good.
CK: O oe o Kaleohano, owai kou mau makua, maihea mai lakou?

CK: You, Kaleohano, who were your parents, and from where did they come?

CK: Ko‘u mau makua mai Maui mai, mai Maui mai. Oia ko ke kupuna, mai Maui mai.

CK: My parents came from Maui, from Maui. That is, my grandparents were from Maui.

CK: O Kaleohano, ka mua?

CK: Kaleohano the first?

CK: O Kaleohano, kona bapekiko iaai e ia Iosepa Kamika. Hiki mua mai oia

CK: Kaleohano who was baptized by Joseph Smith. Joseph Smith, he

o Iokepa Kamika he misiona, umikumahiku makahiki, umikumahiku makahiki.

first came as a missionary, at 17 years of age, 17 years of age.

Aole i ku i loaa kela aina o Laie i kela manawa. Aole kanaka o Laie kela manawa.

The land of Laie had not been acquired at that time. No members lived in Laie at that time.

CK: Bapekiko ia oia i Wailuku (Wailuku). Nawai i bapekiko iaia? Na Keoki Pukuniahi?

CK: He was baptized at Wailuku (Wailuku, Maui). Who baptized him? Was it George Q. Cannon?

CK: Na Keoki Pukuniahi. Hiki mai la oia i kona mau la opiopio, i hoouma ia

CK: By George Q. Cannon. He came when he was still young, when he was first

kona hoouma mua loa ia ana mai.

assigned to come here.

CK: Oia kekahi hoahanau mua loa ma Hawaii nei o ka Ekalesia o Iesu Kristo?

CK: He was one of the first members in Hawaii of the Church of Jesus Christ?

CK: Ae, ae, ko‘u kupunakane ma Maui i noho ai. Komo mai, eha, ekolu paha

CK: Yes, yes, when my grandfather was living on Maui. Four or three perhaps

(hoonui aku i kou leo), ekolu, eha paha o lakou, i ka wa i hoouma ia mai

(increase your voice), three, four perhaps of them when

o Iosepa Kamika i kona la opiopio loa, umikumamawalu makahiki wale no,

Joseph Smith was sent here in his youth, only 18 years of age,

a keia na poe hui pu me ko‘u kupunakane bapekiko ia.

and these people together with my grandfather were baptized.

1 Apparently an error. It was George Q. Cannon.
CK: Oia ka? A hele mai lakou i Laie nei, a maneinei oe i hanau iaai (ae).

CK: Was that so? They came to Laie, and here you were born (yes).

Ka makahiki hea?

What year?

GK: Ka makahiki umikumawalu kanawalu-kumakolu.

GK: The year 1883.

CK: Nolaila, shia makahiki ou?

CK: Therefore, how old are you?

GK: O ko' u makahiki o keia manawa ke hele nei au i ke kanawalu.

GK: My age at this time, I am in the eighties.

CK: Kanawalu (kanawalu). Kou wa kamalii heaha ke ano o keia aina o Laie nei?

CK: Eighties (eighties). When you were a boy how was Laie like then?

GK: Kula panoa, kula hanai holoholona, hanai pipi.

GK: Barren, ranch land for animals, for raising cattle.

CK: Aole kumilaa u a kakou ke ike nei keia manawa?

CK: No trees like those we see here now?

GK: Aole kumilaa u; kula ka aina, hanai holoholona, hanai ka pipi (panoa ka aina).

GK: No trees; just open country for raising animals, raising cattle (the land was barren).

Panoa ka aina, panoa ka aina. Ka wa i hoou na ia o Josepa Kamika

The land was barren, land was barren. When Joseph Smith was sent here
ai i kona mau la opiopio, kona hiki mua ana mai, a ike oia i ke aina, kula panoa.

in his days of youth, when he first arrived, he saw this land, a barren range.

Aole hale misiona o ia manawa. Noho me na poe kahiko o ka aina o Laie,

There was no mission home at that time. Stayed with the natives of the land
a malama ia aku, a ua hookipa ia.

who took care of him and entertained him.
CK: Owal o na ohana kahiko loa o keia aina o Laie?

CK: Who were some of the very old, native families of Laie?

CK: O na poe kahiko loa o ko' u kupunakane, (owai kela?) o Kaleohano, a

CK: Among the very old people were my grandfather (who was that?), Kaleohano, and o (Kekuku ma) Kekuku, na kupuna o Kekuku, o na kupuna o Kekuku (Apuakehau), (the Kekuku's) Kekuku's, the grandfolks of Kekuku, the grandfolks of Kekuku (or Apuakehau), Apuakehau, (a o keia ohana o Kawika ma) Kawika, Kawika Kamauoha Apuakehau, (and the family of David and folks) David, David Kamauoha a ko lakou poe kupuna. No Laie wale no (o Kahawai ma), a o Kahawaii, and their grandfolks. All natives of Laie (Kahawai family), Kahawaii, o Kahawaii, no Laie no Laie o lakou apau. Ea, maikai maoli o keia. Kahawaii, they were all natives of Laie. Say, this recording experience is very pleasing.

CK: Ma Laie nei ihea lakou, ihea na kanaka i noho ai ma Laie nei? Mauka o Waieiti?

CK: Here in Laie where did the inhabitants of Laie live then? Mauka at Waieiti?

CK: O mauka o Waieiti. Aole kukulu ia i, aole i kukulu ia kekahi kulanakauhale i kai.

CK: Up at Waieiti. The town of Laie had not been established down here.

AI iuka, ai iuka, aina mahi laiki, aina mahi kalo. Ka poe hale pau loa It was up, up, next to the rice lands and taro lands. All the homes ai i iuka. Aole loaa kela aina, kula hanai pipi wale no kela.

were up there. The homes were not on this land down here, for it was a cattle ranch.

CK: Maihea ka wai i loaa ai (ka wai) no ka loi kalo? He wai puna no?

CK: From where did come (the water) the water for the taro patches? From springs?

CK: He wai puna, wai puna. Ka wa i hoi mai o Woolley, Samuel E. Woolley,

CK: It was spring water, spring water. When Samuel E. Woolley came nana i kemo na lua wai, nui ka lua wai. Nana i ka aina, nui ka aina he had wells, many wells, drilled. Surveying the country, he recognized much land hiki ke kanu i ke ko, ai iaia.

that could be planted to sugar cane, he did.
O ke kahi poe noho ma Poohaili?

Did some people live at Poohaili?

Poohaili kekahi poe, Poohaili kahi o ka manako me kili iuka o Poohaili.

Some people were at Poohaili, Poohaili where the mangoes and the kili grow up at Poohaili.

Maleila kanu ia ke kalo?

Was taro planted there?

Kanu ia ke kalo.

Taro was planted there.

Maihea mai ka wai? (Mai ke kahawai mai no) He kahawai liili no.

From where did the water come? (From the stream). It was a little stream.

Mamua kahe mau ana kela kahawai?

Formerly, did that stream flow constantly?

Waikahe mau, kahe mau, aole i, aole loaa i ka aina kanu kalo i kai

The stream flowed constantly, flowed constantly, but not attaining the volume of the water supplying the taro patches i ke kaona maoli e noho nei o keia manawa. A maikai maoli.

in the very area now occupied by the town. This dialogue is good.

I ka wa i hele mai o Woolley kanu i ke ko? (Iaia, kanu i ke ko)

When Samuel E. Woolley came sugar cane was planted? (Cane was grown with his management)

A mahea i willia ai i ke ko?

Where was the cane milled?

Hoouna ia i ka mea, i ka. . . (He hale-wili no o Laie?) he hale-wili no . .

It was taken to, to . . (the mill at Laie?)

he hale-wili no o Laie.

the mill at, the mill at Laie.

Ihea ka hale-wili?

Where was the mill located?

Kili used to grow at Poohaili. It is a large shrub bearing yellow fruit, the size of a mango. Today that stream flows only when there is plenty of rain.
GK: Aohe i kai, ai iuka (kokoke ia Waiei?) ae, kokoke ia Waiei\textsuperscript{1}(maleila) a maleila.

GK: Not below but up (near Waiei?) yes, close to Waiei (there) over there.

No ka uku kela halewili, nui ka aina a Woolley i kanu ai i ke ko,

Because the mill was small, and the extensive area planted to cane by Woolley,

ho'ihoi ia ka willi ilalo o Kahuku. Pau, wawahi ia kela halewili,

the milling was transferred to Kahuku. Abandoned, the mill was dismantled,

pau ka wawahi, pau.

all dismantled, abandoned.

GK: Pehea i ne'e mai o na kanaka malalo nei o Laie, keia wahi palalahala o Laie?

GK: Why did the inhabitants in Laie move down here on this flat area of Laie?

Na ka hui mahiko i haawi aku ia lakou ka aina?

Did the sugar plantation give them the land?

GK: Na Woolley i haawi ai ia lakou ka aina, na pa hale. Kahea ia na hoahanau

GK: It was Woolley who gave them the land, the house lots. Members of the Church were called ma Hawa‘i, Maui, Kauai e hoi mai i ka aina, e hoopiha ka aina o Laie,

from Hawa‘i, Maui, Kauai to gather on this land, to fill up the land of Laie,

aina houluulu.

the gathering place.

GK: O Kekauoha ma mai Kauai mai, o lakou kekahi i kahe ia?

GK: The Kekauoha's were from Kauai, and were they called to come?

GK: Lakou kekahi, ko lakou kupuna. Hanau ia lakou i Laie, aka na kupuna

GK: They, too, their forbears. The Kekauoha's now in Laie were born here, but their grandfolks mai Kauai mai (Koloa), mai Koloa, Koloa. (Pehea o Makahanohano ma?)

came from Kauai (Koloa, Kauai) from Koloa, Koloa. (What about the Makahanohano family?)

Makahano, ma? (Mai Kauai mai) mai Kauai mai lakou. (Musical interlude)

The Makahanohano's? (Were from Kauai) they came from Kauai. (Musical interlude).

\textsuperscript{1}Waiei is the name of the place where the present sewage plant is located.
Nui ke kalo (nui ka ai o kela manawa), nui ka ai, nui ka ai o kela manawa.

Plenty of taro (plenty of taro at that time), plenty of taro, plenty of taro at that time.

Kahea o Woolley e hele e mahi, mai hookuu i keia mau aina ulu i ka nahelehele.

Woolley would encourage the people to farm, not to allow these lands to go to weeds.

"Eia ka wai, nui ka wai, kanu, kanu i ka ai, kanu i ke kalo."

"Here is the water, plenty of water, plant, plant taro, plant taro."

Pehea keia kanaka o Samuel E. Woolley? He kanaka oluolu oia, malama oia

What kind of man was Samuel E. Woolley? Was he a kind man, did he look after i na Hawaii, na hoahanau? (Ae)

the Hawaiians, the members? (Yes)

I ka olelo Hawaii ... (poweko ka olelo) poweko ka olelo.

In speaking the Hawaiian language (his speech was fluent) he was fluent in speech.

Ma ka ha'iolelo (ma ka ha'iolelo) like oia me Frank, kona keiki.

In preaching (in preaching) he was like Frank, his son.

A oia, pololei, like me Frank. Ka makuakane e like me Frank. O Ralph Woolley

That was so, true, he was like Frank. The father was like Frank. Ralph Woolley ano haole no ka leo. He leo haole, puka no ka huaolelo. Kela puka no ka huaolelo,
sounded like a haole. His voice was haole, but the diction was good.

In delivery, orating, aale like pu me kahi keiki (me Frank) poweko (poweko) pololei. Maikai maoli keia.

he was not like his younger sibling (like Frank) who was very fluent (fluent) true. This is good; I am enjoying this.

Ina hoolohe kakou ia Frank e ha'iolelo ana ma ka halawai o kakou, auwe,

If we listened to Frank preaching in our meetings, auwe,
nenea ka pepeiao ke lohe aku (nenea, nenea ka pepeiao ke hoolohe, pololei kela; how fascinating to the ear to listen (how dynamic was he to listen to, that is true;
nenea ka pepeiao ke hoolohe aku). Lohe au inehinei mai William I. Kanakanui mai how impressive to listen to). Yesterday I heard from William I. Kanakanui
pili ana no Samuel E. Woolley ina hele oia i Hauula a ina hiamoe ana o na keiki about Samuel E. Woolley if he went to Hauula and if he found the boys and girls sleeping iloko o ka mala ko, aole oia muku aku. Olelo oia, "He poe keiki wale no keia. in the cane field, he wouldn't scold them. He would say, "These are only child-
ren. Hookuu ia lakou no ka mea ua wela (ua wela)" Olelo mai o Kanakanui Leave them alone because it is hot (it is hot)." Kanakanui said oluolu no kela haole (ae, oluolu, pololei). Ma ka walaau, maikai, that haole was kind (yes, kind, correct). His Hawaiian was good, poweko i ka ololo Hawaii. Puka maikai ka ololo Hawaii (puka maikai), was fluent. His Hawaiian was good (was good), maheala, Hawaii maoli (Hawaii maoli, Hawaii maoli, leo Hawaii, leo Hawaii, as if he were a native Hawaiian (real Hawaiian, real Hawaiian, Hawaiian in voice, aloha no.) Mahea i halawai o na kanaka o ia wa?

how nostalgic.) Where did the people meet at that time?

GK: A oia manawa aole i ku keia luakini. Kahi i ku nei ka halelaa o keia manawa,

GK: The chapel now was not existing then. The chapel then stood where the temple is at this time, he luakini maleila. Malaila ka olelo o Iahova. Hoi mai o Woolley there was the chapel. There was preached the word of Jehovah. When Woolley came nana no ka hale ma'u, hale ma'u mui, a ilaila na hoahanau i pule ai,

he built a thatched house, a very large thatched building, and there the saints worshipped, (i halawai ai) i halawai mau ai. (met) met often.

GK: Mahope aku kukulu ia e hale-pili, hale papa maoli (papa maoli) ma ka wahi

GK: Afterwards was erected a frame building, a real frame building (a real frame building) where e ku nei ka halelaa (e ku nei ka halelaa).

the temple now stands (where the temple now stands).

GK: Ma kahi o keia hale, ku ka hale, ewalu, eono haneli, piha, ke piha ewalu haneli.

GK: Where the temple now is, stood this building with a capacity of from 600 to 800.
A ma ka wahi e ku nei keia halelaa maluna o kela kahua, ku ka luakini.

Where now stands the temple on that knoll stood the chapel.

CK: I ka manawa i hoolaa ia i keia kahua o ka halelaa, ineinei no oe i Laie nei?

CK: At the time the temple site was dedicated were you here in Laie then?

(Yes, at Laie then). Maopopo oe ka moolelo pili ana ka hoolaa ana i ke kahua
(yes, at Laie then). Do you know the incidents relating to the dedication of the site
i ka halelaa? (A paa kena mau moolelo iloko ou). Owai ka mea i hele mai
for the temple? (The story of those incidents are in me). Who came here
e hoolaa ai i kela kahua?

to dedicate that site?

CK: O Iosepa Kamika. Kona mau la hope keia... (Hele mai oia) hele mai oia.

CK: Joseph F. Smith. Those were his last days... (When he came) when he came.

Kukuhi no paha ka Uhane (hoounui oe i kou leo); kukuhi no ka Uhane no ka mea
The Spirit directed him perhaps (increase your voice); the Spirit directed
hoounia ia mai oia. Aole ku ka halelaa. Misiona wale no oia.

he was guided here. The temple was not in existence then. He had been a
missionary only.

CK: Nui na manawa i hele mai oia e noho ma Laie.

CK: He came to stay in Laie many times.

CK: Nui, nui na manawa. (Aloha maoli no kela kanaka o ka poe Hawaii.)

CK: Many, many times. (That man really loved the Hawaiians.)

Aloha oia i ka poe Hawaii, na makuahine, na makuakane, aloha oia (oluolu)

He loved the Hawaiian people, the mothers, the fathers, he loved (he was kind)
oluolu, oluolu. Polopeka, polopeka ka huaolelo Hawaii; puka pono ka huaolelo

kind, kind. He was a "professor, professor" in the Hawaiian language; his
Hawaiian was excellent.

CK: Loihi no kona noho ana mawaena o na Hawaii (loihi loa no kona noho ana).

CK: He lived a long time among the Hawaiians (long was his stay among them).

Oe, kekahi i hele ai a noho iloko i Loko Paakai, kou ohana?

You, your family were among those who went to live in Salt Lake City?
A, ko'u ohana, ko'u kupunakane, ko'u Mama, ko'u Papa, owau hookahi

Ah, my family, my grandfather, my mother, my father, I was the only one
ka lakou i lawe ai. Ka wa i hoolaa ia o kela halelaa . . . (1893) 1893
that they took. The time the temple (in Salt Lake City) was dedicated (1893)
(ileila oukou?) ileila makou. Kahea mai o Iosepa Kamika kona mau la opiopio
(were you folks there?) we were there. While a young man Joseph F. Smith called
i ko'u kuku kekahai poe lunakahiko o Laie ia manawa. Nana ka hoolilo ana,
my grandfather, some other elders of Laie at that time. He assumed the costs,
na ka Ekalesia ka uku-moku (a hiki, a hiki i Loko Paakai) i Loko Paakai.
the Church paying the steamer fare (until, until Salt Lake City) to Salt Lake City.

A hoi mai, na lakou i uku ka uku-moku e hoi mai (hoi mai). Owai na ohana

On your return, they paid the steamer fare for the return (the return). What
families
did move to Salt Lake City?

O, ke poina nei, nui (Kekuku ma) Kekuku ma, Kekuku, (Kekaouha ma) Kekaouha,

O, I am forgetting, many (Kekuku's) Kekuku's, Kekuku, (Kekaouha's) Kekaouha,
o, nui, nui, nui, o Keau, Maunahina, (John Broad) Apuakehau, o John Broad,
oh, many, many, many, O Keau, Maunahina, (John Broad) Apuakehau, John Broad,
Johnnie Broad (kela ohana o Broad) kela ohana o Broad . . . nui kekahai mau ohana
Johnnie Broad (the Broad family), the Broad family . . many other families
(Ua poina, ua poina. A o Lua ma) Lua, ae, Lua ma, ae, Lua. There are some
(You have forgotten, forgotten. The Lua's) Lua, yes, the Lua's, yes, Lua.

There are some
more yet. Na lunakahiko o ia manawa. Ka wa i ho'e mai o Iosepa Kamika
more yet. The elders of that time. When Joseph F. Smith came
i kona mau la opiopio, kona mau la opiopio ua o'o keia poe. Me oia i pili ai,
in his younger days, in his younger days these people were mature. They were
close associates,
a noho me lakou, a kokua ia lakou, kona mau la opiopio.

and he stayed with them, helped them, in his younger days.
CK: Ka manawa i hana ia i keia halelaa ineinei no oe? O oe kekahi limahana i..

CK: When the temple was under construction were you here then? Were you one of the employees...

(i hana ia kela hale? Aole) O Hamana.

(that put up that building? No) Hamana(older brother).

CK: E, O lakou na limahana (kou keikuana), ko'u poe keikuana (lakou ...), kahea ia lakou.

CK: Yes, they were the employees (your older sibling) my older siblings (they ...)

CK: Hoomaopopo 'ela oe ka moolelo o ka halelaa o ka wa i hana ia, a hapalua paha

CK: Do you recall that incident relating to the building of the temple, when they were perhaps halfway

ka paa i ka hale, aole papa, aole hiki ke loaa ka papa mai Honolulu mai

in the construction of that building, there was no lumber, the lumber not being available in Honolulu

(ae, yeah, yeah) no ka mea e kaua ana i kela manawa (he kaua he kaua ana

(yes, yes, yes) because a war was going on at that time (America was at

o Amelika). Hele ka papa i ka aina o Europe (Europe). Nele loa o Hawaii

war)? Lumber was going to Europe (Europe). Hawaii was seriously lacking

i ka papa (nele, nele i ka papa) A lohe oe i kela moolelo i ka pule ana

in lumber (was short, short of lumber). Did you ever hear of that incident with

reference o Ralph Woolley ia ke Akua e noi ia ke Akua e haawi mai i papa?

to Ralph Woolley's praying to God and asking God to provide lumber?

CK: Pololei kena mau moolelo. Noi o Ralph Woolley i na luna iloko o ka Ekaesia

CK: Those reports were true. Ralph Woolley asked the elders of the Church

hookahi wale no alahele ia kakou e hui kakou, lokahi, noi ke Akua
to unite, for that was the only way out, being united, asking God
e wehi ia mai ka puka e loaa ai ka papa e ku ai o keia hale (a pehea maila?).
to open the way by which might be obtained the lumber to complete that building

(what happened?).

Ae, ae, na luma apau.

Yes, all the elders agreed.

CK: Pehea i loaa ai i ka papa? (a, e?) Pehea i loaa ai i ka papa? Pehea,

CK: How was the lumber obtained? (what?) How was the lumber obtained? How,
maopopo oe i ka moolelo? (Aole au i maopopo loa i na mea o ia mau manawa.)

Do you remember that incident? (I don't remember too well the particulars in those times.)

Maopopo oe ka manawa i ili ai kela moku? (Oh, yeah, ma...) Hoike mai oe.

Do you remember the time that steamer went aground? (Oh, yes, at...) You tell.

(Yea, yea, ili kela moku i...) Mokuauia, (Mokuauia, pihana me ka papa, pihana.

(Yes, yes, the steamer grounded at...) Mokuauia (Mokuauia, loaded with lumber, loaded. Paa; kii ana makou e huki) Aole hiki. (Aole hiki.) Paa. (Ua lawe ia mai i ke kai

Grounded; we attempted to pull it off) Couldn't. (Couldn't) Stuck. The sea had pushed it a ili ilura o ka pae ili. Ua paa loa. Ka moku, ka papa, na mea pau loa, and it was grounded on the reef. Really stuck. The steamer, the lumber, the whole thing, weihono maleila. A oia ka papa i kukulu ia kela halelaa. Pololei, pololei, rested there. And that was the lumber used to complete that temple. True, true, mahalo wau i kou kamailio ana kela. Pololei kela.) Hoike kela ia kakou, I thank you for bringing this up. That is correct.) That is evidence

lohe o ke Akua i ka pule (lohe) o na hoano. Hoolohe o ke Akua.

that God hears the prayers (hears) of the saints. God hears.

(Hoike kela ia kakou, lohe o ke Akua ka pule o na poe hoano. Ea, pololei kela.)

(That is evidence that God hears the prayers of the saints. Yes, that is true.)

Kekahi hoailona nui kela (aole kela hoailona liili). Ili kela moku.

That was a great sign (that was no small sign). The steamer went aground.

Olelo mai a ua lohe au mai ka wahine o Ralph E. Woolley, o Romania, ha'i mai oia

I heard Romania, the widow of Ralph E. Woolley, she said

elua la mahope o ka pule ana o kona kane iloko o kela hale "I Hemolele"

two days after her husband had supplicated the Lord in that chapel "I Hemolele"

ili kela moku mawaena o Mokuauia (mawaena) ame Kahuku, a kii lakou i ka papa.

that steamer went aground between (between) Mokuauia and Kahuku, and they retrieved the lumber

Romania Woolley, widow of Ralph E. Woolley, at the dedication of the Ralph E. Woolley library at the Church College of Hawaii, gave a detailed account of the story recited above. 

"I Hemolele" was the name given to the old chapel at Laie.
Haawi wale ke kapena ia lakou ka papa. A mama aku keia moku (pololei)

The captain simply gave away the lumber to them. This ship lightened up (true)
a puka ka moku, lana ka moku, a hele ka moku, a hoi i Honolulu, aole loa

and the ship escaped and the ship floated and backed off and went to Honolulu

without sustaining i kekahi pilikia o ka moku (aole loaa). A lawa ka papa (a lawa ka papa, pololei)

any damage to the ship (not at all). There was ample lumber (ample lumber, true)
a hiki i ka pau ana o ka halelaa (pololei kela mau moolelo). Ku ka pailo o ka

to last until the temple was completed (those incidents are true). There were

piles of lumber.

I ka manawa i hoolaa ia ka halelaa ileila no oe? (Ae, ileila au ..)

At the time the temple was dedicated were you there? (Yes, I was there ..)

Owai ka mea i hele mai e hoolaa i ka halelaa?

Who came here to dedicate the temple?

GK: O ka pelikiken o Iosepa Kamika (aole paha, ua make o Iosepa Kamika).

GK: Pres. Joseph F. Smith (likely not, for Joseph F. Smith was dead).

O, yea, ua make o Iosepa Kamika, ke poina nei. (President Grant).

Oh, yes, Joseph F. Smith was dead, I am forgetting. (President Heber J. Grant)

Oia, o President Grant. Ua make o Iosepa.

That was so, President Grant. Joseph F. Smith had already died.

CK: Olelo mai o Pres. Grant iloko o kana pule iloko o kana pule mahalo, ana o Grant

CK: In Pres. Grant’s dedicatory prayer Pres. Grant thanks

ia ke Akua no kela hihio Ana i hoike iaai ia William Cluff i ka makahihi

God for the vision He manifested to William Cluff in the year

umikumawalu-kanaono-kumalima. Hele mai o Cluff o huli i wahie aina

1865. William Cluff had come to look for land

i akoakoa ia na hoahanau no ka mea ua lele mai lakou mai Lanai mai (a oia).

on which the saints might gather because they had been thrown out of Lanai (that

is so).

Hiki mai maneinei. Hele mai keia missiona, William Cluff, i ka wahi e ku nei

He came here. This missionary, William Cluff, came to the place
ko kakou hale pule keia manawa. Maleila oia. I kona hoomaka ana e pule
where now stands the Laie Ward chapel. He was there. When he began to pray
ike oia ia Brigham Young e hele mai ana. A hui laua me Brigham Young.
he saw Brigham Young coming toward him. He and Brigham Young met.
Ua lohe oe i kela moolelo? (Lohe au kela. Pololei kela.) A hoike o Brigham
Young: Have you heard this story? (I heard that. That is true.) Brigham Young said:
"Maneinei e kukulu ia ka halelaa o ke Akua ma keia aina." A i ka manawa
"Here on this land a temple to God will be erected." When
i hiki mai o Kioki Pukuniahi (Kioki Pukuniahi) i ka Jubilee i 1900, (pololei)
George Q. Cannon came (George Q. Cannon) to the Jubilee celebration in 1900
olelo mai o Kioki Pukuniahi, "Aole loihi ana e kukulu ia ana o ka hale o ke Akua
George Q. Cannon said, "It won't be long when a temple to God will be built
ma Hawaii"(Ae, ae). Maopopo oe i kela moolelo? (Pololei kela moolelo;
in Hawaii." (Yes, yes). Do you remember that incident? (That story is true;
pololei kela mau moolelo.) Poe kaula lakou (poe kaula), poe aloha ia ke Akua,
those incidents were true.) They were prophets (prophets), men who loved God,
kupaa (kupaa, paa i ka mana o ka oihanakahuna). Ai no kela mana ia kaua i keia
mana wa
who were faithful (faithful and possessed the power of the priesthood). That
power is with you and me today
(aia kaua kela mana.) Ai ma ka honua nei (ai ma ka honua nei. Pololei, aia
(that power is with you and me). It is on the earth (it is on the earth. True,
a kaua kela. Malama i kana mau kauoha ama kana mau kanawai. Hauoli maoli
you and I have it. We must observe the covenants and his commandments.
ko kaua hui ana.)

This meeting of ours is certainly a joyous occasion).
Kou wa liilii ihea oe i hele ai ke kula?

When you were small where did you go to school?

GK: A ia manawa aole kula aupuni ia manawa, kula wale no o ka Ekalesia.

GK: At that time there was no public school, only a Church school.
(Nawai i a'o ia oukou ke kakau ana, ka heluhelu ana?) Na ke kumu no o ka Ekalesia, (Who taught you children writing and reading?) Teachers of the Church.

CK: Ke kula no ka Ekalesia (ke kula no ka Ekalesia). Kula mamua, mamua ka hookomo

CK: The school belonged to the Church (the school belonged to the Church). The school plant before the establishment of the government school, that Church plant was still here. I was the first principal employed by the government to come to Laie when the Church's school was closed (I am recalling) Owau ka mea ia hooua ia mai i Laie nei. A hiki o keia manawa, ke noho nei au i

I was assigned to Laie. From that time I have been residing in Laie (wonderful). Aloha loa wau i keia aina (aloha). Aole hiki ke haalele keia aina. (wonderful). I love this land (aloha). I cannot leave this land.

CK: Keia aina aloha wau, aloha kuu aina hanau.

CK: I love this land, I love my birthplace.

CK: Maluhia no ka noho ana i kela wa (a, maluhia, maluhia). Hiki mai na la nui

CK: Living here was tranquil in those times (tranquil, tranquil). When the holidays came (hiki mai na la nui) nui ka puua (nui) , alala wale ka puua ma'o a ma'o (when the holidays came) there was plenty of pigs (plenty)pigs squealing here and yonder (o pololei kela). Nui ke kalo (nui ke kalo), nui ka ai (nui ka ai). (that is true). Plenty of taro (plenty of taro), plenty of poi, (Plenty of poi). Peheha ka i'a o ke kai i kela manawa (i'a o ke kai. Ku ke akule, ku ke akule

What about fish in the sea at that time (plenty of fish. Akule schools, akule schools would come in oia manawa...) Keia manawa ano make ke kai (make ke kai) no keaha la (no keaha la that time ..) This time the sea is somewhat dead (the sea is dead) why (why i make ke kai?) No ka puuwai o na kanaka keia manawa ua hele a paakiki (pololei). is the sea dead?) Because the hearts of the people these times have hardened (true)

Manao wale no lakou i ke kala (ea, a maluna o ke kala ko lakou mau noonoo.

They think only of money (yes, their thoughts are principally on the dollar.

1 Scad fish
Ea, ku ke akule. Nui ka i'a, nui ka i'a, nui ka i'a.) O Hamana, kou keikuana
Yes, akule schools would come in. Plenty of fish, plenty of fish, plenty of fish)
(Hamana) oia ke kanaka lawaia kaulana o Laie (kaulana o Laie).
(Hamana) he was the famous fisherman of Laie (famous of Laie).
Kekahi keikuana o Logana (ae, ae, o laua na poo lawaia. Aloha no ka aina, ae ..)
Another older brother was Logan (yes, yes, the two were head fishermen.
What nostalgia for Laie,yes)
CK: Inehinei, olelo mai o Kanakanui ia'u (ae, inehinei) kona makuakane he kanaka lawaia.
CK: Yesterday, Kanakanui told me (yes, yesterday) his father was a fisherman.
Lawaia wale no keia wahi o Laie, Laie-maloo. Nui ka i'a (nui ka i'a),
He fished in these waters of Laie and Laie-maloo. Plenty of fish (plenty of fish),
nui hewahewa ka i'a (pololei kela, pololei. Kona makuakane he kanaka lawaia,
fish galore (that is true, true. His father was a fisherman,
he kanaka lawaia.)
was a fisherman.)
Pehea maopo 'ela oe i kekahi mau olelo no'eau o kakou o Hawaii?
Do you still remember some of our Hawaiian wise sayings?
CK: Poina (ua poina) poina, poina.
CK: Forgotten (forgotten) forgotten, forgotten.
CK: Pehea ka oli ana? (ke oli ana?) Ke hoomaopo ne'i oe i ka oli ana,
CK: What about a chant? (a chant?) You know how to chant,
a oli paha oe a paa kou oli iloko nei.
you may chant so your chant will be recorded here.
CK: Sings a Hawaiian song.
CK: Sings a Hawaiian song.
CK: He himeni kela (he himeni kela). He mele kela. Ael, elae no, paa no oe
CK: That is a song (that is a song). That is a song. Yes, you are talented, you remember
i ka mele o kakou (auwe hoi).
our songs (Oh, my!)
GK: Chants.

GK: That is good. (That is all) What does that chant say? (What? this chant is about Hiiaka) no Hiiaka. (Oia ka manao o kela mele). Nawai ia a'o aku ia oe i keia mau mele? about Hiiaka. (So that is what the chant is about). Who taught you this chant? Nau no i imi ai (aole, ua ike pono o Moke Nakuaau?) Aole au i ike ia Nakuaau. Did you yourself learn it (no, did you ever know Moses Nakuaau?) I never knew Nakuaau.

GK: He mea hoopaa moolelo oia, a nana i haawi mai i keia wahi apana pepa.

GK: He was a story teller, and he gave me a written copy.

"A pehea ka leo o keia mea?" A nana i haawi mai i ka leo. Oia ka leo,

"What is the voice for this chant?" And he gave me the voice. That is the voice, no oia ka leo. Aole he nui.

that is the voice. He did not share too much.

GK: Pela i ike ai o Frank Woolley i ka oli. Nawai i a'o ai ia Frank Woolley i ka oli?

GK: Thus did Frank Woolley learn to chant. Who taught Frank Woolley how to chant?

GK: Nawai, e, na wai? Ike ke oli, ike ke oli, ike ke oli.

GK: Who I wonder? Knew how to chant, knew how to chant, knew how to chant.

GK: Ike oia na olelo wahapaa o kakou.

GK: He also knew our play or josh language.

GK: Ike, a oia wale no, oia wale no ke keiki pili mau me na keiki Hawaii.

GK: He knew, only he, for he was the only haole youth that was always with Hawaiian youths. Ralph Woolley, aohe oia (e pili), aohe pili mau. A o Frank pili mau oia.

Ralph Woolley, he was not always (intimate) intimate with them. Frank, he was always intimate. Oia kona mea ike i ke olelo Hawaii. Polopeka i ka olelo Hawaii iaia.

That is how he learned Hawaiian. He was a "professor" of the Hawaiian language.

1Was the sister of the goddess Pele
Ina walaau mai, meheala Hawaii maoli (Hawaii maoli, Hawaii maoli).

If he talked he sounded as if he were a native Hawaiian (native Hawaiian, native Hawaiian.)

Hiki ke walaau ma na ano walaau like ole (na ano walaau like ole).

He could converse in different modes (in different styles).

Paani no, wahapaa no.

He could josh, he could banter.


He could josh, he could banter, using such patterns. How sweet. I love him a great deal. We were always together.

Hele auau kai. O Ralph Woolley, aole like me Frank. Oia no ke keiki i hoou na ia we would swim in the sea together. Ralph Woolley, he was not like Frank. He was the son who was sent o kona Mama i ke kula nui.

by his mother to attend college.

Kahi kanaka maikai kela o Ralph Woolley. Lilo oia i pelikikena o ka halelaa,

That man, Ralph Woolley, was a fine man. When he became the president of the temple, owai kana mau hoakuka i kii ai? He mau kanaka (mau kanaka). Akahi no whom did he select as counselors? Two Hawaiians (two Hawaiians). The first time i loaa he mau kanaka hoakuka, o maua me Wallace Forsythe. Maua na keiki Hawaii the counselors were natives, I and Wallace Forsythe. We were native Hawaiians (na keiki Hawaii) i lilo ai (maikai, maikai) i hoakuka no ka pelikikena (native Hawaiians) that became (good, good) counselors to the president (pololei kela) a hoou na maua i Loko Paakai, a malalo o ka lima o ka (that is true) and we were sent to Salt Lake City, and under the hands of pelikikena o ka Ekalesia loaa ia maua i keia mana sila (mana sila). the president of the Church we were given the sealing power (sealing power).

Akahi no i loaa o ka Hawaii. Ia Ralph Woolley, hookiekie ia o na Hawaii.

That was the first time such power had ever been given to Hawaiians. Through Ralph Woolley, Hawaiians were recognized.
Kela kanaka o Ralph Woolley hilina'i loa oia i ka Hawaii, aloha maoli oia.
That man, Ralph Woolley, had great faith in the Hawaiians, and really loved them.
(Aloha). Ina pilikia i kekahi Hawaii, hele i ka hale hookolokolo,
(Aloha). If some Hawaiian got into trouble he would go to the court,
maleila no o Ralph e hele ai (pololei kela, aloha oia) i pilikia ole lakou ia ke
there would be Ralph (that is true, he was full of love) to help so they
kanawai. would not go to prison.
Hele o Ralph maleila, kokua. Ko Ralph ano kela (pololei kela; oia kona ano).
Ralph would go there to help. That was Ralph's nature (that was true; it was his
Kanaka kokua maoli (maoli) i na Hawaii (haahaa kona naau).
nature).
He was a real benefactor (real) to the Hawaiians (his was a humble spirit).
Einei, makaemake no wau e hoopaa ke ano o ka poe, ke ano o na Hawaii mamua (aha?)
Say, I want to record a custom of the people, a custom of old Hawaii (what is it?)
Ina hui i kekahi mea i kekahi mea, hoomaka laua ina he wahine, hoomaka lakou e kuwo,
If a person rejoined another and if they were women, they would begin to wail,
sale anei? (Oia) Aole keia he u ana, he kuwo, kuwo. Iloko o kela kuwo ana
wasn't that so? (It was so). This was not merely showing grief but crying
unashamedly. In their weeping
hoike lakou e pili ana ko lakou noho kamalii ana paha, ko lakou opiopio,
they would recount their childhood days perhaps, or the days of their youth,
a ina hala o kekahi ohana, puka mai ka inoa o ka ohana i make ai, aale anei?
and if someone of the family had recently died, the name of the deceased would
emerge, wasn't that so?
(Pololei. Lohe wau kela. Aole ike maka, aka lohe au i kela mau moolelo).
(True. I have heard of that. I haven't seen only heard of those customs).
Ina hele makou i Maui, owau me ka'u makuhine, a hui aku me kekahi poe maleila,
If we went to Maui, my mother and I, and would meet some member of the family there,
a lele ai a paa kekahi i kekahi, a iloko o kela paa ana, puliki ana, uwe,
each would embrace the other and in their embrace they would weep out loud, cry,
nui ke kuwo (pololei kela). Ke ano kela o ka Hawaii maoli. (Ke ano kela maoli
cry out loud (that was true). That was a real Hawaiian custom. (That was
o ka Hawai'i, paa aku paa mai, i kuwo, kuwo) Ke ano kela o na Israel a manua. an indigenous practice in Hawai'i, embracing and weeping, weeping). That was an old. practice of the Israelites of /
Ina haluhelu i ka Baibala (ae, ae, ke ano kela i ka Israaela i ka manawa manua, oia)
If we read the Bible (yes, yes, that was a custom of the Israelites of former
times, which was so)
Hoiike ana keia o kakou, mai, mai ka lahuai mai o Israaela (pololei). Nolaia,
This indicates we are from, from the nation of Israel (true). Therefore,
hana kakou na mea o na Israaela i hana ai (ae, hana kakou).
we would do what the Israelites did (yes, we would do).
Pehea o ka oki poepoe? Ua oki poepoe oukou ko oukou wa liiili?
What about circumcision? Were you males circumcized when you were small?
GK: Oki poepoe no. (Na wai i oki ia oukou?) My tutu, akamai (me ka pahi,
GK: We were circumcized. (Who circumcized you males?) My grandfather, who was
skilled, (with a knife, aole me ka pahi maoli?) Me ka pahi (aole me ka ohe?) Aole me ka ohe
not with a real knife?) With a knife (not with a bamboo?) Not with a bamboo
(me ka pahi maoli) me ka pahi maoli. (Owai kou tutu i hana ai?)
(with a real knife) with a real knife. (What tutu of yours did it?)
O ko' u tutu o Kaleohano (Kaleohano) ame ka tutu ma ka aoao o ka' u wahine.
My grandfather Kaleohano (Kaleohano) and a tutu on the side of my wife.
Ua male maua i kela manawa, a hele mai kela tutu o ka' u wahine.
We were married at that time, and this tutu of my wife came.
"Pehea, ua oki ia ko kaua mea?" "Aole, aole oki ia." "Makemake no wau e oki.
"Have you been circumcized?" "No, not circumcized." "I want to do the cutting.
Ae no oe na' u e oki aku?" Me ke akahele oe e oki ai me ke pahi. (Kahe wale no,
Do you agree that I do the cutting?" You had to cut with extreme care. (Slit only,
kahe wale no?) Kahe wale no. (Eha?) Aole eha. (Pehea ka laau i hana ia
slit only?) Slit only. (Did it hurt?) No pain. (What kind of anesthetic
i pau ai ka eha?) Aole eha, aole eha (oia?). A kela ili owaho oki ihola. was applied?) No pain, no pain (was that so?) The foreskin was slit.

Komo kekahi ohe (iloko) maloko, a puni, a huki i ka alualu, a oki me keia nai, A bamboo was inserted (inserted), the foreskin drawn out, which was slit this way a hemo 'ela ke poo (a pau no) a pau. Hele a ola, hemo kau poo iwaho.

the and head came out (all done) and done. Upon healing, the head would stay out.

(Ke ano kela ..) A oia ka oki ana.

(That was how ..) That was how the circumcision was done.

CK: A pehea, ina hale i kekahi oukou i ka halawai hoolawa, ina hoi mai oukou, CK: What, if any of you went to a funeral, if you people came home afterwards, heaha ka mea a oukou i hana ai?

was there anything done to you people then?

CK: Pikai (pikai), pikai. Aia he pola, pola (pola wai), he pola wai mawaho ae ka puka.

CK: Sprinkled (sprinkled) sprinkled with salt water. A bowl, a bowl (a bowl of salt water) a bowl of salt water was outside the door

Ku ma kahi o ka alapii. Namua kou komo ana mai a kii ka mea (pikai) a pikai.

You stopped at the steps. Before you entered someone would (sprinkle) sprinkle salt water over you.

CK: O kela, i ka wa o Mose, o Mose ke kaula, oia kekahi, kekahi mea a lakou i hana ai.

CK: That was done in the time of Moses, Moses the prophet, which was one of their practices. Ina hele ke kanaka a pili i ka mea make, ua haumia ke kanaka. Nolaila,

If a person went near the dead, that person became defiled. Therefore, e hana me ka paakai i pau kela haumia. Hana kakou e like me na kupuna i hana ai
to remove the defilement salt water was sprinkled. We did the things our ancestors Pikai (pikai) did i ka wa o Mose, a pikai. (Loa a maila kela ike ia oe)./ A ina loa ka i'a, in the time of Moses, and sprinkled. (You have that understanding) Sprinkled (sprinkled). And if fish were caught, ina puni ke akule, ka i'a mua, heaha ka mea a lakou i hana ai?

if a school of akule were caught, what did they do with the fish caught?

CK: O kela i'a mua, ka poo-lawaia kahea ia mea ka i'a mua e komo ana i ka upena,

CK: That first fish, the head fisherman would direct that the first fish caught in the net
a paa, a haawi mai ia i ka poo-lawaia, a na ka poo-lawaia e lawe i kai, iwoho,
and secured, was to be brought to the head fisherman, and the head fisherman
would take it outside into the sea,
(lawe i ke kai) lawe i ke kai me ka waapa nohoi, me ka waa, a i hiki iwoho
(take it out into the sea), take it out into the sea with a rowboat or canoe,
until outside
i na moku (kiloi) kiloi, "Eia, eia ka oukou makana. Mai hoonele mai i ka aina."
the point (would throw ) and would throw it into the sea, saying, "Here, here
is your gift. Don't deprive the land."

CK:
Ua haawi mai ke Akua ia na kupuna o kakou, o Isarela, keia kanawai ka mohai

CK:
God gave our ancestors, the Israelites, the law of sacrifice

(mohai). Ka holoholona mua, ka hua mua o ka mahiai ana, mohai kela no ke Akua.

(sacrifice). The firstlings of the flock, the first fruits of the field, were
(Pela no ka Hawaii). (Mohai kela) sacrificed to God.
Pela no ka Hawaii./ Ka i'a mua, he mohai kela/. Mai ka Isarela kela.

Thus were the Hawaiians. (Thus were the Hawaiians). The first fish, that was
to be sacrificed. (That was sacrificed). That came from
A, ia ka po e i hele mai i Hawaii, hoomaewaewa lakou (hoomaewaewa) Israel.

The foreigners that came to Hawaii, they ridiculed (ridiculed)

i ka Hawaii poe. "Keia mea, hoomaewaewa wale no." (Pololei oe).

the Hawaiians. "This practice is only a superstition." (You are right).

Aole lakou ike (aole lakou ike) ke ano o na kupuna, Isarela (Isarela).

They did not understand (they did not know) the ancient culture of Israel
(Israel).

Mohai kela (mohai kela, pololei). A ina mohai ka puua kii ka puua,
That was sacrifice (that was sacrifice, correct). And if a pig were sacrificed,

ina eelele, eelele apau (eleele paa). A ne ai, ka mea i ai ole, kanu ia
say a black pig, it had to be completely black (all black). When eaten,
what was left over, was buried
iloko o ka lepo. Ai oe a paa, aiole i na mea koe, kiloi ia iloko o ke kai,
in the earth. You ate all, or what was left was thrown into the sea,
aiole kanu iloko o ka lepo (kanu iloko o ka lepo, pololei kela).
or buried in the ground (buried in the ground, that was true).

Oia ke kanawai. (Aole kiloi ka iwi ma o a ma'o) Ka wa o Mose
That was law. (The bones were not to be scattered here and there). In the days
of Moses
wa o na poe Isaraela, mohai lakou i na holoholona. Ai ia keia holoholona a pau,
in the days of Israel, they sacrificed animals. These animals had to be consumed
completely, aole kiloi ia. Ka hipa paha, ka pipi paha, i loaa i kekahi kina, hoole ia.
no portion thrown away. A sheep, a cow having some defect was rejected.
Pela no na Hawaii. Lawe ia ka puua maikai, ka mea ee mohai ai.
Thus were the Hawaiians. A pig to be sacrificed had to be perfect.
Ano like loa kela me kakou (ae, like loa, pololei). Kekahi, i ko kakou
They were somewhat like us (yes, very much like us, true). Besides, when we
kanu ana i ka maia, ke kalo, heaha ka mea a kakou i hana ai? Heaha ka mea
planted banana, taro, what did we do first? What did
a na kupuna i hana ai mamua ke kanu ia keia mau mea, aale anei i pule lakou?
our progenitors do first before they did the planting, didn't they pray?
(Pololei, pololei; pule lakou no keia mau mea ai). Ina hele i ka lawaia,
(True, true; they prayed for the success of the crops). If they went fishing,
e pule mua (pule mua). A ina looa ka i'a hoomaikai ia o ke Akua
they prayed first (prayed first). And when they caught fish, they thanked God
(hoomaikai ia ke Akua, pololei kela). O keia manawa, ka poe he ai'a maoli
(thanked God, that was true). These times, people are irreligious
(ai'a, ai'a, pau ka noonoo Akua; aole, ai'a, pololei, ai'a ka poe)
(irreligious, irreligious, no thought of God, no, irreligious, correct, the
people are not spiritual) pono ai wale no (pono ai), aole lakou noonoo ia ke Akua (pololei kena, pololei.
they simply eat (simply eat), without remembering God (that is true, true.
Ike 'kula au i ko makou poe, aole pule, aole hele i ka pule, hele ma'o a ma'o)
I observe my associates, they don't pray, don't go to Church, just wander here
and there)
Puni le'al'e'a wale no o keia hanauma, puni le'al'e'a (hanauma puni le'al'e'a).
This generation is devoted to hedonism, hedonism (a hedonistic generation).
Imi wale no lakou na mea e olioli ai (e ola ai ka noho ana), i ka noho ana
They seek only after the comforts (the comforts of life), the comforts of life
They don't know what it is to thank God (to thank God, pololei, pololei kela. Maikai, maikai)

true, that is true. I am enjoying this dialogue).

A maaneinei oukou i noho ai (ae). Kou wa ano nui mai hele oe i ka hana (ae), Here you people lived (yes). When you were grown you went to work (yes), hana hea? (Hana o ka mahiko). Heaha ka hana? (Kamana, kamana, a mahape where? (Worked for the plantation). What kind of work? (carpenter, carpenter, lilo i luna, hele luna). Heaha kau mea i kamana ai, na papa'a hale no? and afterwards, foreman, foreman in the fields). What did you build, houses? (flume) na auwai (na auwai, na flume, mai kekahi aao a kekahi aao). (flumes) flumes, (flumes, flumes, from one side of the field to the other side).

O kela manawa maikai kou wawae (ae, kela manawa maikai ko'u wawae).

At that time your foot was normal (yes, at that time my foot was perfect).

Pehea? (Walawala wau i ke alapii, walawala au i ke alapii a (haki) haki

What happened? (I fell down the steps, fell down the steps (and broke) broke keia wawae nei, ke ku'eku'e (a hiki i keia manawa). Keia manawa pau 'hola, maikai. this foot, the ankle (the impairment continuing until now). This time it is all right. Heaha ka hana o Hamana i kela manawa?

What did Hamana do at that time?

Hana ku mahahiki, mahiko, ea, hana mahiko. (Oia kekahi limahana o ka halelaa

Worked yearly on the plantation, on the plantation. (He was also an employee at the temple i ka manawa i kukulu ia ka halelaa?) Oia kekahi limahana na ka halelaa. when the temple was under construction?) He was one of the employees at the temple. Likeke, kona mua ae, limahana no ka halelaa. Poe kahea ia. Kahea o Likeke, who preceded him, was also an employee at the temple. They were called.

kane

Pres. Samuel E. Woolley i na hoahanau e kokua, kokua i ka halelaa.

male

Pres. Samuel E. Woolley called the members to assist, to assist at the temple.
CK: Mahea i kanu iaai kou kupukane o Kaleohano? (I Laie no) Aihea kona iwi?

CK: Where was your grandfather, Kaleohano, buried? (In Laie). Where are his bones? (Ai kona iwi...) mahope aku o ka halelaa? (Mahape aku o ka halelaa; malaila, (His bones are...) behind the temple? (Behind the temple, there, ai mahape o ka halelaa). Ai mauka o ka halelaa, ai malaila no ka hale o ko'u behind the temple). Behind the temple, there was the home of my kuku o Kaleohano. A kanu ia no mahape o ka halelaa. A pehea kou makuakane? grandfather, Kaleohano. He was buried behind the temple. What about your father? Mahea oia i kanu ia? (Pau no lakou maileila.) He wahi pohaku wale no kela Where was he buried? (There at the same place.) That area is all stone (ae, pohaku). Pehea ke eli ana o ka lua? (Ma kekahi mau wahi maikai no (yes, stone). How were the graves dug? (Some spots are good a waiho ia ia mau wahi no ka poe make, na hoahana make, a kanu ia lakou. and such areas were set aside for burials of the saints. Akea, nui kahi e kanu iaai. The area was spacious and there was plenty of space in which to bury.

CK: Nawai i eli ai i na luawai o Laie? (O McCandless) na McCandless.

CK: Who drilled the wells in Laie? (McCandless) Link McCandless.

(Eleu mai oia me na poe eli. Na McCandless. Oia ka loaa ka wai o Laie. (He, assisted by his drillers, was enterprising. McCandless did it. That is how Laie was provided with water. Hoomanao no oe i ka wanana o Iosepa Kamika i ka wa i haalele ai kekahi poe Hawaii Do you remember the prophecy of Joseph F. Smith uttered when the Hawaiians were leaving, kekahi poe mai Laie mai i hele aku lakou, haalele ka aina? Hoomanao 'ela oe when some were leaving Laie, when they left the land? Do you remember i kela olalo o Iosepa Kamika? Heaha kana mea i walaau ai pili ana o keia aina? what Joseph F. Smith uttered? What did he say relative to this land?
GK: Walaau i ka poe Hawai‘i i ka aina, "Mai haalele oukou i ka aina" ("upu ae ka wai ma, upu ae mai") "a hiki mai ana o ka la e lilo ana keia aina, aina huiai ae will gush forth" "for the time will come when on this land, water will gush forth from this land. These cattle ranges, the time will come when they e paa ana i ke ko." Aole ko ia manawa, aole ko. Kahele mai ka pipi. (Oia?) will be covered with cane." There was cane then. Cattle roamed over it. (Was that so?) "Keia mau aina waiwai, hiki mai ana keia poe paina (pine) e ulu ia maanei, "These rich lands, the time will come when these pine trees (pine) that are growing here, pau ana lakou i ka hu'e ia, a lilo keia aina he aina mahiko no ka Ekalesia. will all be uprooted, and this land will be planted to sugar cane for the Church."

GK: Aole oia i olelo mai "e ne'e ana na kumulaau o ke kuahiwi ilalo nei" (a, oia)

GK: Didn’t he say, "the trees of the mountains will move down here" (yes, that is it)
Panoa wale no keia wahi mamua. "E ulu ana na kumulaau (na kumulaau, poolei) Then this land was barren. "The trees will grow (the trees, correct) ma keia aina (e ulu mai ana na kumulaau, hua me ai)" "E hele mai ana na manu on this land (the trees will grow on this land and fruit)" "The birds will come (na manu) e noho ana maluna (maluna o keia mau kumulaau) keia mau kumulaau" (the birds) and nest on (on these trees) on these trees" (Poolei kela, kona wanana ana. Mamua kela, mamua ka eli ia ka wai o keia wahi) (That is true, it was his prophecy. That was long before these wells were drilled on this land) Mamua ka eli ia ana o ka wai (wanana o Iosepa Kamika) wanana o Iosepa Kamika. Before these wells were drilled (Joseph Smith prophesied) Joseph F. Smith prophesied.