

"Aloha no kua e . . . O ke Akua pu me oe." He mea  
pololei no kela, no ka mea, aia no oe i mua o ke  
Akua. O keia wale no ka'u mea e **makemake**

HAWAII COMMITTEE

SPROAT:

Pololei kela. E nihi ka hele, mai **hoopa.**

APR - 4 1983

FOR THE HUMANITIES

WAHINEOKAI:

Hoolohe aku au ia oukou a pau loa. Ano like no  
kakou ma keia ano ka pule. A ke noonoo nei wau,  
aole au i lohe i na mea ma mua o ko kakou komo  
ana i loko o ke ano o ke Kalikiano

WILSON:

Kala mai, O Pila au. Ua paina wau i kou inoa. Pono  
e ha'i ia i kou inoa ma ke . . .

WAHINEOKAI:

Aole au i makemake e haha'i loa . . . O Nawahine,  
oia ko'u makuahine. Nana i kaku i kela himeni a  
oukou e himeni nei "Ekolu Mea Nui." Oia kana hana.  
Makemake loa oia i kaku i na mele, aka aole no ka  
lealea, no ka mea haipule wale no.

# KA LEO Ō NĀ KŪPUNA

Proceedings Of The First Statewide Conference Of Hawaiian Kupuna

Alu Like, Inc. May 30 and 31, 1980 at the Kamehameha Schools



This Program Is Supported In Part By A Grant From The HAWAII COMMITTEE FOR THE HUMANITIES

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On May 30 and 31, 1980, the first statewide conference of Hawaiian elders was held at the Kamehameha Schools as a physical, intellectual and spiritual convening of elders to address matters vital to the Hawaiian community and its heritage. The conference provided a forum for collectively addressing major concerns of the Hawaiian community and a record of cultural practices. The conference was a culmination of the discussions and deliberations that had begun in the summer of 1979 by Kūpuna Gregory Kalahikiola Nalielua with Kūpuna Adelaide Frenchy DeSoto, Kūpuna Napua Stevens Poire, and Kupuna Abraham Piianaia. These kūpuna, concerned about the plight of the native Hawaiian and the myriad socio-economic pressures upon him, felt that perhaps other kūpuna like themselves could be brought together to discuss the concerns and shed some cultural insights as to the reasons for these problems. It was the opinion of this planning group that the kūpuna, who held a dominant and stabilizing position in the Hawaiian home and culture, could perhaps provide the answers to many of these problems. The kūpuna were turned to in the past to solve problems. Why not now.

This report provides an account of the conference, discusses the findings as related to the conference topic and includes translations of discussion sessions along with a segment of the discussion in the Hawaiian language, its transcription and translation.

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## THE CONFERENCE

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### The Participants

A total of 53 kūpuna were convened at the conference. Of the 53, 27 were from O'ahu, 11 from Hawai'i, 4 from Kaua'i, 6 from Maui, and 5 from Molo-ka'i. Fifteen of the delegates were male and with the exception of the O'ahu delegates who were born and raised not only on O'ahu but on the neighbor islands as well, the majority of the delegates were native to the islands from which they came. The youngest of the kūpuna was 50 and the oldest within a few days of reaching 90 years of age. All had fluency in the Hawaiian language of varying degrees and were in relatively good health.

### The Conference Proceedings

Deliberations on the conference topic occurred Friday, May 30 and Saturday, May 31, 1980 with discussion sessions in the morning and afternoon of each day. Participants were given a general orientation to the conference objectives and the conference topic at least a week prior to the beginning of the conference. They were provided with the agenda and

conference questions at the first assembly session Friday, May 30. This was done to ensure the participants sharing of their own experiences relative to the topic being discussed rather than the sharing of information that they might have prepared as a result of research and prior discussion and cogitation had they not been comfortable with the conference topic and or discussion questions.

The conference participants were randomly assigned to one of four discussion groups which had a kūpuna as discussion moderator, support staff in a discussion facilitator skilled in the Hawaiian language and culture, a recorder versed in the Hawaiian language, and two indexers who indexed the discussions according to speaker and audio tape recorder tape number. Six discussion sessions were held, with each session lasting an hour. The discussion sessions focused on the past, the present, and the future historical time referents of the conference topic. During the break between sessions, participants were free to socialize with the other participants and observers present.

Discussion group deliberations were summarized for the group by the moderators, facilitators and recorders and these summaries were orally presented to the large group assembly during the lunch period on Friday. This was done so as to apprise all participants of the highlights of the discussions which occurred in each discussion group. In addition, a summation session, the last session of the conference, served to provide the kūpuna with an encapsulation account of the discussion according to the conference topic and discussion questions posed for deliberations. The summation session also served as the means by which accord could be reached by the kupuna as to the conference findings.

### The Conference Topic

The conference sought to obtain insight into Hawaiian cultural virtues and values that might be used to aid in formulating strategies and policies that would enhance current efforts to aid the contemporary native Hawaiian resolve many of the socio-economic problems he faces. So as to achieve an atmosphere of unity, the original conference topic was reworked so as to allow for a broader, non-threatening consideration of the issues intended for discussion. This tact also afforded the participants the freedom to raise specific issues for consideration. The intent in reworking the conference topic was to provide a broad umbrella topic under which all issues could be raised. Statements as to the specific values and virtues that were to be considered were prepared by the humanist scholar and given to the participants at the outset of



the conference. These were to be used as guides in discussions and deliberations and participants were free to add to the questions. It was hoped that the discussions would yield the sought for information.

The conference topic, Our Hawaiian Heritage, sought to identify the virtues and values of the Hawaiian culture that had been imparted to the kūpuna from their kūpuna and that which had helped to preserve the Hawaiian culture and legacy. In addition, in the discussion of these values and virtues, it was hoped that an identification and discussion of some of the general problems as well as the generational problems facing the Hawaiian family would be achieved. The kūpuna were asked to not only look back in time but to look at the present and to look forward in time in their deliberations. The reworking of the conference topic proved to be a positive undertaking and allowed for free discussion to occur.

### THE FINDINGS

The conference, aside from providing an opportunity for students of the Hawaiian culture and history to garner additional cultural information, sought to identify Hawaiian values and virtues which had been taught to the conference participants in the hopes that these could be used to ensure a Hawaiian legacy for the future. In addition, it was hoped that the deliberations would show if any of these transmitted values and virtues would be posed for transmittal to the next generation. Another purpose was that of providing some guideline and advisement to those in decisionmaking roles relative to decisions and policies affecting the native Hawaiian, his community and his heritage.

The findings indicate that the specific identification of values and virtues were not achieved in a direct manner. That is to say the participants did not come out and say "the Hawaiian valued interpersonal relationships" or "a person had to possess the virtue of kindness". What did happen were largely sharings of personal information and histories from which can be culled information relative to the values and virtues sought after. One can infer the specific virtues and values from the examples given in the discussions.

The proceedings also indicate that the kūpuna participants were indeed aware of specific problems - that of the young child or the youth in the schools.

In the discussions and deliberations of one such group when the question of identifying problems now before the family was raised, the entire discussion centered on problems that the child is experiencing in the school system. Discussion ranged from parent responsibility for the welfare and education of the child

to that of the problems facing teachers in the school system. Admonitions were given time and time again as to the need for parent involvement in the education of the child. It appeared that this particular group of kūpuna participants had decided that the key to solving many of the socio - economic problems the native contemporary Hawaiian faces lay in the education of its youth. Although they realized the value of an education and the need for the entire family to be involved with the welfare and progress of the family and its members, they were not unaware of the impact that the larger society and its attendant values had on the Hawaiian family. Neither were they totally unaware of the decisions and the consequences that the family had to make and bear in order to survive in the larger society. Although a few specific suggestions were addressed to policy makers, most of the suggestions were made for the parents and the kūpuna. Some specifics include the admonition that parents go to PTA meetings, that they assist the child with homework, that they become aware of what their child is doing, that they, the parents, quit galavanting, and that they begin communicating with their children. From where the kūpuna participants were engaging in the discussions, it seemed as though they realized the value of the quality of upbringing they experienced and the need to restore some of the child - rearing practices they experienced in today's Hawaiian families. The difficulty for them lay in determining how this was to be achieved. The consensus of this one particular group was that each individual family and its members had to take the initiative to solving some of the problems. They could no longer look to others to help them. They had to begin taking the responsibility for their welfare and uplift.

Although the agreed upon summaries may appear to be varied and disjointed, the intent of the kūpuna participants, the writer believes, in their deliberations was to provide as many examples as possible so that those who help the Hawaiian will have concrete suggestions to follow in devising strategies. In addition, the writer believes, that the kūpuna themselves offered the suggestions in the hopes that the Hawaiian families themselves would take these suggestions to heart because they came from the kūpuna who had their best interests at heart. With this in mind, the summaries for each time frame, - the past, the present, and the future, are listed below. A brief statement as to the expectations for each discussion question precede each time referent.

### THE PAST

The discussion on the Hawaiian heritage which had to do with the past sought to gather information on the virtues and values that 1) had been imparted to the kūpuna from their kūpuna; 2) had helped to preserve the Hawaiian culture and legacy; and 3) which the kūpuna wished to share as leading thoughts for conference deliberations.

The following are the agreed upon virtues and values:

- Love one another.
- Do not forget the Lord.
- The family must work together.
- Be generous to strangers.
- Be conscious of personal hygiene.
- Pray constantly.
- Speak Hawaiian in the home; speak English in school.
- After school is over, do chores first and play later.
- He who doesn't work will go hungry.
- There are many rules in one's home life.
- The sleeping and eating houses are separate.

### THE PRESENT

The discussion relative to the contemporary aspect of the Hawaiian heritage sought to identify and discuss some of the social problems facing the Hawaiian family and to identify specific virtues and values that might be used to strengthen the family. It was also hoped that generational concerns would be aired and discussed.

The following were agreed upon concerns:

- Problems of today's youth stem from the home and parents must assume the responsibility for these problems.
- Certain key temptations have continued to plague the Hawaiian:
  - a) preoccupation with television.

b) drinking and smoking marijuana (pakalōlō)

c) spending all the money for today with no thought for tomorrow.

- Because parents work, they often don't have the time to listen to their children.
- The Hawaiian language is being deluged by too many outside influences; it is dying out.
- Problems concerning land are great:
  - a) as inheritance taxes continue to rise;
  - b) as it becomes too expensive to build on your own property;
  - c) not too many young people are willing to live off the land;
  - d) as water resources are depleted, it is impossible to live on the land.

### THE FUTURE

An identification and discussion of the tasks that needed to be done in order to ensure a Hawaiian legacy for the future was the focus of discussion in the session deliberating the future of the Hawaiian heritage. Advisement, guidelines and recommendations for problem solving was also sought.

The deliberations yielded the following admonitions as to personal and collective action to ensure a future for the Hawaiian and his legacy:

- Teach, love, and encourage the children.
- Seek education. Participate in the process.
- Pull together and support each other.
- Let your thoughts be known to the federal and state governments.
- Seek funding to elevate the status of Hawaiians.

### CONCLUSIONS AND RECOMMENDATIONS

The conference was a success. It achieved the purpose of a physical, intellectual, and spiritual convening of Hawaiian elders to discuss matters vital to the Hawaiian community and the Hawaiian heritage. The

conference allowed for the sharing of personal life experiences that can be culled to enhance already existing material on the Hawaiian heritage. It made it possible further documentation of the use of Hawaiian by native speakers in other than a one - to - one situation and provided for both an audio and a visual record of this event.

That the conference was success is also evidenced by the participants desire to make this event an annual one. This suggestion was made in both the small group discussions as well as in the summation session and informally to the conference organizers. In addition, the recommendation to include young people and the makua or persons of the parent generation in the next conference was raised on a number of occasions. This perhaps was due to the supportive and positive role played by the young people at the conference.

The first - ever statewide kūpuna conference was indeed a success and a truly beautiful and rewarding experience for all who participated. The kūpuna have assisted in this effort and have been exemplary exam-

ples for all of us to follow in achieving this bit of wisdom shared by our kūpuna 'Na wai ho'i ka 'ole o ke akamai, he alanui i ma'a i ka hele ia e o'u mau makua? (Who would not be wise on the path so long walked upon by my ancestors)

**NOTE:** Since the Kupuna Conference the delegates returned to their islands and formed the nucleus for Kupuna groups. Islandwide Kupuna Conferences have been held on Hawaii, Maui and Oahu to date in collaboration with Alu Like Island Centers.

**GROUP DISCUSSIONS:** The following sections contain English translations for the discussion sessions. Technical problems experienced in recording resulted in some groups having more discussions to be translated than others. A Hawaiian language transcription of a 20 minute recorded session along with its English translation is included to illustrate that while clarity and continuity may appear to be missing in the translations, every attempt was made to remain as close to the Hawaiian as recorded.

## Kupuna Translations

In discussion the kupuna reviewed some vocabulary words and descriptive phrases. What is correct, incorrect or more common usage is indicated below.

<b>KA NOHOANA</b> (preferred)	Meaning manner of the
<b>KANOHONA</b> (shortened version)	Family life style.
<b>PULE MAU</b>	Constant, continuing, always, unceasing, steady, perservere.
<b>PULE PINE PINE</b>	Frequently, often, many
<b>PULE HOOKIOLE</b>	Without end.

<b>PULE PULE</b>	Pray Pray
<b>MALAMA I KE OLA KINO</b>	Take care of your health.
<b>MALAMA KOU KINO</b>	Take care of your body.
<b>MALAMA I KE KINO</b>	Take care of your self, the body.

**NOTE:** Common usage has caused many of the words to become bastardized via people who mispronounce, misspell or misuse. Research proves that individuals reserve the right to their own pronunciation and use of words or phrases. Some phrases can be attributed to a particular district or island.



# GROUP A



Ah Kui Aina



Ralph Alapai



Helen Ching



Sam Hook



Mae Kaleo



Jonah Kamalani



Elizabeth Kauahipaula



Hannah Kaupiko



Esther Lin Kee



Alice Kuloloio



Mary S. Lee



Sarah Santos

The first segment of this videocassette tape is a taping of Group A's activities during a break session. Members of the group who are present are Ralph Alapa'i, Mae Kaleo, Mary Lee, Daniel Kamalani, and Thelma Bugbee. Young people who are present are Kalena Silva, Kapena Achiu and Ki'ope Raymond. The group sings a number of songs and generally interact with each other and the young people who are present. The songs that are sung are Nini-po, Kamakani Ka'ili Aloha, Uluhua, Uluhua Wale Au and Pu'u Anahulu. Two final scenes before the group is shown reconvening for another discussion session are scenes of the common gathering area where refreshments are served and one showing Harry Mitchell playing a slack key guitar number.

**KIMURA:**

Perhaps we should begin. Haunani will explain the topic for us to discuss.

**BERNARDINO:**

The topic for discussion is this question: How were our children and grandchildren fed or cared for. Previously there were not as many problems as there are today. The family worked together. The teacher worked with the family. If you did not complete your school work, the family met with your teacher and the parents later told you to complete your lessons and when you were through with it to give it to them to look over. You were asked if your homework was done. The children did their lessons and they studied. If they did too much talking, oh boy. Perhaps our people today have problems because they are always hearing that they are stupid and lazy. So the stupidity continues. But the correct thing for us to do is to encourage and help the children. Encourage them to go to school and get an education because they may think that maybe the tuition is too much. We need to consider if money, school and going out is much more important to them than living at home with parents. Before the children lived with the parents. The parents cared for you. But look at us today. The mother works, the father works, the children care for themselves and the children are left to themselves. That might be okay. But the children do not listen. Listen to what this mother said. Her husband would call just once and the boys would listen. But how many times did the mother have to call 2, 3, 4, times maybe and the child doesn't answer.

**KIMURA:**

This is in addition to the frustrating account Haunani gave. We thought to discuss the subject of the land in this meeting not only the land but what life was like before, that is, the time before today, now. We heard that these are foreign times, that the times have changed, that money is the most important thing for us. The land is now forsaken, farming is forsaken and so is fishing which was the mainstay of life in ancient times. However, there are many young people who think now that if we young people want to retain the Hawaiian culture, then we should return to the land, plant food, and live on the land. That is one thing that is being thought of today and that is how this thought of "aloha ā'ina," love of the land has emerged. What about this love of the land. Should the land be used for farming and hotels not be built? Should the number of homes be restricted. Those are some thought regarding love of the land. What about it? There are two sides to this, the land and the money. Can both of these things be reconciled in utilizing the land? In considering how things were done in the ancient times, maybe it can be done. Maybe it cannot be done. Perhaps in this group there are some of you who own land and you know that every year the taxes are raised and so with the zoning where the lands close to the beach are filled with hotels and so forth. Another thing about the land is the fact that there are some people, some young people who do not want to go back to the land. They want to go to California maybe or come here to Honolulu to a place where they can find work. The land is forsaken. The land is left and lost because there is no one to pay the taxes. And that is really regretful.



# GROUP B



John Aiona



Maile Akimseu



Apolonia Day



Elizabeth Ellis



Daniel Kaopio



Pearl Kaopio



Clara Ku



Minnie Kaawaloa



Thelma K. Lindsey



Joseph Makaai



Marguerita Rust



Caroline Tuck

**ZELLIE DUVACHELLE:**

There is difficulty in securing land on which to build.

**LEIMAMO LEE:**

Childrens values and interest change. There is no interest in family lands because of high taxes, and limited means. Those who are interested in living on the land are frustrated because of the high cost of land today. The lands are selling for 6,000.00 dollars or more an acre. Ten acre parcels are now being sold beyond the means of Hawaiians. The land is now being sold to outsiders.

Planting and farming is difficult today with limited water supply and high taxes.

**LEIMAMAO LEE:**

Water supply at dangerously low levels.

**NAHIKU:**

Why aren't you using the land?

**KIMURA:**

Reparations -- Lili'uokalani Trust and others to petition the Government to release monies and lands illegally retained by government.

**GENTLEMAN:**

Some have lands but, no money.

**WOMAN:**

Land papers or documents are improperly serviced so those who "owned" the land have no understanding of the new laws. The Ownership is then questioned and the land is lost by default because of taxes not being paid or because of other legal loopholes.

We should have a lawyer and have answers to our questions given. But even this is costly. Lawyers have to be paid and not everyone is willing to share the cost because they just don't have it. No matter where you turn the answers are not there.

Lawyers help when they can. The family must try to help understand the problem. There are several generations involved. If the land is not properly divided and assigned legally by document, more problems.

Undivided interests are extremely difficult. If the lawyer is honest and you have legal papers and money to implement, you can make some progress.

Today we must conform to the laws of the land. --- Meetings, confrontations, are inevitable and the results are not always satisfying. Solutions do not always meet the needs. Families are not always receptive to suggestions of

working together. I know of an example where there was much dissension, squabbles, and misunderstanding over a 10,000 sq. ft. parcel of land.

There are problems of leased lands, Hawaiian Homes Lands, problems of undivided interest, assigned parcels, locations and priorities.

**LARRY KIMURA:**

Time has run out. There are many concerns regarding the subjects of Hina Hui, Hoopulapula etc. Mahalo for your input.

You are invited to come to a meeting with speakers from Alu Like and OHA. Come and listen, observe, discuss. In your own sessions tomorrow you will be discussing possible topics for petitioning the legislature.

**AIONA:**

Spoke concerning restrictions made by the individual and or placed on a person by someone else. If a person observed the restrictions, all would go well; if not, that was the source of misfortune.

**KAPIO WAHINE:**

We were taught not to show our private personal belongings. We were also taught that if the land was yours that you should not plant the grass but let others do it.

**SHAKENBERG:**

What about talking at night?

**KAAWALOA:**

No discussions of any consequence should be shared after dark. No decisions should be made. There are mischievous spirits who play pranks and change words and intent of speaker and succeed in reversing their decisions

**SHAKENBERG:**

What about the hands on the hips?

**LINDSEY:**

The hands on the hips was a show of arrogance.

**KAAWALOA:**

Hands on the hips implied wealth that sometimes was nonexistent.

**SHAKENBERG:**

Then the proper behavior was hands on the sides. What about folding the arms in front of you, was that rude?

**SEVERAL PEOPLE:**

No. That was proper.

**AIONA:**

These observances are with certain families not with everyone.

**KAOPIO WAHINE:**

No matter what the religion, you must do for your self.

**SNAKENBERG:**

Every family has it's own rules as to what is proper or improper, and the observances differ according to each family. What are some of the family protectors?

**SEVERAL ANSWER:**

Owl, lizard, shark, eel.

**AIONA:**

It was prohibited to kill any of these. Christianity and the ancient Gods present many views. Man cannot master his own destiny.

**LINDSEY:**

My aunt was very ill and at the time we were in Kawaihae. She went to bathe in the sea and when someone asked her what the significance of that was. My aunt was given some medicine and before she was able to take it, something knocked it out of her hands. On another occasion, there was a strange dog that appeared out of nowhere to a woman who was so ill. No one knew what her problem was. Someone came to assist and said it was the shark. Another instance there was a lizard that appeared in the bathhouse on the ceiling wherever this woman went. Perhaps there are valid explanations, however, the Hawaiians of old had their beliefs all of which the answers are not known.

**AIONA:**

For some people there is a need for hooponopono. Many have suffered and are frightened. There are many strange happenings for which there are no valid answers. The one fact that remains is that there are many Hawaiians today who have been exposed to these elements of ancient beliefs and honor and respect them whether they believe it or not. We're still looking for answers to the unknown - some we find, others will remain without explanation to satisfy everyone.

**ELLIS:**

It is so important that we look ahead and bring order into our lives. We've all had unusual experiences. Some are shared, others are not because there are no short valid explanations.

**KAOPIO:**

On Niihau we were taught to welcome the visitors to the house.

**KAAWALOA:**

We were taught to offer whatever food was a-

vailable.

**SNAKENBERG:**

Every island, every district reserves the right to their own social graces.

**KAOPIO:**

My mother played the guitar slack key style and all the family joined in. We made our own entertainment and we offered the same hospitality to family as well as visitor.

**AIONA:**

Relates how he came to learn to seek God's help in everything he does. He related how he was sick with hemorrhage and had this recurring dream and didn't know what the meaning was. He was a merchant seaman then and he asked his friends if they knew anyone who could explain dreams. He was led to a Mr. John Roberts who explained his dream to him, blessed him and released him from all of the promises and covenants that his grandparents had placed on him. He worked together with Rev. Roberts for 5 years and was completely healed from all his ailments. He shared that he believed that the discussion taking place didn't mean anything because we don't know what has been done before by both the parents and grandparents. The only one who does know is God and if we return to Him and seek his help, we will be victorious.

**KAOPIO KANE:**

One thing that we can do is to encourage the parents to gather their families together and unite in prayer. Pray to God and ask for help.

**KAAWALOA:**

Our youth today are very ashamed to admit they are Hawaiian. They are ashamed of their names and birthrights. It began with the grandparents and oftentimes because of their misdeeds, their children didn't take the family names but took instead their first names as their family names. Today, our youth are tracing their genealogy and are finding this out and because of the misdeeds of their kūpuna, they are ashamed to admit they are Hawaiian.

**BUGBEE:**

When names are given, the spiritual essence (mana) is also given.

**KAAWALOA:**

When you disregard the name, you disregard the heritage and spiritual essence and that is where misfortune comes.

**BUGBEE:**

How can we help the youth not to be ashamed of their heritage and explain to them that



their Hawaiian blood and heritage is powerful and they can't disregard it.

**MAKAAI:**

When I was growing up, we lived in grass houses. There were 25 of us. The guest house was in the center of the complex. When people came to visit, they stayed in the guest house and we children and our parents served them.

**MAKAAI:**

My people are all gone; I am the sole survivor. There were so many of us on the land. My mother bought 25 acres of land. She asked us if we wanted to stay on the land. People are now negotiating the land and the seashore. I am interested in leasing the land not selling. Care for the land and the land will feed you. This was all of my grandmother's land.

**TUCK:**

We too have land concerns. I live with my husband on our land in Kailua. We have six children. While they were growing up we taught them to go to school, graduate, get a good job and buy their own land. But the land now is very expensive. I told them when I was young, we were told if we married a Hawaiian boy, we could apply for Hawaiian homestead land.

**LINDSEY:**

(first part of speech inaudible) I am happy because I have this land. Now we work together. Seaside of my house is a hotel. Behind me someone wants to lease the land for tennis courts. In all things though we are still discussing what to do with our land.

**KAEO:**

Our discussion was good. Our topic for discussion now concerns our lands and lands we would leave to our children. There are two kinds of lands - our own lands and homestead lands. How will we leave our own lands to our children. The Hawaiian homelands are not ours although we lease it and pay taxes on it. With Hawaiian homelands, you must build homes similar to those around you. There are many problems relating to the land. How are we going to resolve these problems. In ancient times there were no monetary taxes paid. Taxes were paid with goods from the land and these were given to the alii. When the land was divided and during Kalakaua's time, taxes were set and amounts to be paid and now

taxes are charged according to the value of the land. The question before us is how are we going to resolve the land problem. If you have suggestions, let your concerns be known to OHA and others. Unless we do something, we can talk and talk and nothing will come to pass. We must seek solutions and implement them.

**LINDSEY:**

We should encourage everyone to return to the use of Hawaiian herbs. Now we take vitamins and they are so expensive.

**LAKE:**

"Many of our youth don't know our heritage. They haven't learned. The question is how can we prepare them. How can we help them to benefit from our life style. How best can we help them?" One way, as Maile said, would be to have a day of prayer. Today the youth are seeking their identity. They want to know who they are.

**RUST:**

Many of the youth today lack discipline. They are so rude. They answer back. Before, when your parents called you, they only called once and you answered.

**BUGBEE:**

Many of the youth are angry at the Haole and Japanese because they are the ones who have the jobs and money. When I was a teacher, many of our young people couldn't read and write. One of them stood and told me "Mrs. Bugbee, I hate Japanese. What you are teaching us that everyone is equal under the law isn't so. It can't be." I looked at his friend who was Japanese and said "do you hate him. He's Japanese." The boy replied "not him." I said "he's Japanese." I pointed to a haole friend of his and said "you hate him?" He said no. Then I explained to him that we both were Hawaiians and the Haole and Japanese live among us and some are our friends. How can we hate them? He sat down but he was very confused.

**AKIMSEU:**

It is the family at home who is to blame because they are the ones who talk and the children hear it.

**MRS. KAOPIO:**

The parents and family members voice their opinions about others of different racial group at home and the children hear it and come to school and repeat what they hear at home. It begins at home.

**BUGBEE:**

But they love their friends who may be of different ethnic backgrounds.

**LAKE:**

I remember when I was growing up everyone, Japanese, Chinese, Portuguese, they all spoke Hawaiian. Today they don't.

**RUST:**

There is no aloha.

**KU:**

Love is the most important thing.

**BUGBEE:**

How can we help the families, friends, to explain these things and encourage them.

**AIONA:**

My father was Chinese. There were 12 of us and I was the 7th. Because I was so naughty, I was given to my grandmother to raise. I lived with her in Pauwela, Maui for three years. I was then taken to live with my 'ohana Kune-wa and from there to live with Kekipi Miguel who was my Uncle. My uncle was never home though because he would go with his politician friends. Because we didn't have enough money, I was inspired to look for ways to help out the family. I would gamble to get money to buy food, I would pound poi, catch fish, do all that I could to help out the family.

**KAOPIO KANE:**

Related how he was taught proper behavior by his grandparents and if he had wronged someone to ask that person for forgiveness. This teaching he has passed on to his children.

**LIN KEE:**

Related how for 23 years she worked at Kawaihoa Training School for girls and had it not been for God being with her, she would not have succeeded in her job. She believes that although each of us are different in our ways we can be brought together through prayer and humility. She added that many of the girls still write her and tell her what is happening with them. She believes that the trouble began at home. "Treat everyone equal. Live your religion" are beliefs she shared.

**MAKAAL:**

Shared how his family was very close although there were 14 of them in the family. His parents would talk to them and ask how their day was and taught them cooperation and to listen and help each other. They were encouraged not to misbehave. He now teaches this to his nieces and nephews. "Sometimes because

we deny our children what they ask for (they ask for money and we say, "no more, go.") and tell them to go without, because they want it, they would go and steal what they want. That is how the trouble starts."

**TUCK:**

There are so many distractions facing our youth today.

**LINDSEY:**

The question before us is what of the future. When we think about our youth and how it is today, it is very distressing. Many things have changed. Times are very different. The tourists who come to our lands have much money and because they come, we in Hawaii will have much money. How can we teach our youth to meet and learn from these tourists; learn how they were educated, what they did to get ahead, what their ideas are. Our youth can learn. What about food? Prices have increased. Teach our children how to work, how to plant and how to take care of their families because prices are so expensive. Because Hawaii is the crossroads of the Pacific many other nationalities are coming here to live. We must teach our youth to get along with others. We should also teach our children about birth control because it is getting very expensive to live today. The husband and wife must work together for the benefit of the family. We kupuna should help our children prepare for the future. We must teach our children to be satisfied with what they have to eat.

**AKIMSEU:**

One way that we can help is for all of us Hawaiians, in all the land, to spend a day in prayer for those in prison.

**BUGBEE:**

What are the values that we want to pass on to our children. How can we help our youth find their way. One way is to seek God. Some of our children are scattered here and there. How can our voices be heard so that our grandchildren can hear and learn and retain all the values passed down from our grandparents?

**LAKE:**

How can we help our youth? How can we get them to listen? What are your thoughts?

**LINDSEY:**

There are many things that distract our youth. There are many different people living here. Parents work and no one is at home with the children. If someone is home, the children can be taught proper behavior. If children have

love, they will show love.

**TUCK:**

If parents live properly and honestly, so will the children. Love is the most important ingredient.

**MAKAAL:**

I share her thoughts and opinions. Counsel our children. Talk to them. Guide them and advise them so they can follow your example. Don't yell at them, try to be understanding. There should be love between the generations. I help many youngsters who say their parents don't try to understand their needs. Don't treat your parents harshly and follow their example is what I teach them. The children understand and thank me.

**LIN KEE:**

There are many laws that have been given us that we have to abide by - the laws of God and laws of the land. Be understanding of the young. Be proud of what we are, of our race and of what our kūpuna taught us.

**KAIPO KANE:**

In the words of my grandfather--- each day you set a goal for yourself. Try to measure up to that goal. "I try to be an example to my children and teach them all my kūpuna taught me." (He expressed his gratitude and love for his grandparents and for the values and good that they set for him to follow.)

**BUGBEE:**

Children are individual spirits and each one's needs differ. We must let them find their way. One of my sons decided to go his own way and his problems increased two fold.

**MARGARET:**

The question is how we can help our youth, those in trouble, those in jail, etc. We as parents and grandparents should go to the federal government for help to help our children in prison. If there is no money, how can we help. Love and understanding is what they need the most.

**BUGBEE:**

Every child is different and has his own needs. Some go to jail and some straighten their lives out and start over again. They need guidance.

**KAAWALOA:**

As kūpuna we should always think. From birth, we were taught proper behavior and also all the while we were growing. One of the things we were taught was that we should

teach those in the front of us before we teach someone else. Take care of your own problems first. Think it through then pray for guidance and then ask for help from those in front of you. This is a serious task that has been placed on our shoulders. Tread carefully. For me, I was taught from youth until I grew, keep and grasp that which my kūpuna taught me because I kept my grandfather until he was 99 when he died. I appreciate all that he taught me and I appreciate God. Today I help those children who ask for help. I don't refuse. I go and help.

**AIONA:**

We can't correct the grandchildren; it's up to the mothers. It's up to the mother to place it before God and the Holy Spirit and the Holy Spirit will protect and help. The parents must ask each other and the children for forgiveness and so with the children. We can't pray to our friends or to others for help. God is the one to help. We, outsiders, can't correct other's children. If I have problems with my children, I go to God and ask him for help, to show me where my mistakes are. He shows me I go before him in repentance and He corrects my children, not me.

**DAY:**

I agree with what this kūpuna has said.

**BUGBEE:**

Can organizations like OHA and Alu Like help?

**KU:**

I support what has been said. The most important thing is love. With love all things are possible (me ke aloha, puka mai na mea apau). If there is no love, we can't succeed. Love is the most important thing in this world. If there is no love, we wouldn't be here. There are many ailments and illnesses but with prayer and love, these can be overcome. We can do anything with love, we can. We kūpuna, with love, rode the airplanes, the small planes, rode in cars. With love, we can gather together and go to the prisons to show our love and give our prayers. Give love. You've heard about us Kūpuna Activists who helped open two beaches on Molokai and then went to Kahoolawe. Why did we do that? Because of love of the land. God gave us the land as a benefit for us, for our livelihood, not to be bombed but as a benefit for mankind. It is for us to be supportive, to support with love, not with false tongues (wahahee) I have a lot of pain but I love the young people who appeal to us kūpuna to



come and support them. So I go and help. But before I do, I leave a prayer petition before God asking Him to help me, to show me the way, to speak to me. "If these young people are doing what is correct, you be with us. Give me the strength so I may go with them." You all know Walter Ritte, Emmet Aluli, George Helms. We love them. Aloha Āina. These are two words, two separate thoughts - love the land. If we support these young people, we will succeed in all things. There are many people with wealth but what of us Hawaiians. We are rich in love. Love is the most important thing. With love, I went to Kahoolawe. With love, I rode on the plane and the helicopter and went to Kahoolawe.

**BUGBEE:**

What you are saying is right. There is the (name omitted) family on Molokai who want to build a condominium on their property - not a tall one but one that is low and will blend in with the environment - not deface the environment. But I was told that the people on Molokai oppose the development. Both sides are Hawaiian. Those on one side, the Hui Alaloa, said that if the condominium was built, the developers would be harmed. Do you know of this?

**KU:**

Yes, I know about it. That is right. I am one of those involved and the reason for that is because that is the place where we go to fish, where we go for crab. If the building is built, who will it benefit? Not us but the outsiders. That is the reason we opposed them.

**BUGBEE:**

But how are we going to resolve this. It is their land and they want to make money so they can keep the land. If they build the condominium won't you still have access to the beach?

**KU:**

No.

**BUGBEE:**

I spoke with (name omitted), and related to her what my daughter had told me and asked how this could be because both sides are Hawaiian. She said that what I heard was not so. So I asked if when the condominium is built if native Hawaiians would have access to the beach and if there would be a pathway to the beach constructed. She said yes.

**KU:**

What is said is one thing; what is done is another.

**BUGBEE:**

Thankyou. That is the reason I wanted to ask you about these things so I can go back (name omitted) and tell her the kupuna I spoke with disagrees with what she said. "They won't have an access to the beach if you build the condominium and that is the reason they are angry with you and it is the same reason that they were angry with the (name omitted). They can't go to the beach and now they can. I spoke with Sophie too about these things because I am very distraught with the situation. We are all Hawaiians and we are clashing heads.

**AKIMSEU:**

Those in the Legislature are those who write the laws; they are lawyers and are very intelligent. Who are the laws written for?

**BUGBEE:**

For the wealthy.

**AKIMSEU:**

Not for us. That is the reason our children are taken to prison.

**BUGBEE:**

It's our fault.

**AKIMSEU:**

Sometimes we can help to rehabilitate them. Sometimes we cannot. Those in prison are difficult. Some have been in prison for over thirty years. When a new prisoner goes in, within a year he becomes like the others who have been there for many years. How can we help them? We can't go in to visit and talk with them unless the head approves. If they approve, fine, if not then what? One way would be through OHA. We could give them our recommendations and they could implement them.

**BUGBEE:**

What you say is right. Those with money can hire a lawyer. There are many like John Lake here. If they were all to go to the Legislature with all of us behind them steadfast, we would succeed. The Republicans are on one side and the Democrats too and the Hawaiians are split. How can we unite so that we can overcome these problems. Our land is not filled only with Hawaiians but with other ethnic groups. If we are to succeed we must have the support of these other ethnic groups. We cannot disregard them, we must love them. As the Lord said Love your enemies for all are children of God.

**BUGBEE:**

Today the Hawaiians are banding together. People are surprised. Maybe it's our aloha spirit. Where is our strength to unite, to work together, to bring parent and child, grandparents and family to mutual understanding. Maybe through the aloha spirit. This should be our greatest concern that there might be understanding between the generations.

**LAKE:**

I am a parent. At 50, I need help. One day, I sat thinking. I have these children. Who, I was thinking would be their example. It had to be me and my wife. We're concerned about all our Hawaiian youth. Where are we lacking. Why are our young people without values. We were taught the values of our parents and grandparents. Everytime I make a suggestion, the children have an answer of their own. Where do we go from here? We try to meet the youth halfway. However, there are parents who do everything for the malihini, the visitor and nothing for the children. It is a modern day concern and I feel they should know about yesterday and the values set by parents and grandparents. A question I asked my students is about aloha and what it means. If we love the land, we must make it live, we must make it live. If we love the land, it will love us. Money flies out the window.

**KAOPIO WAHINE:**

What are they teaching them in prison? They should teach them about the land and working with machinery.

**BUGBEE:**

In Kulani, they are taught agriculture and machine works. They are taught to make bows and other things but the problem is that there isn't enough money to keep the programs running.

**KAOPIO WAHINE:**

In Waimanalo, there is a section of land that The Marines cleared with money that they got from the federal government. Many of the young people who were delinquents and troublemakers were taken to this park and they were the ones who planted the plants there. The park is named Mamalahoa. I don't understand why it was named that because it is an agricultural park where food to eat is grown. That is one thing that is happening in Waimanalo. These young people are taken there and they plant food to eat. But what about the prison and other places in Honolu-

lu? What is being done?

**BUGBEE:**

According to people who work in the prison, the problem is that there isn't enough money to begin and complete projects such as this. There are so many inmates and many have to be restrained. The syndicate is also there. What are we to do? We can turn to the Legislature and have a bill introduced to help resolve this problem. If we just say "there is a problem" and do nothing we will not progress. We should seek help.

**KAAWALOA:**

All of us grandparents, when we have the inspiration to go and help, we should go. When that inspiration is in you, go and go with God. That is the answer for the young people of today.

**BUGBEE:**

That was the way with our kupuna. If there were problems that we wanted relief from, they stood without faltering until they received the power and inspiration in their minds and hearts then they proceeded (hele me ka mama) without turning back. With faith. That's our solution. Don't just stay at home. Don't forget, when we go, go with all of these thoughts.

**KAOPIO KANE:**

The question before us is how can we help the youth of today. We have to unite and work together. If we have to go to the Legislature, then we must all go together. If we unite, we will see the benefits, if not, auwe.

**BUGBEE:**

One of the purposes of this conference is to record our thoughts and suggestions so that it can be taken to the appropriate places. This is just the beginning of our efforts.

**MAKAHI:**

All of us kupuna in this room should really think and consider the fact that this work of ours is really a serious thing. It's not to be taken lightly. If we open the door, others will seek us out to give us their support. It is the beginning for us from which we can move ahead.

**BUGBEE:**

Like the Greeks who held the torch and ran to begin the Olympic games, so it is with us.

**MAKAHI:**

There are many intelligent Hawaiians.

**LAKE:**

Yes and who are striving to get ahead. There

are many Hawaiians in prison but there are also many at the University.

**BUGBEE:**

It's been said that there are many who are ashamed to be Hawaiian. I have a brother who lives in Kauai, blond hair, blue eyes, light skin. When he went in the sun, he just turned red. On the first day that he went to school, he came home crying and told my mother that he was beaten up. When she asked why he was beaten up, he told her that it was because he was mistaken for a haole and even though he told his schoolmates he was Hawaiian they didn't believe him. Sometimes when we intermarry, the offspring do not show the physical characteristics of both parents. Some of us Hawaiians are to blame for this. We are all related.

**MAKAAI:**

This goes back to the parents and grandparents. They didn't gather the children together and teach them that even though one was Chinese or Japanese, they were still born here in Hawaii and therefore are children of the land. If someone is in trouble and is a Filipino, I am not going to say that's a Filipino and I shouldn't help him. I would ask what the problem is and help.

**BUGBEE:**

That's admirable.

**MAKAAI:**

The majority of the people in Hawaii today turn their backs on those in need because they are of a different ethnic background. That is the reason why many of our children fight with children of different ethnic backgrounds. It is up to those of us in this room to help resolve this problem. Talk to our children. Teach them.

**BUGBEE:**

The problem also has to do with the locale. Some places, like in Kailua, there are many Caucasians and very few Hawaiians and then when a Caucasian says "I am Hawaiian" that's what causes the separation between the Hawaiian and others. There are many who want to be like us. Teach our children that they are Hawaiian and they should be proud.

**MAKAAI:**

That's just like me. I am an uncle and have many half Hawaiian nieces and nephews; half Chinese, half Japanese. I don't disregard them and they all love me. Sometimes they say "you're full blooded Hawaiian and yet you

love all of us." When they go to school, it's different. One of those that I taught is here today and that is Larry Kimura. You are familiar with what he does. I taught him everything; how to speak Hawaiian; about our culture, the Hawaiian lifestyle. I taught him from the time he was young until he graduated from Kamehameha. I taught him if someone called you half Japanese don't go over there and hit him. Be humble. They don't understand. They will admire you.

**BUGBEE:**

Yes, be humble. Humble yourself and you will be victorious.

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**MODERATORS:**

Lokomaikai Snakenberg & Elizabeth Ellis

Note: Beginning of tape barely audible; camera going back and forth trying to focus. Very short session due to recess.

**GENTLEMAN from NIIHAU:**

Speaks of their family manner of living in a cluster of hale pili with a central larger hut in the center of the cluster on the seaside. He refers to Hale Mau'u - ferns, not hale pili because pili was not available in the area. Piula (corrugated roofing) came later. There were 15 in the family. At that time, many Mormon missionaries came to call and all the family gathered in this central meeting house. This was Kaauhuhu; everyone had specific responsibilities. They practiced alu like, huki like daily. He said "we were a very close family. The children were always included."

**KAWAHINEHOOKANO:**

My tutu's name. But she was not hookano; she was a gracious hostess. Her dad, his name was Alenuihaha like the ocean channel. The name was given by the tutu.

**DAD:**

Names - Hoololi ka inoa. Names have meanings. Perhaps this man will be able to fish or ride this channel with no problem.

Note: Such a lot of time and film wasted. Cameras still on group during the break. Much personal sharing one on one not easily understood nor decipherable.

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**NO NAME GIVEN**

My people are gone; I am the sole survivor.



These were so many of us on the land. Only my mom - she bought \_\_\_\_ acres. She asked us if we wanted to stay on the land. Men now negotiating the land and seashore. I am interested in. Hoolimalima aina - don't sell : care for the land: the land will feed you. This was my grandmother's land.

**LADY WITH HEAD LEI:**

We too have land concerns. If you marry a Hawaiian boy or girl, at least they will understand and love the land.

Note: Finally the camera on Aunty Thelma Lindsey camera is till on last speaker.

**LINDSEY:**

Two acres more or less. Later my house was used. Next door the Japanese man built a hotel. Suggested uses for the land. Someone wanted to rent the land for tennis courts. We're still in that state of discussing what to do.

**QUESTION:**

What are we doing to secure what we have for our heirs, our descendants:

**CHARLES KAE0:**

Good exchange about the land; aina hoopu-lapula. It is very important that we know what we are doing. Use intelligence in trying to make a settlement. To rent or not to rent. Whatever the decision we look to the future of our children for tomorrow and prepare now to know what is proper. To build! To rent! To lease! Security for us today and for our children tomorrow. It is important for the family to have conversation one with the other so we can have understanding about what to do today for tomorrow. Depending on the laws we have to concern ourselves with the kind of home we are allowed to build.

**GENTLEMEN'S VOICE:**

I have a question. We're discussing the fear of having our lands taken away from us.

# GROUP C



Adeline Andrade



William Goodwin



Lilia Hale



David Kaalakea



Mary Kahilihiwa



Cecilia Kapuni



Jennie Keuma



Harry Kuikahi



Theresa Malani



Bill Sproat



Gladys Szeleley

**MALANI:**

I was born an only child in the year 1908. I was born here in Honolulu. I wasn't a year old when my father and my mother went to Hilo. My father worked on the Hilo Breakwater. From there we went to Wailuku. When I was three years we returned here to Honolulu because my father started singing in the year 1912 with George Kai'a of Maui. They went to the mainland and he lived there for 26 years. The living was good there and he did not return. So my mother and I lived with my uncle, my mother's brother. Half of my life was spent with them; half with my mother's grandfolks. That was Maluhi Reis, the older sibling of my mother. So I experienced life in the family. Very little. Not much. But I really appreciate them. I matured in their garden — the brother of my mother, there with my mother, in the home of my grandmother, Maluhi. I worked there. So I saw, I lived and experienced. The people that came to visit were strange. They would exclaim "Oh, my goodness. That is Mrs. Reis' niece. Oh, my goodness. She's working." I didn't pay attention to those things. That place was beautiful. Many people came to that home. There were cars at that time in that home. So I witnessed all those things. I really extend my appreciation to the family of my mother, the family of my father. When I was 7 years of age, it was she who introduced me to the Queen Lili'uokalani and I met with Kalaniana'ole folks and their friends while in the care of my mother. I experienced life at that time. The experiences there were fine as were my experiences. Look at me. I didn't starve, eh.

**KAPUNI:**

I haven't finished my discussion on how the children and grandchildren are raised. I have changed my thinking about it now. I cannot stand by and watch my children always disciplining my grandchildren without first hearing what the problem is. So I spend time now teaching them and raising them in the ways of the Lord. I teach them to humble yourselves within your hearts so that you can forgive your mother and your father. They do not always discipline you because you do wrong. If you keep evil thoughts in your heart, don't do that. Always remember that they are your parents. If you cannot do that, you will not be able to live on this earth because anger will always be in your hearts. So keep love in your

hearts. I always take my grandchildren to church and teach them. They are taught to go to Sunday School every Sunday and there they are taught the ways of the Lord. The reason I am happy is because of my grandchildren. I have many grandchildren. I have 7 grandchildren that I cared for. Their mother would go to work and they would stay with me until they completed school. They are all employed now. Be humble. But sometimes anger enters in but with God's help, I can straighten that up. If a brother or sister has a disagreement, I get them together, sit them down, and listen to determine who is at fault. I teach them to ask for forgiveness and to forgive each other because if they can forgive each other, God will forgive them. You cannot say that you love God if you cannot love the one in the front of you. That is how I have taken care of my grandchildren. So let us change the way in which we raise our children so that they can go forward from this time forward. That is all I have to say at this time.

**KAEO:**

How many minutes do we have left?

**WILSON:**

What time does this session end?

**KAEO:**

Are there any other comments on this subject. The main topic for discussion is the raising and teaching of the children. The second concerns discipline and how the children are disciplined. The third concerns the kinds of food children are fed and how they are fed. There have been many contributions on how the children are fed. One contribution was that children are fed with the milk from the mother's breast. Another was that when the mother's milk stopped flowing, the sweet potato leaves were used to strike the breast and the milk started flowing again. Another was what I saw in my youth where people who tended goats would use goat's milk to feed the children. The last topic was the preparation of these things to feed our children. Some of us shared that they had no foundation in these things. They were fortunate because God blessed their grandparents and when they grew they were prepared in these things we have heard about from this mother. We heard from this mother that it was here at Kamehameha that she learned the proper way to eat. That is one upbringing that we have



heard about. This mother is fortunate because her family was well to do so her experience was not the same as the rest of us who have shared our experiences. And that is the important thing — what we did in raising our children and because all of our experiences have been different, we can share all of this with our children.

According to this agenda, our session should end at 11:45. At 11:40 those who have recorded our discussion will review it for us and the session will end at 11:45. We have a half hour left. Our session will end at 11:40 so we have twenty minutes. Who will be the first to speak? Who has not had time given to them to discuss raising and teaching children, about their children's food and about discipline. I can talk about discipline because in Kona koa and coffee branches were used for discipline.

**KAPUNI:**

The guava sticks, too.

**HALE:**

I have a little to say regarding discipline. My grandfather would come home and if I had done something wrong, he would ask "Lilia, what did you do? Was that good what you did? What do you think? Should I discipline you or not? Shall I or not?" I didn't want to get disciplined so I would respond "no." "But for what you did you should get disciplined. But before I discipline you, let's pray." So my grandfather would pray so that I could hear and he would pray and ask God to help his grandchild. No anger. The anger was gone. When he disciplined me, there was no anger. When I was disciplined it hurt but I knew that my grandfather was not angry. But now we call the children and then discipline them. But with my grandfather, no. After praying, I heard him asking God to help his grandchild, she had done wrong, then he disciplined me. This would be a good thing for the parents to adopt in disciplining their children. This would be better than yelling at the children and then hitting them because then the child gets angry.

**KAEO:**

We have heard about disciplining children. Sometimes the discipline was not done with the stick but as in this case God was asked to help in the disciplining of the child.

**MALANI:**

Ask the Lord to lead you.

**HALE:**

I was disciplined with the coconut midrib broom but he prayed first.

**KAEO:**

That was the first thing and that was good. This is the first time that I heard that. My father used the stick first. Then afterwards my mother said to him that he should not do that because the child may get hurt. I didn't hear it myself but my grandmother told me.

**HALE:**

When I knew that I was going to be disciplined with the stick, I would go to get it and I would hit myself with it first.

**KAEO:**

Those are the kinds of discussions that we have had on this subject of discipline.

**ANDRADE:**

Me, I was a good girl. I didn't do anything wrong. So I was the favorite. I didn't do anything wrong. I didn't go gallivanting. I listened to my grandparents. I listened to that which was beneficial to me. I saw what happened to my rascal brothers who did not listen. I saw them getting disciplined with the leather belt. So I was a good girl. I didn't misbehave. When my brothers encouraged me to misbehave, I said "No, you get outside." I listened.

**KAEO:**

What you say is correct. The women are the ones who listen. Their crimes are not as great as those of us men. We men just enter into any activity without thinking. Women think first before getting into trouble. Us men-folks, haven't any care, as they say in English. And when we got in trouble, we wouldn't admit it until after some time had passed, until after the stick made us admit it. Who else has something to share?

**MALANI:**

For seven years I lived in the bosom of my mother Maluhi. Many times as she was sitting on the veranda on the rocking chair she would call me to come and sit with her and what she would teach me would be the way to behave when going among people. She would ask "When you go here and there, how do you behave? Go with humility, gentility, daintily. Go with God in the front of you, in the back of you, above and behind of you, on the right and on the left, inside of you, com-

pletely with you on all sides of you. Don't be haughty. Don't disregard the rights of others. Don't be too energetic. Do you hear me? When you go, go with gentleness. When you are given a seat, sit. Don't go here and there. When the time comes if you should I will strike your head so hard with such force right between your eyes." That is what she said. Before that she spoke with a soft voice, with gentility. That was her nature. She died in 1942. He (pointing to another participant) said to me, "I heard that name Maluhi before," and when I saw him, I recognized his features because he had been at my mother's home. He saw that place and the many works that Maluhi had done. She had tableaus and he was one of the ones who participated in one of those great shows that have never been repeated. She was the foundress of Mama-kakaua. She was the one who founded that organization, the Organization of the Sons and Daughters of Hawaiian Warriors. I just wanted to talk about my mother. She was number one.

**KAEO:**  
Who else wants to share anything?

**KAPUNI:**  
I have something to share about my grandparents. Before, if someone, perhaps a relative, was passing on the road, grandparents would call to each of them to come to the house and eat. And what was there to eat at home? Sweet potato. And another time, they would call to come to the house and eat. And what was there to eat? Just salt and candlenut. There was love at those times. My grandfolks had salt, liver of the squid, chili pepper and some candlenut relish. That was what they ate.

**HALE:**  
Can I have one more minute? Because I heard about what your grandparents did, I remember the same thing and what you say is right. When I was young we lived in poverty. The table was small so we ate in the doorway. When I knew there was no food in the house, I was ashamed to eat there in the sight of all who passed by. but we were told to spread the mat there. I would be ashamed because people who passed by would see us and they might want to come and eat. That was what my young mind thought then. When I grew older, I asked my grandfather why it was that we had to eat in the doorway. And he answered that stingy people ate inside so that

those who passed by would not see what they were eating. Those who were stingy ate inside but those who were generous ate in full view of those passing by so that they could be invited to come in and eat.

**KAPUNI:**  
That is correct. The table was spread by the door and the family ate there.

**KAEO:**  
Those contributions are good.

**MALANI:**  
I went to a dinner with my grandfather. It wasn't like it is now when you have to have an invitation to attend. Grandfather would invite someone and say "Come, come, come, let's go to the dinner." Oh boy, when that person came, they would come with six or more. That was how it was at that time. There was wine, tea, well supplied with food. At the time, you would think when they were through eating they would leave. They would stay for one week. That's right. One week. From the first day until seven days were completed. That was how people were fed. That is what I saw. There were no complaints, no grumblings. They were invited to come. Is it like that now? We act like thieves now. It wasn't like that then. We are the poor ones now. From the second world war until now, the Hawaiian people have closed their doors. It wasn't like that before. There was food, there was water, there was fish and everything. I saw all that. It was beautiful. Now-a-days, our people say we are not to blame. The foreigners are at fault. Isn't that right? I saw that. When Uncle folks brought a Caucasian, maybe, to the party and we said "That's a Caucasian. Where are these people from?" My great grand-uncle, that was my grandfather's brother, he would say "Be quiet. There is food." And he would invite them to come in. That is what love was all about. It wasn't like it is now. It was different than it is now. I do not blame us. I blame the strangers. Do you understand the word "kolea"?

**KAHILIHWA:**  
Yes, when the plover is well fed it leaves.

**KAEO:**  
Proud people.

**MALANI:**  
Proud people, greedy, thieves.

**KAEO:**  
When I was young, my father would wake up with my mother . . .

**KAEO:**

There are many things that you all know. Those are the things that you should share without going off the subject. Let us stay on the subject of what it was that our grandparents did when they raised us. Do we understand. Are there any questions? The things that you know. And perhaps later we can add other contributions to that which was discussed. That is, if you have a contribution to add to someone else's we can do that. The topic is about those things that can benefit our children in raising their children until they are grown so that as they understand those things, they can do it. Now we know that when our children have children, all our children, they send the children to the grandparents so that the grandparents can take care of the children. In our time, it wasn't like that. Mother was home with us. The grandparents job was to come to the house and pamper us but they didn't do any of the things that grandparents are doing now like spoiling the children. That is one thing that is causing difficulty for our children now. The children do not stay with us but are sent to the grandparents and perhaps that is one area where we are wrong in raising our children. This is the time for all of you to share your experiences. Who is ready? I don't want to call on anyone. Whoever is ready should go first.

**KAPUNI:**

I want to speak on one topic and that is the way to feed children. When I raised my children, I fed them passing food that I chewed directly from my mouth to their mouth. I did this from the time they were little until they could feed themselves. The question, about our children and our children's children, our grandchildren, that is where the difficulties are because previously, when our parents were raised and when our parents raised us, they were very careful. They would call only once. If they called, once, twice, three times, you got it. That was how my parents raised me when I was young. Because I was raised in that way, when it came time for me to raise my children, I was also very careful in how I raised them. I would listen to them to determine what the problem was before disciplining them. In all of my deliberations and considerations about this topic, I believe this to be where most of the trouble lies. And we look

to how our parents raised us. As we raised our children, that is how they will raise their children. And so with us grandparents, we pamper the grandchildren, we love the grandchildren because we cannot see how they are being raised. We don't know, we don't see but we say (or think) "oh my grandchildren are being mistreated." Then our children grumble and say "don't interfere." I can't talk. That is where I think the problems are with our children. The fault is ours.

**KAEO:**

Thank you Cecelia Kapuni. Who's next?

**HALE:**

I want to support what that mother said. I want to talk about my youth. I didn't stay with my mother because before I was born my parents married because my mother was pregnant. But after my birth, the marriage was terminated. So my grandparents raised me. Not one grandparent but grandparents from Moloka'i and grandparents from Kaua'i. Because of that I travelled throughout the islands and there were many things that I learned. But in my thoughts at this time, in the old days, what we were taught, the grandchildren, was that when visitors came, we were to absent ourselves from that place because we were not to sit and listen. We were told "children perhaps you should go out and play." Those of us who were older, our task was to go prepare the food to eat. That was the Hawaiian way. If there was chicken, for instance, we didn't eat the chicken. When the visitors came I was told, "Lilia go get the chicken." We had two chickens and after the guests ate, there would be chicken left for us. And another thing, we were not to look to see what was being done. And another thing, when we prepared the food, at the time the food was being prepared, we were not to make noise in the kitchen with the pots so that they could hear the noise in the living room. Therefore we did our work very quietly. When they smelled the aroma of the food, they knew the meal was ready. When the food was ready we had only to appear at the door and they came to eat. We fed the children first. That was the rule in our house. Feed the babies first so that they don't go in and out when the adults are eating. They ate and then the adults ate and those of us who did the cooking and washed the dishes, we were last. And another thing, when we went visiting to



another house, we were not to go and sit on the mattress, or sit here and there. This was the rule in our family.

**KAEO:**

Thank you Lilia for your explanation. Who else is ready?

**ANDRADE:**

Another thing that the grandparents taught the grandchildren, was when we went with other people, people who were not our real friends perhaps, sometimes with blood relatives, was that we could not sit on the quilted spread that was on the bed. It was very precious. Before we sat on it, our grandparents taught us "when you go to someone else's house grandchild, don't you sit on the spread that was quilted. It's very precious. Don't sit there. Do you understand? Sit on the floor or on the mat but don't sit on the spread." I would ask "why is that?" It's a precious treasure to the grandparents. Much work went into making it and if you did sit on the spread you would dirty it. Therefore sit on the floor. That became firm in my mind and I taught my children the same thing. That is one that I would benefit them if they could understand. The things that I was taught by my grandparents, the things that are beneficial, retain. Those things that are not beneficial, do away with.

**KAEO:**

Thank you Adeline Andrade. Who is prepared now to share their thoughts?

**KAALAKEA:**

When I lived on the land, when I lived with my wife, there were few times that I lived with my parents although we lived in one house until the time I married my wife and our children were born. That is when we took the child to the grandparents for them to care for the child and that is when I witnessed the feeding of the children by chewing the food first and feeding the baby from your mouth to its mouth. The mother breastfed the baby but when she was not there that is when I saw the grandparents and how they fed the grandchildren. They would chew the food first and then feed the child with a portion of poi. I saw that from the time the baby was small until it grew and another was born and grew. During my time, I didn't know how I was fed but I did spend much time with my grandmother until she became blind. Perhaps that was the way that I was fed, I don't know. But I was fortunate because I am still living. That was

what I observed (about the feeding) in my family and in the families that I went among. They would hold the child, chew the food and feed the baby. Same thing with fish, chew the food and feed the child. That is what I witnessed, how the feeding was done and the way the families lived. They fed the baby with breast milk and when the milk stopped there was medicine for that. They would go and get the medicine, slap the breasts, the milk would start and they would feed the baby. That is what I witnessed with my children. When they were born they were taken to the grandparents and the grandparents would feed them until they were grown.

**GOODWIN:**

I agree with Kaalakea. When I was small... you stated that you witnessed how the grandpa-stated that you witnessed how the grandparents fed the children.... well I was fed like was told to open the mouth, like a bird and that is how the feeding was done. With poi too. There was lots of poi that my grandfather planted. My grandmother prepared the fish. When they went to the beach, they went with an empty gunny sack. They returned with manini. When I went, we went on horseback. I rode in the back and held on to the waist of my grandparent and that is how we went to the beach. I watched then how they fished and it is the same as now. Once, twice, that was enough. They would put their hand into the empty gunny sack, immerse the hand into the water, search for the location where the manini were and just by looking were able to trap the manini. So I am quite familiar with that. I have much aloha for my grandparents. My grandmother would call me with the coconut midrib. I would stop and return from my wanderings. If I was called with the coconut midrib broom, it was a call without love. If it was night, I was told "don't talk. You are calling Kanaloa Huluhulu or Mu'ai Kanaka." Because I was scared, I stopped crying and stopped pestering. That is how they raised me until they passed away and until the time of the foreigners began. Those times are gone but those things I am very familiar with. Perhaps this is enough.

**KAEO:**

Thank you William Goodwin.

**KAHILIHWA:**

I agree with what both of them said. Before, I saw my grandparents, when they were finish-

ed eating, they would gather all the leftover food in a container and hoist it up and tie it. They wouldn't leave it down below because there were dogs and two legged dogs that would take the food. That is when I saw how the children were fed. If there were five or six, the baby was fed with candlenut relish. That was the fish. The same thing with the sweet potato. If there was sweet potato, the sweet potato was cubed until there was lots of sweet potato then the sweet potato was pounded into hard pounded sweet potato. Then that was eaten. Sometimes the sweet potato was made into a beverage for the grandfolks to drink and enjoy themselves. I saw too where the food was mixed with the fingers and the food lifted with the fingers and fed to the child. There was a lot of food, very small. Thank you. That's enough perhaps.

**KAEO:**

Thank you Mary Kahilihiwa for your explanation and Lilia Hale for your explanation about when the seas were rough there was safety in the uplands in the finger portion of food.

**SZEKELEY:**

When I was three, three years old, I was adopted out (lawe hanai). My foster mother took care of me. My grandfather would come to live with us and when he would come from church he would bring a child and I would see him feeding the child by chewing the food and placing the food directly from his mouth into the child's mouth. That's the only thing that I saw about the way grandparents fed the children.

**KAEO:**

Thank you Gladys Szekeley. You Bill.

**SPROAT:**

The things that have been spoken are things that I have seen when I was young. My father was Caucasian and although he didn't like these things very much, it was my mother who was the one who cared for the children. Those of us children who were older, we were the ones who chewed the food that was given to the children and later the babies. I did all of these things from the time I was small and was familiar with it until we were grown. We did not die so those things were good.

**KAEO:**

How about Jennie Keuma?

**KEUMA:**

I support what was said.

**ANDRADE:**

When I was born and was seven days old I left my parents and was taken for adoption by my grandparents. This was a big event because in their family they had seven sons and no daughters. When my mother was pregnant with me, they asked for the child. If it was a girl, it would be theirs. If it was a boy, they had enough children. So on the day when I was born they got their wish and they took me. They loved my mother because she was sickly. Seven days later she died. So they promised me that I would be the daughter in that family with seven boys. I became a favorite of theirs and so with the boys. I couldn't go down. I was always aloft. I wanted to go down but couldn't because they didn't want me to get dirty. I became like a princess to them until the time when I grew and I understood. My grandparents told me, "in your life with us, I want to teach you," I was 18 then, "that you should be a sister to these boys and these boys will become brothers for you." From that time until now, I have been without my grandparents, my grandmother and my grandfather. It is for that reason that I am filled with love for my grandparents who departed and it is for that reason that I take their sons as my brothers until today. Our love is steadfast in our family life amongst all of us. And each of us are thankful to God that I was born so that I would become a daughter in this family of sons. Our love and appreciation to God is shared.

**KAEO:** Thank you Adeline Andrade. This is the time for Helen Wahineokai.

**WAHINEOKAI:**

How I was cared for in my youth was somewhat different. When I ate with my grandfather, I ate with a dish, with a spoon, a fork, and a knife, in the way of the Caucasians. At the time that my mother died, I was 10 years old and at the time I entered a school for girls. It was easy for me there because I had learned how to use the knife and fork. I was there a Mauna Olu for two years and then I graduated and entered Kamehameha. It was at Kamehameha that I was taught how to care for babies, how to bathe them and when I had my own children, I raised them in the manner that it was taught to us. And when I look at my children, that is how they raise their children. Only boys. With dishes. Their childhood stories are sort of different from mine.

**KAEO:**

Thank you. That is the thing that we are seeing, that the experiences are not all alike. That is the reason we are here so that we may take these experiences to the children so that they may hear of our experiences. The good things are the things that we will reveal. We just heard about how the food was chewed and when it was soft enough, it was fed to the child. In my own conscience, although that is good, if we were to take that to our children, they would say it's unsanitary. Our conscience will tell us what is good and what is not. We should separate what is suitable and what is not and then present that to our children so that they may follow that.

**ANDRADE:**

...in the midst of us parents. The love of each of the children are separated from us the parents. The children are not the problem. Our hope is with us the parents. People are lost in the temptations from those whose heart is far from God. Where are we Hawaiians, righteous people. Let us pray to God, the powerful father in heaven, the one who watches over you and I and all of us. Thank you.

**HALE:**

I want to continue my discussion on the board over there. As I said earlier, in my youth, family devotion was foremost. The first memory verse I learned was God is love. This was the first memory verse. My grandfather translated this saying about this love for us grandchildren so that this saying would be known to all people on this earth. To us Hawaiian people this saying means that God is before us. The word ALO (presence) means in the presence. God breathed life on that. If you look in the Bible in Genesis, Chapter 2, verse 7 it says that God fashioned man from the dirt and breathed life into his nostrils. Here. So when you greet one another with Aloha, that is prayer. That is my prayer in the presence of God. God breathed life into us and we live. The way that people use the word aloha to greet one another - aloHA - that is not the right way. That is not the way to greet one another. Say Aloha No and touch the person and rub the person. Why? Because I want to encourage the person. Perhaps there is a problem and it can be heard. This is the touch of love. When you greet each other, say Aloha,

God be with you. And are you fine? How is your health? God has breathed his life on you and you live. Why? You are in the presence of God. You are in the presence of God and you live. And when you leave me say Aloha, God be with you. This is the thing that was taught me in my youth in the family. That is why I believe that the Lord's Prayer is the leading prayer of all prayers because in the beginning of the prayer "Our Father which art in heaven", you are giving thanks to God in heaven and when you are through thanking Him, you pray "Give me food for this day." That is His responsibility, to give you food. That's the second thing. The third is "Forgive me for my transgressions." The closing of that prayer is "For Thine is the kingdom and the power and the glory forever and ever." You are between yourself and your friend. If you cannot love him who you can see, how can you love God whom you can not see. Therefore let us be peacemakers. I love. I love. Look at this thing. If there are women gathered together and another woman comes by. We don't say anything but we are thinking "where did that woman come from. Where is she from? Look at the dress." And so on and so forth. Look at what is being done. So if we remember always that we are in the presence of God our behavior will be somewhat different. Our speaking will be somewhat different. It will not be different. The mouth will not be dual in nature. The mouth will not be only making noise. Greet each other with "Aloha. God be with you". That is the right way because you are in the presence of God. This is the only thing I wanted to share.

**SPROAT:**

That is correct. Be discriminate in your behavior.

**WAHINEOKAI:**

I have heard all of you. We are somewhat similar in prayer. When I think about it, I don't hear anything about those things that happened before we became Christians. And in this regard I think perhaps from the time of the missionaries, those people who came to teach us, is where the similarities have come. And I am thinking, what was it like before that time? I don't know because my father and my grandfather, who was schooled at Lahainaluna and graduated from there was a missionary who received his training from that school. I am thankful to all of you be-



cause I have learned many things. Some of these things I have not heard before and I am grateful that I was able to participate in this conference of ours.

**WILSON:**

Excuse me. I am Pila, I forgot your name. Could you tell us your name?

**WAHINEOKAI:**

I don't want to speak too long.

**WILSON:**

Helen Wahineokai.

**WAHINEOKAI:**

Nawahine was my father. He was the one who wrote that hymn that you sing "Eku Mea Nui." That was his work. He loved to write songs but not for pleasure, but for worship services only. He has 50 hymns that are in Kawai-aha'o's library. I haven't been able to go there because I have been working. I am a teacher and I retired in 1972. I retired because of heart trouble. I am not very well but to look at me, I am well. If God didn't love me, I would not be here. I am really appreciative of this gathering, of listening and for the things I have received. The blessings, many blessings. I thank all of you.

**WILSON:**

At this time, let us return to Mr. Kaeo who will review our discussions.

**MALANI:**

One more thing about prayer. I heard from my grandmother who was Eugenia Kepookalani Keohokaloli Reis. Mrs. Reis was the older sister of my father. They were brother and sister. She said, the religion of the ancient times was not wrong. There were medical doctors, herbalists, a specialist for this and a specialist for that. They were all doctors. The sorcerer? There are people who still practice today. Think about it carefully. Christianity was introduced and so forth. Don't criticize the people for their power because look at Kamehameha. It was he who united the islands under him. What was responsible for Kamehameha's victory from that time until his death in Kona? He did not forsake his Gods. No. No. There was John Young, Adam folks, these people, these friends, good friends of the King. That's right. Good friends. Whatever he wanted these men did and so was it too with Parker, John Parker. The King gave his granddaughter as wife to John Parker and that is how we have the Parker Ranch today. The same with John Young. He was the grandfather of Queen Em-

ma. Isn't that right? Yes. However, what did these people do? What could they give him. They could not turn him from his Gods. That is where he was victorious. From that, because the Hawaiians left their religion, foreigners and different people have trampled over us. Understand? You've heard this story. This story is in the book The Book of Chiefs. My mother Maluhi was an authority, one of the leading authorities in Hawaiiana. She was full blooded Hawaiian. She was raised in Kaua'i. Her mother was Abigail Mahea. Do all of you know who Abigail Mahea is? That was the daughter of Liliha the wife of Boki. That was the time of Boki. And Liliha. So I remained and became accustomed to hearing the story of my mother. She was the best. There is no one living today that has the knowledge of Hawaiiana, of our culture, as beautifully as she did. She was an authority, in tableaus, in all things. The Cook Sesquicentennial was all done by Mrs. Reis and I say this with humility because although she is my aunt, when I look at her, I grieve over that which was lost. Her home was a castle. All of the famous people of this world came to her home. She socialized with them too in their homes. She cared for visitors.

**WILSON:**

That is correct. The ancient people took care of their Gods. That was only for that time only. What do you have to tell us?

**KAEO:**

I listened to all of the different contributions and it came to me that we cannot take and share all of the things that have been shared here so I want to concentrate on four topics. The first topic that our children can understand is the topic of prayer. What about the topic of praying. If we say "Let us pray" then the question becomes "what shall I pray." The second topic is what is the reason for family devotion and the rewards for praying and how can we see the benefits of our prayers. Perhaps that is the question that they will ask and if we pray, we will receive blessings. How will they be able to understand that we have received our blessings because of our prayer. This topic we have discussed is not only for us but for our children also. In our discussions, it was discussed first what is prayer and what blessings do we receive because of prayer. You all discussed the blessings that we have received because of prayer. And in one discus-

sion, the time of prayer was discussed with the Sabbath day. I was glad when I heard that. Pray in the morning, at noon and in the evening. That is correct and when we travel anywhere, let us pray. I am a minister and I teach people not to forget to pray wherever they go because there are many cars travelling about and when the accident occurs you may not be at fault, God is not at fault, but it is because we do not pray. So the topic was "what is it about prayer." Then it was discussed by this mother that God is love. That is correct but how can we see this about God if we cannot gather the family, our children first, that is, the ones in front of us. Bring them together and then perhaps they will understand the love of God. By gathering these children with us they will learn of those things that this mother discussed and when they go on their own they will go with these things that they have received. If a person comes and does not understand these things and the children of this mother says "let us pray" this person will begin to think about what prayer is. And when the prayer is over he may ask "why do you pray" and they would explain that their grandparents taught them that our blessings are received in prayer, by praying we are protected by God and by praying we learn to love one another. And how we like each other except we abide in the love of God. This morning our discussion was on prayer and so we focused on prayer. We shared many different things that our grandparents did in olden times. My grandfather was a minister and that is the reason that I am not familiar with the ancient ways. I only heard about it. I cannot say because I only heard about it. Therefore I have no right to speak because if I am questioned how will you know that I cannot give the answer so I only listen. A mother explained that there were many restrictions. Another person explained about worshipping God and there were many gods in ancient times. That is correct. But when the foreigners came they brought three gods, the Father, the Son and the Holy Spirit. We teach people there are three gods in one under the Father. There are not three separate gods. It is the same as the Father, the Son and the Holy Spirit. Kane folks were with them also. When we look at our people who have come from Tahiti, from India, from wherever and examine this carefully, we can see where this ritual of worship-

ping God was established. If we look carefully we will see that these three Gods, the Father, the Son and the Holy Spirit are the same as Kane, Lono and Ku. Our ancestors had these three Gods previously. And when they came here, they were like us. The first generation passed away and the second appeared. The third passed away and the fourth appeared. They did not forget those things that we have been searching for until now. Now when we think about it we say the God of the foreigner is different and the God of the ancestors is different. No. It is not different. It is not different. The difference is in the way we worship but in our hearts, we are the same. The blessings we have received are from God and as has been explained here about God being love, God being beneficent, God being the light so was it with our ancestors. They took care of God. They thanked God and they worshipped God. And if we were to look at these three subjects and combine them we would have our Father in heaven, the Son and the Holy Spirit. Our ancestors were taught, that there were three separate Gods. We are not at fault, they are not at fault, there is none who is at fault. However, we now follow the teachings of the times that have come to us but in our hearts that is where the true God that we verify is. The Holy Bible says that if you do the work of my Father in heaven then you are a child of God. And what of the ancient times. It was the same. It was the same. Our ancestors were powerful teachers. I only heard. The ancestors taught "this is how you should worship" and they prayed and received spiritual and material blessings. And so it was with all work. If you were a canoe carver, a priest went uplands with you to carve the canoe and when you were finished and the canoe was brought to the beach and there it was worked on until the canoe was completely finished. And when they went fishing there was a lot of fish and we understand why. You all have heard of this thing, the Ku'ula. I saw that because my older brother was a fisherman in Kona. He took care of this fishing shrine everywhere. When he returned from fishing with opelu he would return three. Three opelu. That's right. Three. He would place it there. He alone, that's right, would go fishing for opelu and there was never a time that he would return without opelu. If others went, half a canoe, half, half, not much. But



if he went, two of them, they would return with plenty. Why? He prayed and that is how it was until the arrival of God, of this God that the foreigner brought to us. But if we look at it carefully, it is the same. Where it is different is in worshipping. The Catholics are not like Protestants. I am a Protestant and I heard that woman, and she is right. I am from Kawaiaha'o. I went to Kalihi and am there now. The worshipping is different. But the most important thing is that it is one God. And in praying, yours are not different from our prayers. It's the same. The most important thing now is the prayer. So in terms of the topic the most important thing is what is the meaning of prayer, of praying. My opinion is that in all your thoughts, put aside all your foolish thoughts and then go to God and in your conversation with God, He will do these things. So perhaps the most serious thing that we can show our children is this, that it is not right just to pray. No! Ask God to forgive you for the mistakes and transgressions and for the Ten Commandments because in the Ten Commandments is where we have sinned and transgressed and that is where we should ask God to forgive us. When that is finished then ask God for the things that we want. And if you want to go outside of that then go and get the Beatitudes, in Matthew, chapter 5 dealing with humility, meekness, love, these things. Say that is where I have sinned. Forgive me for not being loving and for not loving my neighbor, not the one in front of your presence. And if you have a wife perhaps you don't show love to your wife because to pretend in Hawaiian, the word that is said is love your wife. However you do not love your wife when you just up and go. No. Love your wife, all your children and then God in heaven will say that you are a true servant of his and he will answer your prayers and the same is true for all of us. That is what I wanted to share.

**KAEO:**

The customary bread in the olden days was hot cakes, not with yeast, without yeast. The girls were taught to cook these things and bring it to us, these things, for us to eat; not only coffee but dried opelu. These things were the things that went with the food. At that time these were the things we ate. But our grandparents, they ate poi, fresh fish, dried fish - that was their food. If there was

opae, then opae too. That was what was eaten for breakfast, lunch and dinner. That's what we did. Not only us though. We were from Kona and there wasn't much opae in Kona. The thing that we had much of was ohua (the young of such fish as hinalea, kala, kupou, manini, pualu, hu). Are you familiar with the ohua? From the beach? That was the shrimp.

**MALANI:**

Where in Kona? Kailua?

**KAEO:**

From Kailua to Holualoa. We were from Hoo-kena, Keauhou. Some places in Keauhou, on the beach, there was ohua. In the early morning, we would go with the net and gather ohua. That's what we did - the men folk. When we went upland, we also harvested the taro, pulled the taro, cut off the huli, kept that. Those that went uplands afterwards were the ones who planted the huli. When we came back we cooked the taro and when it was cooked, pounded it. I think I was 9 years old at the time. We were taught to pound poi. When we were taught, we were not given a large pounding rock but one that was just right for our hands. We had a small pounding board and we pounded the poi on that. This is what we were taught. "Remove the outer clothes and the undergarments." We were given a rag. The rag was used to wipe our forehead so that the perspiration would not fall into the pounded food. Then we pounded the food. Those were the things that we were taught. Pounding poi, harvesting the taro, sweet potatoes. Those were the things we did and was the work of those that lived in the country. The children learned these things. The girls - their work was cooking, and as you heard, quilting. That was the work that was given to the children so that they would learn how to cook. But not only quilting but weaving, making mats, hats. That's what our children were taught in times past and these were good things. They did not refuse. If they were told, "Today we are going to weave mats" they were all happy because all the family came together and began to make mats, hats and whatever else they decided to make. Those that made quilts, quilted. Today, there aren't people to teach, only one I think, Dorothy, oh and Mealii, these two are the ones who teach the art of quilting. If our children are taught these things, they will learn. Because



our topic is to discuss how we were raised before and how we raise our children our discussions were in keeping with the topic - to determine what was good in our youth so that we can teach our children for their benefit in the future - because they will benefit from it. They will do, experience, and benefit. That was the reason for these discussions. We have all shared in the discussion each contributing and when we combine it all together we will have important contributions to make to our children. Does anyone else have anything else to contribute?

**HALE:**

Only one other thing.

**KAEO:**

Yes.

**HALE:**

I told you previously that I lived in Moloka'i. There was much fish, we used to catch kala, tie it and hang it up to dry. In times when there wasn't much food and there were many grandchildren, each child was given a piece. There was a lot of poi, but not meat, this was a time of famine. Each child was told "here is your piece." What he would do was to take a sniff of the fish, eat poi, take a sniff of the fish, eat poi, and continue until he was almost full. Then he would eat his piece of fish and finish his poi. In times of famine, we would sniff the food, eat the poi. That's how we lived. In my youth there were many things I learned while living with my grandparents. I think if a book were to be written, the book would really be big.

**KAEO:**

Her experience was similar to mine. If we didn't have much to eat, each was given a finger of poi, miki'ai. That's how we were raised. If we were raised with love, our bodies grew. Look at Teresa Malani. The food was plenty so her body grew. Nunui ka miki'ai, nunui ke kino. Thank you all very much for all your contributions to our discussions.

The group ends with a prayer by Teresa Malani which is barely audible and then leaves for lunch.

**ELLIS:**

Our topic for discussion is, as I understand it, "what are the things that are troubling us now and the things that we want to retain." Who wants to begin?

**BELLOW:**

I am from Kakaako, my grandparents, my parents and my family. My father is Solomon Ha'ilama. We were originally from Kona, Ho'okena. We moved to Honolulu and have lived here all along. We didn't return to Kona. We lived in Kaka'ako on Pohukaina Street. I was born in Kapi'olani Hospital. At that time Kapi'olani Hospital was on Beretania Street where the Mormon Church is now situated. From the corner of Punahou Street to Makiki Street, that was the area where the hospital was. From there, I was taken home to Kaka'ako and there I lived. All the rest of my family is dead. I am the only one living now besides my grandson, Ke'eamumoku Ka'ilama Kolomona. I was born May 23, 1902. This Tuesday I will be 78 years old. I am the daughter of Na'uhā. My family name is Ka'ilianu Na'uhā. My married name is Annie Bellows. My husband died and I am the only one living with my adopted son who is the grandchild of John Anakalea from Hilo, Hawai'i. His grandmother is living in Waimanālo. Her name is Louise Anakalea Saypell. She is his grandmother, the adopted child who is living with me. He is in the banking business now and his name is Guy Bellows. He worked for First Hawaiian Bank for many years at the bank on Bishop and King Streets. From there he moved to the bank on Kapi'olani, near Ala Moana, the new bank - First Hawaiian Bank. His name is Guy Bellows, my adopted child. He is my only family with my grandson. My grandson is Paul'Akeo. He is from my own daughter who is living in California and has for many years. Her husband died. She hasn't returned to Hawai'i for many years. Her son lived with me. He's living in Pearl City now. His wife is Haole-Japanese and is the daughter of Hideo Okamura of Moanalua. They live in Pearl Ridge.

**ELLIS:**

Our discussions are being timed. When the bell rings the first time, there is one minute left. When the bell rings the second time, your time is up. Then we'll move on the the next, and so forth. The question for discussion is "What are the things that are troubling you in your families

**SNAKENBERG:**

Hihia means "trouble, problems, etc., anything that is bothersome to the family.

Your children, your family, the children, the parents, the grandparents, all of us Hawaiians.

**KAPUNI:**

This isn't my own experience but because I raised my grandchildren I saw troubles of this time, this new time. There is one thing that we parents and grandparents haven't taught our children and that is how to be humble, how to put love in our hearts. One other thing that we parents and grandparents haven't taught our children is about the ways of the Lord. When I took care of my grandchildren, I taught them about the ways of the Lord. That is the source of the problems (not teaching them about the ways of the Lord). These are troublesome times. There are many strangers that have come here now. There are many strange things that have come from foreign lands. This is what is learned by our children and grandchildren. Then the problems are heaped on them. All of our grandchildren, we have to teach to return to the ways of the Lord, that is, how to be humble themselves so that we can end this trouble we are in. That is my opinion.

**ELLIS:**

The question is "what are the things that are troubling you in your families."

**SNAKENBERG:**

Hihia are problems, concerns, anything that is bothersome.

**MALANI:**

We can't explain and discuss today's problems because our problems of today are not ours but are from before. Therefore, we should turn and look at what was done before that relates to these problems. It's not from us. Our people erred. Our people were wrong. Our problems stem from them. If we work together, deliberate together, pull together, it will be to our benefit. Ask God to give the leaders the true inspiration (mana'oi'o) as to what we should do. Victory is with God, not with us, as we are sinners, all of us. Our victory is in God.

**WAHINEOKAI:**

...taught the child. When the trouble was over that (the teachings) was what would lead them. In that time, the teachings were different when I went to school. The things of old that we were accustomed to were forsaken. This child followed the teachings of the school. When I listen to all of you, your experiences are different, different from mine. I

am between these questions, this side, that side. This is an important question for me, very serious, to discuss. I cannot discuss rightfully the old ways because I left those ways when my mother died. So those things were lost to me. This is a serious question. How can we pull together when your experiences are different from mine, from each other, from those outside? What shall we do to pull together. That is the question.

**HALE:**

I am looking at this agenda of our relating to the family. Our work is to discuss the problems facing the family in order to see how we can bring the family together. In our discussions of the grandparents, we need to consider what they did in the family. One of the things they did was to lead the devotion. This is what is lacking in the family today. They don't sing together. They don't pray together. They don't pull together. The family that sings together, prays together, stands together. We are lacking in this respect. Another thing our children do not know about are about things Hawaiian, about being Hawaiian. The thing that shames us is when our children look at us and they don't want to be Hawaiian. That is where we can help. Teach them "you are Hawaiian. Therefore it is good. Others on this earth are not Hawaiian. Only you are Hawaiian." Another thing, conversing with the children. Now, if you talk to them they don't understand. Why? Because you Didn't begin talking to them when they were young. When they want to ask us something, they say "Mama" and we answer "we're busy." Here is where we erred. We're too busy. Look at the Caucasians. When the children call their mothers "Mama" the mothers answer "yes." They ask and their questions are answered. This is where we are lacking, in this kind of interaction between mother and child. When there's trouble, that's when we call in the healer to come and straighten things up. That's where we're lacking in talking with our children. We should listen to our children to see what it is that they want to talk about. If we know, teach them. Don't say "too young." That's the reason we fail, we don't progress.

**ANDRADE:**

I agree with what she said. This is a serious thing amongst us. The children are ours. We raised them and we helped them grow and

that is where the mistake is. The fault is ours, the parents. We have been neglectful in our love, in our family relationships, the relationship of the parents with the children. That is where love is lacking in your family life. That is how the children stray. They wander here and there and where are we the parents? It's a burden on us, the mothers. Our place is in the home. We shouldn't go here and there like those who do. The most important thing there is the good time and that is a trial for us mothers. This is good for us to consider for the benefit of our children until the time when they leave us. Last night we heard where are we native Hawaiians? Where are you? Arise. Place love in our hearts. Let it grow. The fault is not with the children. The fault is ours, the parents. We follow the ways of the foreigner, disco-dancing here and there. It makes your thoughts wander and so it is with us Hawaiians. This is a good time to think. If we live together in unity, mother, God, God will return. Put God in the front, us mankind afterwards. Love is lacking in our homes. If we practice love in our homes, our homes will be warm. I want for us to think about these things, the things that will benefit our homes and families.

**GOODWIN:**

In my consideration, this is indeed a weighty question. It's true I didn't have a father and I didn't have a mother to teach me in my youth because they died when I was very young. But in my own eyes I did what was right until now. I have lived many years in love because of the love God has given me. I haven't been neglected in this respect. If I had been neglected, I wouldn't be here. This is a very sacred topic and very serious to correct in the proper manner. If we consider it in unity, meet together, discuss together, then we will receive the proper solution by which we can move forward.

**SPROAT:**

My thoughts are like his. We are the parents of the home who should teach the children. If these things are not present in the home, the children will not receive teachings about the spirit of unity. I rejoice and am happy that we have gathered together to discuss these things. We have been scattered and have returned. Our forefathers were brilliant people. The work of the elders. I work at the Cultural Center (Polynesian Cultural Center). None of

the people who work at the center can compare with the Hawaiian people. Our ancestors were brilliant people, loving people. The word love is not a small thing, if we understand the word love. There are many things that trouble our children in these times and us parents, serious things, in the home.

**SZEKELEY:**

In my consideration, the youth of today are lacking in the ways of the Lord, in attending church, in living at home with their parents, discussing things with their parents. Those are the things that are important today in the family. Today they don't do these things. The children live by themselves. If the parents move and talk with the children, pray to God with the children, then they will survive.

**HOOPAI:**

We're talking about plain responsibility. With all that I've seen, the fault would lie with the government. If you would say that the people are wrong, then I would agree with that. But I wouldn't say that the grandparents are wrong or the parents. I don't know. When I was a little boy, I went to school and came home. My parents were home to give me that love I wanted. Wherever I went they came before me. Today when the children come home, the mother is not there, We have to work. The father is not there. He has to work. There's nobody home to greet the children. They come home and they are on their own. They take the responsibility on themselves. These are all good children. But when they get together, they play, they eat and they begin to get ideas and we've seen the ideas. But before that when the parents were home, the mother was home, the dad used to go to work and come home and there would be enough to take care of the whole family. Today you have to have the mother, the father, and somebody else working in order to take care of that same family. We talk about inflation. Inflation has been dormant in the dictionary for years and years and years. It took some smart lawyers to bring that word back to life and forget about profiteering and everybody is riding on the inflation wagon today. Nobody is interested in anything about profiteering. If I'm a profiteer, I would go home and I would say, "well you know how it is; the labor went up." And you're going to agree with me. You're not going to argue with me. I remember be-



cause we had a conference one time and I told the gentleman there, "you know we had this (inaudible) The farmers like you, you get a handful of (inaudible) and you throw it up to the ceiling. Whatever stays up in the ceiling belongs to us the farmer. Whatever comes back belongs to the scavenger. That's you, that's you, that's you." And he didn't like that. And he knew I was telling the truth. Excuse me, I went over my time. I wish I could say some more. I'm sorry. Time is short.

**KAHILIHWA:**

I am going to blame the missionaries. These missionaries brought the word of God and their grandchildren living now ridicule the way the grandparents speak. They always showed this to our ancestors; that God is everything with the right hand. With the left hand they were taking the land of the Hawaiians. That's how it is with the grandchildren of the missionaries. I don't want to reveal their names. All I want to say is that they are the grandchildren of the missionaries. With their right hands they came to tell us about this and that. With their left hands they took the lands of the Hawaiians. But in these things we Hawaiians, we have our guardian angels who are watching over us. They haven't left us. We haven't called them but they are standing and watching. In our times of troubles, they will help. If we go to the beach, if we have trouble at the beach, if things are rough at the beach, they will help us.

**KAALAKEA:**

This is a good question. The difficulties, the trouble, where does it come from. The small questions and the big questions. I am from the country and I was raised with the lantern until I was big. I was raised with the water gourd until I was big. That was how I was raised until I married my wife and my children were born. The thing that I liked very much when I lived with my grandparents are the things that they taught me, such as the time to go and the time to remain; the correct time to return and the time that was not right to return. My grandparents taught us "this is a good time to go. The way is clear. When you get what you want, return. Go and don't be greedy. If you are greedy you will receive trouble." The problems were with you and not with them. They taught us "this is the way to do things." They

cherished us, the grandchildren, for the future was ours. That question still remains with us until today. I was used to the grandparents teaching, not the parents. Many parents today go here and there. The parents and the grandparents teach the children. "This is how you should do things. Do what is right. Don't be mischievous in what you do so that you will benefit in the future." We know about now but what about the future? We don't know.

**STEVENS:**

One thing I want to contribute. If love is gone from the heart, there will be trouble. Don't look to others. Look at yourself.

**HALE:**

One more thing I want to share as I look at the agenda and that is how we share. Sometimes when the children misbehave we do not correct them. Sometimes when the children misbehave we do not want to correct them. To show love all the time is not good. When they misbehave, they should be corrected.

**ANDRADE:**

I agree with her. If the grandchildren misbehave we have lots of love and we don't want to correct them. That is where we are wrong. If we love them, show them what is right and what is wrong. We can't depend on their parents who are going here and there. The benefit (for the grandchildren) is with us the grandparents. If we teach them and they listen, they will survive. If the children do not listen, too bad for us the grandparents (aloha nō kākou nā kūpuna).

**KAPUNI:**

Because I raised my grandchildren and taught them about the ways of God, I learned that I should help myself so that my grandchildren would see that I am a good grandparent for them so that they could come to me and discuss their problems. I want for them to come to me first with their problems and not go first to their friends because their friends will take them here and there and their troubles will be known to all. I teach them, if they come to me their troubles will stop here. "The thing that I want you to do is to come to me. If I am wrong, then we are all wrong." I try to do right and live right for them. In the future all the young people should consult the grandparents with their problems, any difficulties, come to grandmother and we will discuss it. If I can't solve the problem, we will ask other grandparents to help.

**MALANI:**

If we teach the children something, practice what we preach. Don't teach one thing and do another. I have heard many things about the youth and the parents. Listen to what I say. Don't do what I do. In other words, example. If you want the children to listen to what you teach them, practice what you preach. How can we teach them to do one thing and we do not?

**SHAKENBERG:**

The grandchildren cannot speak and practice these sort of things with the grandparents. Not all grandparents are like you. What about now? What about those children who are half-Hawaiian with non-Hawaiian grandparents. Maybe the Hawaiian grandparents have passed away and the parents are divorced. They cannot go to the grandparents. Do you have any thoughts, any suggestions as to how we can assist these children now?

**MALANI:**

In my opinion, the majority of the parents are not able to speak Hawaiian. They only speak English. How can the children learn what the mother tongue is if the parents do not speak it?

**HALE:**

This is my opinion. In former times, the grandparents would converse with us in a soft voice. Now it is done with a loud voice. They will not listen if the loud voice continues.

**ANDRADE:**

She's right. We parents and grandparents, we raise our voices until it sounds like the thunder. What child is going to listen to us. They will be frightened. They'll run. That is not right for us grandparents and parents to do. Speak gently to them with love for when they have love they will show love and the home will be warm and the living clean.

**KAPUNI:**

I have something to say regarding school. The children, the majority of them, do not go to school from the 8th to the 12th grade. The majority of them can't read. I love them very much. It makes me cry. So what I do with them is to play with them. I spend one hour at school with them. I play with them first. Then I talk with them. I ask them about their father and their mother. Some of them are mischievous and answer "my mother went" and when I ask "where" they say "to the beach." I like to be with these

children. When I am through at school, I kiss them. They are all grandchildren to me. I tell them "it's kissing time. Grandmother is going home." I tell them to come and kiss me and they come. Some are bashful - these children and grandchildren. That's where the problem is. That's why I love them. If there is something that we can do, it would be so good.

**SPROAT:**

Love is the greatest thing.

**ELLIS:**

What other suggestions and comments do you have about this topic? What can we do? There are many problems today. Some parents don't have work, some are looking for a place to stay, some don't have enough money to live on so they go to the welfare office. There are many problems. How can we help to make these problems better?

**KAALAKEA:**

The question is what? About the problems?

**SHAKENBERG:**

Suggestions for the parents of today because after this conference of elders, the papers or tapes will be shared with the parents who will be told that these are your suggestions as to how they can help.

**KAALAKEA:**

Help how?

**SHAKENBERG:**

With suggestions as to how to live now, with suggestions about the problems within the family, in the schools, with explanations as to how the children are being taught.

**KAPUNI:**

I have a suggestion for parents and grandparents and that is for them to teach the children about fishing and farming because if they can fish and farm, they don't have problems. They will be able to look for food and get food for their homes. If they do not have anything to do but just go here and there, go surfing and are always playing, they will have problems and end up at the welfare office. There are many problems. The majority of these young people do not know how to fish or how to farm. It's the same with us country people. Most of us do not know how to fish. My grandchildren know how to go crabbing, gather seaweed, how to get food from the sea, how to get food.

**MALANI:**

This mother is right but who are the parents

who live today just by the sea so that they know what foods are grown there, what is done there and what is being kept. They are the ones who should teach. Many years ago, friends of my husband, who has passed away, came and asked for help because they were being evicted from their homestead at Papakolea. My husband felt sorry for them and asked how could this be. We both couldn't understand it because the lease was only \$1.00 lease a year. How many hundreds of dollars were spent for the cases of beer. No. I blamed them. My place is a beautiful place. The old place is a beautiful place. It has been torn down and a condominium is in its place. I got in my car and went to Papakolea to see how I could help these people. Disgusting. I got in my car and left. Perhaps they thought I was going to help them. They are Hawaiian. I am Hawaiian. By the sweat of my brow I have what I have and I am what I am and not with the help of the government. If I can do it what about them. They are sitting pretty and someone else is taking care of them? That's wrong. I've gone to see how I can help many times. Look at the children. They do not go to school and that is an area where we are always finding fault. We are always complaining about the Japanese and the Chinese. They have the jobs. Why? They went to school. Not the Hawaiians. Japanese and Chinese sought education. They were smart because they knew with education they could live with the Caucasians. Right? If you do not have an education, you are destitute. I don't work for you. With the sweat of your own brow you will progress. Work! Young people steal and when you read the newspapers there are many Hawaiian names in the newspaper. Why? Because we do not love ourselves. Don't depend on someone else to take care of us. That is wrong. I am almost 100% Hawaiian. But it is disgusting. My heart is heavy. I am saddened. I am a woman who likes to help my people but when I look at them, no. I was raised and my grandparents taught me "by the sweat of your brow your stomach would be filled." By the sweat of your brow. Don't depend on someone else to take care of you. That's what I mean. These are my true feelings. It isn't only talk. I've seen it. I've witnessed it. Only \$1.00. You pay \$3,000 in taxes to the tax office and these people can't even

pay \$1.00. No! It's true. I am not just talking. I've lived and seen it. Excuse me for what I've said. I may have been rude but it's true. I've seen it. Teach our people to stand up. Hold your head up. Don't depend on someone else. It isn't our fault that we are destitute. It's the fault of our ali'i. Not us. We're lazy. Very lazy. Where is the fault? With us not with someone else. We're smart in always looking at someone else's fault but we don't look at ourselves.

**SPROAT:**

Live by example not by precept.

**HALE:**

There is an old adage; Turn the hands up and you starve. Turn the hands down and you survive.

**MALANI:**

Our ali'i loved us. They signed the papers to allow us to buy land. But others could also buy land. Look at the Maori. When the Maori marries a foreigner and they have children and the Maori dies and the child lives, the land goes back to the Maori. It does not go to the foreigner. That was the law before the foreigner came. What did our ali'i do? We're thinking now that we can go to Washington. Do not think that it is an easy thing. The time has passed. We can pray to God. God can open the way. Nothing is impossible with him.

**SPROAT:**

The burden rests with us.

**ELLIS:**

You're right. The burden also rests on the young people. When I went with my daughter once to visit one of the families she was working with, we heard the mother tell her daughter to do something. The daughter didn't do it. In my time when I was growing up, we were told only once what to do. After our work was over, we could go to the movies. You couldn't go until you finished your work. Now they don't do their work. They just go.

**MALANI:**

It is just as I've heard. What we are doing. We pray, pray, pray but God's ear is deaf. In our time, we were taught to pray with faith just one time. But if we had doubt...

**ELLIS:**

That's correct. The Japanese are good and they listen. I am Hawaiian. You are Hawaiian.



That's the thing that makes one angry. Listen carefully to what I am teaching you. They listen and they do it. Once I was angry with a student. She would come to school late. School would begin at 8 a.m. She would come at 8:30. She would tell me her mother went to work and she overslept. When she woke, it was late. She would come with her homework not done. It wasn't finished. When she went home she would tell her mother I was angry with her and mistreated her. Her mother wrote me asking why was I angry with her daughter and why did I mistreat her. I called the mother and explained everything to her. The mother apologized and said from then on she would bring her daughter to school and make her do her work. They moved but two years after that I received a letter from this girl. She said "You are the teacher that I appreciate the most because you scolded me and taught me what I must do." I was very happy when I heard that. The children who go to high school now are very smart. They don't write their lessons down. They listen carefully and remember it. When they are tested they pass their tests because they listened carefully. They are smart.

**KAPUNI:**

There are two kinds of students today-those that are sort of dumb and those that are sort of smart.

**ELLIS:**

The question is how can we help them. What can we do? What is the solution?

**MALANI:**

Take all of these thoughts to Clark - to the DOE.

**ELLIS:**

It's being said today that the way students are taught today is different; how they learn their lessons is different. What is the right way? What can be done?

**MALANI:**

It's difficult. There are many distractions. From the home. Many parents depend on the teachers. The teachers are the mothers, the fathers. That's wrong. The work of the school is to teach. Teach. That's not their children. The parents go gallivanting.

**SPROAT:**

They teach one thing and do another. That's where the problem is. It should be the same.

**MALANI:**

I teach my grandchildren "love yourself and

you will succeed. If you don't love yourself, you will not succeed. You have to learn to love and respect yourself and want to succeed then your'e going to do the best for yourself."

**SPROAT:**

It's different today. Today we take care of our grandchildren.

**ELLIS:**

The education of our children is a serious thing. And our children do have problems. Do you have any suggestions as to how we can help these children?

**HALE:**

I have a question. Teaching them to perhaps speak Hawaiian or education in general.

**ELLIS:**

Education.

**KAPUNI:**

My suggestion is that it would be good for our young people to be educated because their success today will come from being educated. If they aren't educated they won't be able to work in offices or for the county and state. Being educated means they can read, they can write. If they can't they'll have problems. It would be good if we can think about what we can do to help these young people, those who seek education, that's good. But it's not only for us the parents but also the teachers don't talk with all of the children. They aren't patient with the children. They listen only to the bright children. They put aside the others who are slow. They put them on the side. The teacher is with the bright children. What is the result for these children who are not smart? They don't go to school. They stay home. The fault isn't only with the parents. It is with the teachers also.

**WAHINEOKAI:**

It's true what she said. The teacher has a lot of responsibility. They have a plan to follow. This is a serious subject. Who of us teachers here are competent in these things. How can the teachers teach? They are the navigators of the pathway for the children who come to learn. This is a serious matter. How many years have these teachers gone back to school to receive this knowledge? Who are those who are competent? This is something we have to consider for the full benefit of our young people. My thoughts about this and what I have written is that we should teach the Hawaiians, the children and the teachers too. This is what

I have written. Follow up on this from now on. Continue. There are many things that can be taught. Fishing. Farming. Religion, if they are religious. Reading. Writing. How laws are made. About the legislature. There are many subjects for the children to learn.

**KAPUNI:**

I have something to say. Just a short story about my grandson. When he was 14 he started to work. He would go to school and I would take care of his money. The account was in both my name and his name. I told him "when you are 18 years of age, I will give you this book but until then, I will keep the money. You have enough food, enough clothes. Leave this alone for this is for your benefit." When he reached 18, I gave him his book. I told my grandson about this rule which was made previously where the child could leave his parents at age 21 but now they can leave at age 18. "Here is your bank book. There's the door. You can leave." That's right. I told him there was only one thing I wanted of him and that was for him to finish school. Get his diploma and I would be satisfied. "I will have my reward if you will complete high school." That's what I asked of him and that's what he did. I gave him his book and this is what he said "Grandma, why you tell me like that? I'm not ready to leave." That's my story about my grandson.

**STEVENS:**

How old is he?

**KAPUNI:**

Now? He's 24. He's married and is living on Kaua'i. He is a carpenter. This grandchild of mine (sitting next to her) is living with me and she attends the Hawaiian Academy on Moloka'i.

**ELLIS:**

We have all heard the question asked by Alu Like that the education of our children is a serious matter. This is where the trouble is with our children. Do you have any ideas as to how we can help our children?

**KAPUNI:**

The Japanese should work together with us the Hawaiians.

**MALANI:**

From the time I was young until now when I am gray, I have always wanted to help educate young people. Many times I felt if I was a well-to-do woman I want to help educate my friends. For three years I worked at

Chaminade for scholarships for those students who didn't have money but came to Chaminade and desired higher education. So for three years I was general chairman. I wanted that job because for many years I saw children hungry for education. I saw their parents, from Hawai'i to Kaua'i, on all of our islands with no money. So our job was to raise funds. They would come to Chaminade College. With the funds we raised, we would pay half their tuition for a year, I think it was \$350., and they would work at the school in the library maybe. But the money wouldn't come from the pockets of the parents. That's a good way. If I see something like that and it is good, where there is hunger for education, it can be accomplished. But we can't just give the money for it will be squandered. They don't do what is right. Look at it. Others are putting money in our pockets. Our friends of today they see this is right, that is right. But if they are hungry for education, if they hunger for what is right, they can do it. But it has to be in them. But how can we, with open hearts, help if there is no truth in the hearts of these children? I have heard some of these children say how can I go to school? Mama folks drink and so forth. Where is the money to go to school? So love yourself. You will benefit from education. That's what I teach my children. Here's the food. Prepare for it. Come and look at it. Do you think you'll get full by just looking? It isn't until you eat that you are filled. I don't like to help if they are lazy. If you are truthful, you'll receive help. You won't go without, you'll receive help. There are many people with open hearts, many people who will help. But if they turn and see that you are lazy and others are caring for you, that's wrong. These things are in the Bible. Those who do not work will go without. The work isn't ours. It's from God. If you want to live in filth, you'll be filthy. If you want to be repulsive, you'll be repulsed. Love with no correction and favoritism will not get you ahead. But if you hunger after good things, you'll receive them.

**HALE:**

What is the question again?

**ELLIS:**

In a survey conducted by Alu Like, many Hawaiian people said the education of our children is an important thing. That is what they said. But many of our children are exper-

encing difficulties in school. Do you have any suggestions as to how we can help these children?

**HALE:**

I want to return to the beginning. The beginning of teaching the children begins in the womb of the mother. From there education begins. When the child is born, the first teachers are the parents, the father and mother. They are the first teacher. If the children are not taught love, the way to be meek, to be respectful, if the child leaves your home and has not been taught these things, they will not do well outside the home. If they are not taught in the home, to thank God, to be appreciative of each other to look out for each other with love, that child will not leave home and do what is right when he is on his own because there are many temptations outside the home. And another, your work, the job that God gave you from the time the child is born until he leaves you is that of teacher. You are the teacher.

**HALE:**

Why are the children like they are today? It is because they have not received the proper teaching. In our time, when we misbehaved in school, we were disciplined in school and when we came home we were disciplined again. Now, you cannot touch the children. If you do, the parents come and ask "What did you do to my child?" Things now are different from our time. We can't get together and we can't relate what was done before. But the young people of today and their children can see and change the way in which children are taught. Teach them while they are with you "that's good, that's not good. It's good for you to love one another. Don't fight." If they hear obscene language in the home, they will use obscene language outside of the home. Watch what you say in the home. If you quarrel at home, they'll quarrel. What is done in the home is what is done outside of the home. Why? Because the parents are the examples. Another thing, If you don't have family devotion in the home and teach the child that God is above all and we are below and when you leave He will always take care of you, when that child has problems he will turn to God for help. He won't turn to others for help. That is my suggestion. There are many problems. We can't help our children now but we can help the young people who are going to

be married and have children. One way that we elders can help parents of today is by establishing a school that will teach parenting.

**SPROAT:**

I'll repeat in English what I said earlier-by example, not by precept. If we don't do that, it's all over.

**ANDRADE:**

Like I said earlier, the fault is with us, the parents. The mother goes to work and the father goes to work. You cause the problems in your own home. When the child comes home, the parents are not there. We depend on our daughters or our mothers to come and take care of the children. The child learns to love this girl and not the parent. The fault is yours. You leave the house early in the morning. When you are through working, you don't go straight home. You go to the bars, go here and there, gallivanting and you get home at 8 or 10 at night. And where are the children? They have fallen asleep hungry. And where are you the parents? Where is your consideration? Your responsibility is to come home and take care of the seed that God has given you. That is for you to consider. If you neglect the home, the child will be neglected. We cannot blame someone else. Who is to blame? We human beings are the parents. And how shall we correct this? If we cannot change our way of thinking, how can we help the children that have been given to us. You will be without the love of the children. The child's love for the parent will be severed. And in that way, we are not Hawaiians.

**GOODWIN:**

I agree with what that mother said relating to these things. I am not a teacher and I don't know about teaching. My grandchildren are all married to their wives and have left. There are no grandchildren living with me. However the question is very serious.

**ELLIS:**

One thing that the children of today are always saying is that they don't know who they are. So we parents and children should encourage them. We shouldn't put them down and call them worthless children. That is not right.

**ANDRADE:**

In our life at home, we parents use rude language to our children and it discourages them. If you continue to do this day in and day out, will the children love you? No. You will be-



come like an enemy until you become pleasant and have love in your heart. So let us think about this now. If our children are to be pleasant to us we must consider it.

**SPROAT:**

Life begets life is what the Caucasians say. That which is planted is what will be harvested. If we plant good seeds, the thing that will be harvested is good fruit.

**ANDRADE:**

If we plant thorns, we will get thorns. Then the parents will be at fault. That is why each and everyone of us now should consider putting God first and not last. All of us should pray with sincerity and not with the mouth alone. If we are clean in our hearts and knock at His door God will love us. God will hear our prayers and the way will be opened. So let us think about it Hawaiians.

**HALE:**

Here is another thing. When our grandparents went to church we didn't say we didn't want to go. We went because our grandparents were going to church. Today this isn't continued. It's a fad, a new fad, not to force the children. But if it was a good thing then we should continue it.

**ANDRADE:**

If you say to the children now, tomorrow is the Lord's day and only one day of the week is required, they say they are going swimming or they are going out with their sweetheart. What are we parents to do?

**SZEKELEY:**

Teach the children in school. I continually hear people saying about the Hawaiians that they are not smart or knowledgeable because they don't want to go to school. They continually say that. But the Japanese, the Chinese, the Filipinos have jobs. No problems. They go to school and their parents help them. The Hawaiian children, the parents don't help them. When they come home from school, ask them what they did in school. If they bring home homework, help them. If you can't help them, tell them to go to school the next day and ask the teacher to help them with the things they do not know. They say that the teachers say they won't help them. Why is that? They are the school teachers. That is the reason we send our children to school, to be taught. It is a good thing for the children to go to school. If they do not go to school, they will not be able to get jobs. That

is the problem with the Hawaiians. They do not want to go to school. If they do not want to go to school, then maybe they should go to a school like Lahainaluna where they can learn to take care of animals or do carpentry work or something like that. If they do not have skills they will not be able to work. It would be good for them to go to school.

**ELLIS:**

Why don't they want to go to school?.

**SZEKELEY:**

Perhaps they do not understand what the teachers are saying to them. If you do not understand, you will not be able to remain in school because you do not know.

**KAPUNI:**

I have something to say about helping the children go to school. There is a way that we parents and grandparents can help. I am speaking about the PTA. The parents are told to go to PTA meetings but where are the parents. No parents. So I tell the teachers that I work with that it would be good for us to visit each and every home of the children in the class, all the grandchildren, to see what the problem is. There we can talk together with the parents because most of these parents are not accustomed to attending meetings. What about the kids? First thing the parents tell you -- because my own niece -- I am speaking about this because of my own experience -- I asked her what about the grandchildren. With hard work they can graduate from high school. I told her "I want you to go to meetings to see what your child is doing that is wrong. You can't put all the blame on the teachers. The fault is yours too. I want for you to go see who is at fault." Sometimes when the children talk to you and they are sitting in front of you and you are talking with them they are smoking and are on cloud 9 and they don't listen to you. The parents do not know what the children are doing and when they are told what the child is doing they say "no, my boy don't do those things." So I tell the parents to go and meet with the teachers and the counselors too if they are able to. What do these counselors do? They go here and there on their cars. I talked to one of the counselors who is from Honolulu, (name omitted) and I said to him "you are the counselor. Go visit the homes of the parents. Visit with them." He said "I'm scared." I said "if you're scared, I'll go with you to visit

the parents.” That’s what I told that boy. It would be good if we can help in this way. There are many things that we can do to help. I love these children. I really love them. If we can help, let’s help.

**KAALAKEA:**

This a good subject that we are discussing - how we can help the children. These are changing times and the schools of this time are also changing. We all know this saying - honor your mother and your father so that you may live long on the land that has been given to us. That question is a question that relates to children and parents. The question that was asked was help your children so that they can live from now on. There are many children and grandchildren that we know of now that seek their success but there are many who do not. Where can they get help? That is the question. Where can they get assistance so that they can exist from now on. I appreciate all that has been said regarding parents and children. Those are good comments. But now I don’t know. I have six children. At the time when they were little, I blessed them for God in the same way blessings were conducted in the scriptures. “I bless this child for God. I place this child in God’s keeping.” It wasn’t until they grew, went to school, graduated from school, married and had their own children that I saw that the relationship of my children with their children was good. The question now is where did this come from. It was revealed as in the scripture honor your your father and your mother so that you may live long on the land that was given to you. This was taught me by my grandfolds. This is what my grandparents taught me from the time I was small. Do that which is right and I did that which was right. If we had family devotion they taught “follow after God’s path and you will not get in trouble.” That is the teaching I have followed until today and I have seen the blessings. I have 21 grandchildren today and that is plenty. But they all know the work of the Lord and I thank God for that. They sing hymns, recite memory verses, say prayers. That’s how I saw the benefit of what my grandparents taught me and I am thankful for that. The question is from where will the help come. How can we help from now on. Where is the help to come from. Here is the answer. We cannot help them if God does not help us. Thanks to that parent for

sharing that with us. All of the sharing has been good. I tried to keep that which my grandparents have shown me. They have gone now and that is the teachings I have kept until now. Thank you.

**STEVENS:**

There are many Hawaiians who help their children and others who do not. There are those who blame others for the faults of the children while in their own homes their children misbehave. That is not right. If we were to ask you to help them in teaching the children in Hawai’i’s schools those things that are important to us native Hawaiians, would you agree to help. All of us agree in this room but the children are misbehaving outside.

**ANDRADE:**

That is what I said earlier. All of us now should teach the children while they are in the bosom. That is what is missing in our family lives and that is why God neglects us.

**STEVENS:**

I look at all of us in this room and all of those who have gathered outside here and there are few of us Hawaiians. This conference is for them but where are they.

**ELLIS:**

Why aren’t they here?

**STEVENS:**

That is the reason for our being destitute.

**ANDRADE:**

Those who are not here with us are like the donkeys. When they are stubborn, they are like the donkey and what is the end result? Being destitute.

**STEVENS:**

We see them drinking, blaming others and not themselves. That is where we Hawaiians are at fault.

**ANDRADE:**

It is good for us to think now about the benefit of our children. Our lifetime is almost at an end. This is the voice of love. It is for us to help. For us to be deaf will mean defeat for them.

**HALE:**

This is just a suggestion for teaching children. When I was young and school was over and I went home, my grandparents would ask what I did in school and so forth. Sometimes they would go to school and ask how they could help me. Now the parents do not go to school. They are out of sight and out of mind. They go to lunch. Nowadays the teachers

want for the parents to come and ask how they can help the children. The parents do not go to school and they grumble about the teachers. They are at fault. In my opinion the parents and teachers should work together. If you were to see the papers with D's and F's, the students cry and come and say "Aunty Hale." I tell them in Hawaiian that is good. An F means you are making an effort and a D means you're determined.

#### KAALAKEA:

They would be discussing this relative who was pregnant, a relative that was related to us who was pregnant. And that was how grandfolks heard that she was pregnant. It was not because they saw it that they knew but because they had heard that she was pregnant. They would ask how many months pregnant she was. Two months maybe. And they would say, "The baby is mine." And grandfolks would say, "The baby is yours." If it is a boy, it's mine. If it's a girl, it's yours." They would agree. I heard that. We are wrong in the names that we give. Sometimes in naming, a good name is given, sometimes an unsuitable name. If the name isn't suitable, the child acts kind of peculiar. The child is different. Where does this trouble come from that is on the child. Grandfolks said, "The baby is mine. If it is a boy it's mine. If it is a girl it's yours. If a boy is born, I will give the name." Perhaps the name will be a good name, perhaps it will be unsuitable. When this child grows sometimes it will be good, sometimes because of the name, not good but somewhat peculiar. And that is where anger comes in. It is fortunate that there are people who are used to searching and locating the source of problems. Perhaps it is from the lineage, or from the family, or from the naming. And when they find that it is the name and the name is cut and a good name is given, then it is good. What time was that? When did it happen. It was the usual custom with them to say the baby is mine and to name it before the child was born. That was the way it was. Because I asked the child would be kind of peculiar. Because of your teaching and spanking the child that child continues to act strange until you search and find that it is the name from which the trouble has come. When that name is cut and the child is called John, the child is fine. That's

how it was. What about now. I don't know. There are many names that are given. My child, my oldest girl, gave birth to a girl. Without knowing, someone else gave the name Lililoa. We didn't know about that name. This name was given to my grandchild, to my daughter. The name Lililoa. That baby acted peculiar. For four months, five months she was different. We persisted in prayer at home. No problem. We prayed and searched and found it was the name. It was said the name was not good. We cut that name. From that time until the girl was grown, she's nine, she's been fine. I saw that. Now I don't know. These times are changed. Thank you. Grandparents Haili understood life. You just didn't get up and leave. It wasn't good to call out where are you going. Go after what you want and when you have it, return. That was how it was. If you were called, perhaps there wouldn't be luck to return. They were saved from trouble. Perhaps there was grumbling behind. There were many rules that protected the ancestors from trouble, because there might be a storm at sea or the beach and they knew that there might be trouble before you could return. These are the things that I saw. There are the things we are discussing about the children. Isn't that so? Now when we have children they are so rascal. The more you whip them, the more they continue. Alas. And so it goes.

#### HALE:

I have an opinion about names. It's a real thing for us Hawaiian people. We give long names to children but the thing that is annoying is that when we call them, we don't call the entire name. My name before, my married name, was Keliinohomoku. I was called Moku. The beginning of the name would be cut off leaving only the ending. That's where the problem is. If you give a child a name use the entire name so that child will grow like that name. If you say you are a naughty child, the child will think I am a naughty child because you called him a naughty child. If you give a name, call the child that name. That is the reason our children go astray. The name is long and sometimes it is shortened. Sometimes only the beginning is used. Here's the ending. Or here's the ending but where is the beginning. Therefore those of us who give names should be careful. If we want to give long names teach the people about the name. Begin by teaching them that when they call



## GROUP C

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to use the entire name. Don't shorten the name by cutting it here and there.

**STEVENS:**

When they go to school it is shortened by the teacher.

**HALE:**

That is why their knowledge is shortened.

**SNAKENBERG:**

Let us go into the large room for the closing prayer.

# GROUP D



Emma Kauhi



Mae Keaka



Joseph Kekawa Sr.



Mary Kuhaulua



Albert Like



Leimamo Lee



Martha Lum Ho



Harry Mitchell



Sarah Nakoa



Sarah Pule



Agnes Wright



Agnes Smith



Zellie D. Sherwood

**KEAKA:**

(Microphone too far away from speaker; unable to hear contribution clearly.)

**LIKE:**

I am a genealogist, translator of the Hawaiian language for the government, a curriculum resource person, a teacher and a university graduate. I believe firmly in family prayer and bible verses as a way to learn the Hawaiian language. Those who say only "Aloha ke Akua" do not give further opportunity to learn the language. As a young boy, I remember our family evening prayer when my grandfather prayed and sang hymns in Hawaiian. My Hawaiian language instructor was Fred Beckley. I later joined the Mormon Church and became a genealogist.

**NAKOA:**

My mother's name was Kealiilolena; translated as "THE TALL OR LONG ALII." My father was from China; his name was Lum Chee. They had me- Sarah. I married a Hawaiian man, Nakoa and I am Sarah Nakoa. Each of us have had input from our parents and if we were lucky, our grandparents too. We learned by "back of the hand" discipline. We learned very well. I've never forgotten. I was mischievous. We learned well because we were taught well.

**SMITH:**

(Too much echo - unable to hear the full text of her initial input.) I am Catholic, educated at Mauna Olu Seminary, in Paia, Maui. I moved to Kipahulu and married there. I lived a country life. My husband was from Kaupo and there was not much money.

**LEE:**

I was born Leimamo Kanamau at Waialua nui, Keanae, Maui. I remember canoe rides with my dad and his family. When we arrived in Nahiku, I was hanai by the Wahihako family. I married a young man of Korean-Hawaiian descent - Pohaku Miki Lee and we have four children. My adopted family were Mormons and I was taught the proper way to pray. Also I was taught to forgive and forget in order to be forgiven. In my youth, this was very difficult for me to do. But, wisdom came with adulthood. In family ho'oponopono, to forgive and "to set things right", it was very important that we forgive each other. Sometimes, I found it difficult to forget the hurt caused by a sister. Family prayers every morning and evening helped to set family values.

**DUVACHELLE:**

I was born, raised and educated in Moloka'i. Then I attended Catholic Schools, went on to Kamehameha, graduated and married soon after. I taught school at Kilohana in Kaunakakai where I have lived until this day. In Honolulu I lived with my grandmother and she taught me my "piapa." She taught me to read the Hawaiian Bible, the Hawaiian newspaper "Kuoko'a Aloha 'Āina." My brother wasn't interested; he only played. "O kēlā wale no."

**PULE:**

I was born in Kohala, Hawai'i. Hawaiian was the language spoken in our home. Prayers were a must in our daily lives. As a very young girl, I took care of the family. I attended schools at Makapala and Honomakau. I didn't graduate because I had to take care of my grandparents. I cherish all that they shared with me. On my father's death, I went to work to help care for the family and met my husband to be, Akoni Pule. We were married 20 years when he passed away. My greatest desire was to be a school teacher. I didn't want to marry a young man because I was afraid he would beat me.

**KAUHI:**

Born at Kapaahu, Puna. My mother was Hawaiian. I am so grateful for this gathering. As a baby, my grandparents always "oli 'oli" "Kuulei" my pet name. My mother called me by my inoa po (dream name) "Ka'onohi'ula-okalani Kapunohu." My father gave me an "inoapo" a night name, "Ka'onohi'ulaokalani." Whenever my school friends would ask me my name, I would give them all of the names. I finished high school, spent one year at the University of Hawaii and became a licensed practical nurse. I am retired now. I spent 14 years on the mainland in my youth and could only speak Hawaiian. I didn't know how to speak English.

**KUHAULUA:**

Born Lahaina, lived with her mother in Hoo-leha, Moloka'i and attended school to the 5th grade. My work as a young girl was to 'mahi-'ai 'uala-, hoe the rows of sweet potatoes, plant corn, sweet potatoe, taro. And to feed and care for the pigs. Mahi'ai - tend to the few heads of cattle. I attended school to the fifth grade.



**MODERATORS:**

Thelma Bugbee; John Lake and Haunani Bernardino.

**OUR AREA OF DISCUSSION:**

From infancy to childhood, teenage to parenthood to grandparenthood. We are not always able to circumvent the generation gap with complete understanding. Counsel teach, share. It is not always easy to do these things because of the generation gap. We can help but one must understand and then do, share.

**AIONA:**

(Not very clear at first. He implies that he is being presumptuous) We must understand each other's way. We relate to each other not through each other's shortcomings but a person to person relationship.

**LADY WITH GLASSES:**

(Voice too soft) Importance of conversation with the older generation to understand others needs.

**THELMA BUGBEE:**

What is your opinion regarding the efforts of Alu Like and this conference. What are your thoughts.

**LADY:**

I treasure those thoughts shared by my parents, grandparents -- ko'iko'i. The sum total of her input was to share. It is a learning experience. She implied we must have dignity, not like the activists. God gave us the land. Unite, be sincere. Tell people your needs. The source is need for the land. Need for a unification of the Hawaiian. We have aloha. Let's do things in the spirit of love. We are so segmented; we cannot survive if we don't try to understand others. There are many areas of misunderstanding. Developers; builders, owners of land, major confrontations; differing of opinions dependent on a given need. Share; unite, work together. That's the source. Aloha āina/ Kako'o na keiki. There's lots of people who want to share and work together. We have to work together.

**BUGBEE:**

Mentions incident regarding a development involving the (name omitted) family and the confrontation with aloha aina people.

**LADY AGAIN:**

Yes I understand. I was a part of that problem.

**BUGBEE:**

Can help be given to those who have the need? Build the house. The need is there? Why the anger. Is there a good reason for the difference.

Why can't we share a common need-- the access to fishing grounds. The fence of those people who resent trespassers? I've had a number of talks with Sophie Judd Cooke. The people just want the freedom of access to the source of the food from the ocean. We mean no harm, but attitudes, negative attitudes, create the problem. Rehabilitation, lands; people; confrontation. How do we help? By seeking answers to our problems from those who oppose us and deny reasonable needs of this special group.

**BUGBEE:**

In India they have resorted to the courts for assistance. Through Alu Like perhaps (we may be able to get help). We have to work together. Political factions complicate efforts. We must pool our resources, learn to work together; find a way to intelligently please everyone. Too long we have been denied the freedom of sharing the lands that no longer are ours.

**DUVAUCHELLE:**

Most of the money goes to taxes; you can't build a house if you wanted to; you go from place to place, then the money is gone.

**LEE:**

Just through that the money is gone. (Ilaila no pau ke kala i ka 'ena.)

**DUVAUCHELLE:**

Because there are many involved, the land is sold.

**LEE:**

People are able to buy the land because the owners die and the children don't return the land. There are many reasons for the lands being sold. One of these is the inheritance taxes. If the land is valuable, the taxes to be paid are great and how can the taxes be paid. One way is to sell the land so the taxes can be paid but then the balance that remains for you is very small.

**KIMURA:**

So even if you wanted to keep the land, you aren't able to.

**LEE:**

I am working with this family who wants to buy one acre of land. The cost is \$6,000 for an acre. And it is being sold in 10 acre lots. Where are the Hawaiians going to get the money to buy land. The Caucasians are those who are coming in to buy the land.

**KIMURA:**

The rich are those who are buying.

LEE:

So those with small parcels of land will suffer when those who can afford it purchase large parcels of land around them. When this happens, the taxes are raised. That's where the problems are for the land owners.

KEKAWA:

It's the same with things that are planted. Because there isn't much water when you harvest them your crops are small. When you sell your crops there isn't much money because of this.

LEE:

That's similar to the situation on Maui. Those from East Maui had their water diverted to other parts of Maui and because there wasn't much water, the crops were small. In June, July, and August there is no water (nele ka wai). The water is being diverted to Paia, Puunene, etc.

KEKAWA:

If there isn't any water, they leave the land because they can't plant different crops. That's where the problems are. If a plant is suitable for planting in one area and it can't be planted because of lack of water, the land is sold. That's where the problem is. There is no water. I moved to Honolulu because there was no water to continue planting taro. You can't plant taro without water.

KIMURA:

You've heard about this group working for reparations. They are seeking compensation, not of lands, but money. One consideration is who are the Hawaiians. We are Hawaiians. What do the Hawaiians want? The money? The compensation for these things that were done?

KEKAWA:

If we can have the money to pay for the things we want, okay. We can do what we want. But if we don't have the money, we can't because we are all poor and can't progress without money. We can't move and that's where our problem is.

MITCHELL:

We have many problems - no water, no money.

KEKAWA:

Some people don't have water, don't have money, don't have land. Some have lands but no water and no money.

KAUHI:

The problem with our family is this. We have lots of land in Kona. Lots of lands but not

with homes because the deeds were not properly executed by our kūpuna two, three generations ago. However, from my kūpuna's time until now, we have continued to pay the taxes for this land. The problem is that the family is very large. By our counting, there are over several hundred in the family. We have begun to meet and so far have had over four meetings. Those who have come to meet with us have been very small. Our task is that of straightening up the land situation. If we don't the lands will be lost. The taxes are huge, the family is huge, there are no deeds. In one case we found where Kamehameha IV gave parcels of lands to some of the kūpuna and it has come down to us. One of the kūpuna had the paper properly executed but with the others, no papers were made out. That's where our problem is and that is what we are discussing. But we don't understand all the ramifications. Our thought is to pull together, hire a lawyer and ask what the benefits are of fighting this case. That's okay but when the lawyer asks where is his fee coming from, where is the money going to come from. We aren't rich, we don't have money. So we thought to sell one parcel of land in Popouka - about 33 acres and use the monies to pay for the costs of settling the other lands. The problem with that was that there was no deed for that parcel of land. So when we look, there is no progress. What can we do?

MITCHELL:

Get a minister to bless the land and to dispel any negative things.

DUVAUCHELLE:

Divide the land and responsibility equally amongst all of you according to the original family members. Each ohana would be responsible for resolving the problem for their portion of the land. Let the lawyer work out the details.

LUM HO:

(Spoke of receiving Hawaiian Home Lands). The concern raised regarding the children. The question raised was when I went to work would the children take care of the land. Because no one was at home to supervise them, I had to answer no. However when I went before the Hawaiian Homes Commission for the land I explained to them that I was a widow, had many children and had to work. I was fortunate because they gave me my land in Panaewa, 10,000 square feet.

**KIMURA:**

We've come to the end of our discussions regarding the land issue. We've talked about private owned lands, Hawaiian home lands, family land estates and problems relating to land ownership. Thank you very much.

**KEAKA:**

My grandfather taught me, when you go fishing don't sing, don't whistle because if the fish hear, they will leave the area.

**SILVA:**

Let's talk about prayer now.

**KEAKA:**

Prayer was very important before. You prayed in the morning, at night, before you went anywhere, before you did anything.

**LIKE:**

My name is Albert Like. My father was the editor of the newspaper Aloha Aina. I went to school in Honolulu and when I graduated went to the University of Hawaii. My Hawaiian language teacher at the University of Hawaii was Fred Beckley. When I was young, it was customary for us to have family devotion in the mornings and in the evenings. In the evenings, it was my grandfather who led the prayers. The prayers were long but our family believed in family prayers. We sang hymns, recited bible verses and the bible verse that we always used was "God is Love." When I matured, I joined the Mormon Church and am a geneologist there. I also teach classes here at Kamehameha in the evening.

**NAKOA:**

My Hawaiian name is Kealiilolena. When I grew older, I asked what the meaning of my name was. My kupa said "the lazy chief." But when I think about it now, I have always worked so it can not be said, that I am like my name. My baptismal name is Sarah. I married Nakoa and am Sarah Nakoa. My father is Chinese. My paternal grandfather is from China and in those days the term for Chinese was "pake" Lum Chee, appeared in Ewa and met my mother. They married and I was born. I am very happy to be here, to see and meet all of you. We have much wealth. We have lived many years and have experienced the past and are seeing what is happening now. It's different. The love in my heart swells and I am brought to tears when I consider all of these things. When I listened to the previous two speakers relating their experiences, that is correct. We all can verify what they said - the

experiences then were different from today. Aloha. When you think about it, when you look at the actions of today's children. you just want to grab them and discipline them because they are so rascal, so naughty but they are also very wise, wise in the ways of today. When I think about my youth and the actions of today's youth, I must admit that it is really different.

**SMITH:**

I was born in Maui above the Seven Pools. My parents left me when I was very young. I was only 4. I was raised by my grandparents. My grandfather was Protestant but my grandmother was Catholic. We went to both the Catholic and Protestant church on Sunday. I was educated at Kipahulu Elementary School and from there went on to Mauna Olu Seminary. Then I came to Honolulu, attended McKinley High School and graduated in 1912. I returned to Kipahulu, lived there and married my husband who was from Kaupo. His name is Louis Smith. Our life in the country was sometimes very poor as there was no work. Sometimes my father went fishing and the catch was small but we persevered in our living (hoomanawanui i ko makou noho ana.) We also planted sweet potatoes.

**LEE:**

My name now is Leimamo Lee. I was born Leimamo Kanamu. I was born in Waianuenue, Keanae Maui. When I was a month old, my father and his cousin brought me by canoe to Nahiku Maui. They paddled many miles to Nahiku Maui to bring me to the family they promised me to - The Wahihako's. This family raised me until I married. My husband is Hawaiian, Korean. His name is Pohaku Miki. His father's name is Lee. We have four children. We are Mormons and as the two previous speakers have spoken about family devotions. it is true. In those days when we had family devotion, we were taught to ask each other for forgiveness because our parents could see the opposition we experienced during the day. My mother would say go and kiss your older sister and I wouldn't want to because of the way she treated me that day. But family devotion couldn't proceed until we asked each other for forgiveness. From that time until today, as they taught me, so have I practiced and instructed my children.

**DUVAUCHELLE:**

I was born and attended school in Molokai. I



came to Honolulu and attended St. Stephen's Catholic school until the 4th grade, then went to Kalihi Waena and then on to Kamehameha. After Kamehameha, I went to work. When I retired I returned to Molokai to live and now am a Hawaiian language teacher at Kilohana School with Esther Lin Kee. We both teach Hawaiian language at Kilohana and that is what I am presently doing.

**BUGBEE:**

Could you relate what the children were taught in your household when you were young.

**DUVAUCHELLE:**

I lived with my mother's mother during my youth because my parents returned to Molokai to live. They had lots of work so the returned to Molokai to live and I remained with my grandmother. She taught me the alphabet, to spell, to read. Every Saturday morning for two hours I would read the Hawaiian newspapers Ku'oko'a and Aloha Aina from beginning to end to her. My brother would play and tease me while I was reading.

**PULE:**

My name is Sarah Kekelaokalani Pule. I was born in Kohala Hawaii. When I was young I was taught by my grandparents to always look after the family. From the time I was young until now, I have always understood the teaching of my grandparents. I attended school at Makapala and at Honomakau. I didn't finish school because my father became ill and my mother passed away. I stayed at home with my father until he passed on and then I went to live with my grandparents and my aunt Mrs. John Harbottle. I lived with them from the time of my father's death until my grandparents died. Then I could go to work. I had been out of school for many years but I worked until I met my husband, Akoni Pule. My husband was a Senator for 20 years. I appreciated him very much because he was very knowledgeable in the Hawaiian language. He is the reason I have never forgotten the Hawaiian Language. We always spoke in Hawaiian at home and especially when we didn't want the children to understand what we were saying.

**LUM HO:**

I am Martha Lum Ho. I was born in Kapaahu Puna. When I was young, I went to school but because my parents were poor I attended only until the fourth grade. I wanted to continue

school so I asked my parents if I could continue because my greatest desire at that time was to be a school teacher. My parents told me if I continued I might get pregnant. I told them I would be obedient but they insisted and I became discouraged. I listened to them and stayed home and helped care for my brothers and did household chores. There was much to do. My grandfather advised me to marry a young man but I replied I didn't want to because he might drink then he would come home and beat me. I would rather have an older man because then I would be able to beat him. He turned and looked at me and asked if I went to school where would I live. I replied that I would live with Minnie Kamasupe because she was a schoolteacher in Kalapana. I would live with her and her daughter.

**KAUHI:**

My name is Emma Kauhi and I was born where she was born in Kapaahu Puna. My father was Caucasian. My mother Hawaiian. Before I share what I want to say, I wish to express my appreciation to those who have invited all of us kupauna to this gathering. When I was young, I understand my grandparents took me to raise. My grandmother always sang. Her voice was so beautiful. I have three Hawaiian names and all three are night names Kaonohiulaokalani, Kapunohuulaokalani and Kauhaiulaokalani. The name Kapunohuulaokalani was the name told my mother in a dream. When my mother called me she would call me by that name. The names Kaonohiulaokalani and Kauhaiulaokalani were names given me by grandparents. They would call me Kaonohiulaokalani and Kauhaiulaokalani. My playmates would ask what is your real name. They were confused hearing the different names I was being called. I graduated from High school and attended the University of Hawaii for one year. I am a licensed practical nurse and retired last year. I lived in California for 14 years. When I was young, I only spoke Hawaiian, I didn't speak English until I went to school. It was at school that I learned to speak English.

**KUHAULUA:**

My name is Mary Kuhaulua. I was born in Lahaina and lived with my mother in Molokai in Hoolehua. I went only to the 5th grade. We were farmers and we planted taro, sweet potato, corn, pumpkin and raised pigs, chicken and cattle. That was what I did when I was young.

**WRIGHT:**

My name is Agnes Kainoa Wright. However, before that I was known as Wahinepoopaakiki because the mind was stubborn. When my mother or father called and told me to do this or that I wouldn't listen to my parents. And what were the results? I was disciplined on the buttocks, on the hands or the feet wherever I could be reached. However, now that I am older, I am more mellow and careful in my ways. In my youth, I lived with my grandparents in Kalapana. I am acquainted with these two mothers. They lived near Queen's Bath in Punaluu. When I lived with my grandparents I saw how they survived. If there was no food, they would go to the uplands and my father would go to the sea to catch fish with the net.

**KEKAWA:**

My father was very rascal. Those who raised me named me Joseph Kekawa. In my youth, our work was similar to that already shared, tending crops, growing food. Where I lived our homes were not like the homes of today; ours was a grass house. We lived near a stream and all of the homes were grass homes. My father was cowboy and tended cattle. From my youth I saw how rascal my father was and I followed after him. When I was growing up, I took care of pigs, chickens, planted sweet potatoes and taro. When I was older, I followed my father and became a cowboy. I met this girl and was really taken with her. But I didn't just want to talk with her. Because I was rascal I caused her to misbehave too. At night I would go to her window, tap on the window and when she came to the door, we would get on the horse and ride off.

**MITCHELL:**

(Note :the mike did not pick up what was said)

**BUGBEE:**

In my youth my mother taught us. My father was Caucasian. We were taught to go to school and to love God and Jesus Christ. We were taught always to pray before we did anything; to pray for guidance. Our grandparents were led by the Holy Spirit. They were shown and given signs as to what they should do. The kupauna taught that the shark was a guardian and what should be done when you went to the beach. The kupauna also taught us the turtle was a guardian and what should be done when the turtle appeared. We were taught to ask for

forgiveness one of the other so that good feelings between each other would grow. We have all had similar experiences.

(Note: The tape at this point picks up Kaeko's group but the sound track is that of Nakoa's group. Sound is eventually lost.)

**SNAKENBERG:**

Speaks about the project where kupauna are used to teach Hawaiian in the classroom and some of the problems that are encountered. The most pressing problem is that there are not enough kupuna to teach the Hawaiian language. The DOE wants to install the program in the schools in the next school year but enough kupuna must be found.

**NAKOA:**

Related that there are many elders who can speak Hawaiian but because they do not hear of the many different programs that are ongoing and because they do not participate in programs where this information is shared, they are not able to participate in programs like this one.

**STEVENS:**

One of the problems is that of certification. Most native speakers, who are kupauna, don't have degrees or the money to seek the degrees, and then there are those who don't speak proper Hawaiian.

**SNAKENBERG:**

Those kupauna participating in the program do not have degrees.

**STEVENS:**

Tell these kupauna how they can be involved.

**SNAKENBERG:**

They can either give me their names or give their names to the district superintendent in the district where they live.

**WRIGHT:**

Explains to the group how the program that Snakenberg is talking about works. She explains that the kupauna speak the language in the classroom and teach the youngsters through speaking. Lili'uokalani Children's Center is funding the program and a coordinator works with them on the curriculum. She gives the example of the word "aloha" and how it has implications for the kupauna as they teach. A is for the kupauna's attitude; L is for the word listen - kupauna must be willing to listen as well as teach their students to listen. O is

for 'ohana meaning family and the kūpuna should consider the students their family and treat them accordingly. H is for health and the kūpuna should be always aware of their health - mentally as well as physical health because that has bearing on their teaching. She goes on to encourage the kūpuna present to participate in the program, not for the money but for the satisfaction.

**SHAKENBERG:**

Relates that there are a number of kupuna working in the program and on the island of Hawaii, Martha Lum Ho is working with Pila Wilson. He encourages Lum Ho to share her experiences.

**LUM HO:**

Speaks about her experiences in Hilo working with Pila Wilson as a Hawaiian language and culture resource person. She relates how she encouraged students to talk with her and to ask her questions. She was asked if she knew how to play the ukulele and dance the hula and when she replied she didn't the students asked her how it was that her son Johnny could do that. She replied that he learned on his own. Some of the other subjects that she shares with the students are usually about things she knows such as the uses of Hawaiian herbs. She relates how she uses the castor bean and the kukui. She also shared that the knowledge she is passing on to the students is that which she learned from her grandparents.

**SHAKENBERG:**

Relates that on the island of Moloka'i, Auntie Zellie Sherwood and Auntie Esther Lin Kee are teaching Hawaiian at Kilohana School. He asks Auntie Zellie to share her experiences.

**SHERWOOD:**

Relates that she and Auntie Esther were asked to come and share their knowledge of the culture and Hawaiian language. What is rewarding is that the children go home and share the information with the parents and the parents are overjoyed at learning the same thing their children are learning.

**MITCHELL:**

Relates how the kukui can be prepared and used.

**STEVENS:**

Asks the group to allow each speaker to complete their contribution before interruption.

**SHERWOOD:**

Relates how the parents learn with the children and that the children are also taught to sing Hawaiian songs.

**SHAKENBERG:**

Shares that there are many students to be taught but there are few teachers who can speak the Hawaiian language. For the program that the kūpuna are in, the biggest problem is that there are not enough kūpuna who can speak and are willing to teach.

**KUHAULUA:**

Contributed how she encourages her children to learn to speak Hawaiian instead of waiting until both she and their grandparents are gone. She also related how she told her children not to say that they were not taught because if they didn't learn it was because they did not want to take the the opportunity to do so.

**ELLIS:**

Asks if it isn't possible to teach and help our children at home.

**PULE:**

Shares that children should be taught at home from their youth because when they are young, they learn fast. Shared that we shouldn't expect the teachers in school to teach them because they oftentimes do not know. "We should continue teaching them until they are grown because in that way they will never forget. The Hawaiian language is a beautiful language."

**KEAKA:**

Related how she was pleasantly surprised when she visited a church on Niihau to see where the entire congregation, including the children, read passages from the Holy Bible in Hawaiian. "Parents should continue speaking Hawaiian at home even though the children are taught English in school.

**STEVENS:**

Explains the discussion topic before the group and relates her own experiences as a child where there was family prayer and each child was given a memory verse to recite. She encourages the group to share.

**SHERWOOD:**

Relates that she teaches children to speak and one day is spent where the child must ask for something in Hawaiian. If the child asks correctly in Hawaiian, the child is given what is asked for. If not, they are encouraged to try again.

**LIKE:**

Reads "The Lost Heritage" in English.



**MITCHELL:**

Relates that one of the reasons that we might lose the heritage of "aloha" (as related by Like's article) is that we are all in disagreement with each other. We should teach forgiveness and have good thoughts. We should also be willing to forgive.

**LIKE:**

Relates that there are many among our grandchildren who forget what they are taught. It isn't that they haven't been taught; they have forgotten.

**SHAKENBERG:**

Relates how in Kalakaua's time someone wrote how the Hawaiians were dying because of illnesses. But because many Hawaiians intermarried with others who came to these islands, we now have many half - Hawaiians. "What's important is not that one should have Hawaiian blood to be considered Hawaiian but that one be Hawaiian in thought and feeling.

**KEKAWA:**

Relates how he teaches Hawaiian to the young people in Nanakuli. He teaches them Hawaiian words and phrases that they can use like body parts. He takes them on field trips and points out things of interest to them and gives them the Hawaiian term for that item. Related how there was a young boy and girl among his students who lived with their grandparents and were able to speak some Hawaiian because their grandparents spoke to them. These children are examples for the others to follow. "The voice of the kupuna is beautiful. The wealth is with them and they should share this wealth with the young."

**WRIGHT:**

Related that the six things children are taught where she teaches all of these, love is the most important thing the children are taught. They are asked to give examples of what love is and some examples given by the children are: "Listen to the teacher; don't fight; love your brothers and sisters." The subject of love is taught the children continually through all the subjects so that they can learn love. She doesn't agree with Like's article that love will die.

**SMITH:**

Related that she was an adult education Hawaiian language teacher and taught Hawaiian language twice weekly for 2 hours for the last three years. She had to give up teaching because she lived in Kipahulu and the classes

were held in Hana. She enjoyed sharing and teaching the adults in her classes.

**NAKOA:**

Related how in ancient times the Hawaiian way of life was to be humble because most of the people were subjects under the chiefs. They had to be humble, had to obey the chiefs and fulfill their wishes. "If we can be like that, have love and humility, we can succeed in whatever we do. Many of our youth do not understand this. What they do understand is automobiles and stereos."



## ANDRADE:

... iwaena o kakou na makua. Kaawale ke aloha o na keiki pakahi o kakou me ka makua mai. Aale no ke keiki ka ha, ka pilikia. Aia kakou ka makua o kakou pa hope. Lilo ka poe mao i na hoowalewale a ka poe piha me ka naau i ke Akua. Auhea kakou Hawaii, poe kupono maikai. Pule kakou i ke Akua, ka makua mana o ka lani, ka mea nana ia oe ame iau, ame kakou a pau loa. Mahalo.

## HALE:

Makemake au e hoomau ka'u mea eo ma ka papa kahakaha mao, e like me ka'u mea i olelo ai. Ko'u wa liilii, ohana ka mea ka mua. Ka pauku paanaau mua a'u i ao ai... "Aloha ke Akua." Keia ka pauku mua. Unuhi mai kuu kupunakane ia makou na moopuna, keia olelo, keia aloha. I hoomapopo oukou keia olelo i loko o na poe apau ma keia honua. O kakou ka poe Hawaii i keia olelo o ke Akua i mua me kakou. Keia olelo alo, imua o ke alo. Ha o ke Akua no kela. Ina oukou nana i loko o ka paipala, Kinohi, mokuna elua, pauku ehiku, hana ke Akua i ke kanaka i ka lepo a ha i loko o ka ihu. Maane'i. No laila, ke aloha mai oe i kekahi "Aloha", he pule kela. Aia ka'u i mua o ke alo o ke Akua. Ha mai ke Akua ia kakou. Ola kakou. Keia olelo pilikia...ke aloha a ka poe i ka mea aloHA. Aole kela ka mea maikai. Aole kela ano aloha ana i kekahi-Aloha No a pa kahi. A ke lomi mai, no ke aha mai? No ka mea makemake au eu. Hele paha, a he mea, puu mai la ia, lohe aku ia. Keia ka haha aloha keia. No laila, ina kakou "E, aloha mai, o ke Akua pu me oe. A maikai no oe? Pehea ke ola kino?" A ua ha mai ke Akua ia oe, ola oe. No ke aha. Imua oe o ke alo o ke Akua. Imua oe o ka alo o ke Akua a ola oe. A ke haalele oe iau, "A aloha no, o ke Akua pu me oe." Keia ka mea i a'o mai ia makou ka manawa liilii, i ka ohana, Oia ke kumu, kuu manao, o ka Pule a ka Haku, oia ka pule hookele i na pule apau, no ka mea, ka hoomaka mua ana "E ko makou makua i loko o ka lani," ke haawi nei oe i ka hoonani i ke Akua i loko o ka lani" a pau ka hoonani ana ia oe, "E haawi mai oe iau i ai i keia la." Kela kona kuleana, haawi ana oe i ka mea ai. Aia ka mea elua. Ekolu, "kala mai oe iau i kuu lawehala ana." Ka pani ana i kela pule, "no ka mea, nou ke aupuni, ame ka mana, hoonani a mau loa aku." Haawi oe i ke aloha i ke Akua. Haawi hou oe i ke aloha i ke Akua. O oe ma waena. O oe me kou hoahanau. Ina hiki ole oe ke aloha iaia ua

ike maka oe, pehea oe hiki ke aloha ke Akua, aole ike ke Akua. No laila, ke uwao wale no kakou, aloha wau, aloha wau. Nana oe i keia mea. Ina oe he wahine, okay, hookahi minuke e koe. Ina oe he poe wahine mai, hele mai ka wahine (speaker nudges person next to her and motions to the person coming in) aole walaau, ma ka waha (speaker moves head up and down pointing in that movement to the person who is entering). Me ka manao "mai hea mai kela wahine? Mai hea mai la. Nana kela lole. Me na niu me ke kulolo." Nana oe ka hana. No laila, ina hoopaa kakou i na manawa apau, aia no kakou imua o ke alo o ke Akua, ano oko'a ko kakou ano. Ano oko'a ka kakou walaau ana. Aole mea palua. Aole palua ka waha. Aole wawa wale no ka waha. "Aloha no kaua e.. O ke Akua pu me oe." He mea pololei no kela, no ke mea, aia no oe i mua o ke Akua. O keia wale no ka'u mea e make-make e ha'i aku.

## SPROAT:

Pololei kela. E nihi ka hele, mai hoopa.

## WAHINEOKAI:

Hoolohe aku au ia oukou a pau loa. Ano like no kakou me keia ano o ka pule. A ke noonoo nei wau, aole au i lohe i na mea ma mua o ko kakou komo ana i loko o ke ano o ke Kalikiano. A peia noonoo nei au, malia paha, mai ka manawa o ka Missionary, o ka poe i hele mai e a'o ia kakou, ma laila mai na manao ano like. A ke noonoo nei, he aha la ma mua a keia manawa. Aale au ike, no ke mea kuu makua-kane, kuu kupunakane, i Lahainaluna oia, a puka mai la mai Lahainaluna. He missionary, mai ka missionary kela kula, mai laia mai. Ke hoomaikai nei au ia oukou a pau loa, no ka mea, nui na mea i loaa mai iau. Kekahi o neia mea, aole au lohe ma mua a ua hoopomaikai mai iau no keia noho ana ma keia halawai a kakou.

## WILSON:

Kala mai, O Pila au. Ua poina wau i kou inoa. Pono e ha'i ia i kou inoa ma ke...

## WAHINEOKAI:

Aole au i makemake e haha'i loa...

## WILSON:

Helen Wahineokai.

## WAHINEOKAI:

O Nawahine, oia ko'u makuakane. Nana i haku i kela himeni a oukou e himeni nei "Ekolu Mea Nui." Oia kana hana. Makemake loa oia i haku i na mele, aka aole no ka lealea, no ka mea haipule wale no. Kanalima ana hi-



meni aia i Kawaiahao i loko o ko lakou library. A aale hiki iau ke hele no ka mea piha au i ka hana. He kumu kula au a hoomaha ai i ka mahiki umitumaiwakanahikukumalua. Ko'u wa haalele, no ka mea, he ma'i puuwai, aole o'u maikai loa, aka nana mai oe ia'u, ano maikai. Ina aole ke Akua aloha mai iau, aole au i'ane'i. Hoomaikai maoli i ka launa pu ana, ka hoolohe ana, ka mea i loa mai iau. Pomaikai. Nui ka pomaikai. Mahalo au ia oukou a pau loa.

**WILSON:**

Keia manawa, ho'i hou kakou ia Mr. Kaeo, a nana no e...

**MALANI:**

Hookahi koe, ka pule. Ua lohe mai au mai ko'u makuahine mai, oia ho'i o Eugenia Kepokalani Keohokaloli Reis. O Mrs. Reis, Kaikuaana kela o ko'u makuakane, they were brother and sister. Mea mai la, hoomana o ka wa kahiko. Aohe hewa o ka wa kahiko. Aole hewa. Kahuna lapaau, kahuna laau, kahuna kela a kahu keia, they're all doctors. Kahuna anaana, maopopo? All right. Aia no kela poe e hana nei a hiki i keia la. Noonoo pono. Komo mai na hana o na Christians, of the Christians and so forth. Mai hoahewa ka poe i ko lakou mana no ka mea o Kamehameha nana i hoo-hui i ka aina ma lalo ona. Heaha ka mea i lanakila ai o Kamehameha mai kela manawa a hiki i ka make ana i Kona? Aole oia i haalele i kona Akua. Aole! Aole! Aia no na'e, John Young, o Adam ma, keia poe, poe hoaloha no, hoaloha maikai no ka Moi. Pololei keia. Maikai. Hoaloha maikai. Kana mea mamake, hana mai keia poe kanaka a no ho'i like pu no me Parker, John Parker. Haawi ka Moi i kana moopuna i wahine na Parker a hoea mai la o Parker Ranch i keia la. E like no hoi me John Young, kupunakane kela a Queen Emma. Pololei? Ae. Aia no na'e, pehea la ka hana a keia poe. Pehea kana haawi oe i kana? Aole hiki keia poe ke hoohuli i kona noonoo mai kona Akua mai. Aia i laila kona lanakila. Mai is mai, no ke haalele ana o na Hawaii i ko lakou hoomana, mai laila mai, he'i ku na poe kolea, na poe e a'e. Maopopo. Ua lohe anei oukou i keia moololo. Aia keia moololo i loko o ka puke The Book of Chiefs. Kuu makuahine, o Maluhi ka inoa. She was an authority. One of the leading authorities in Hawaii. Hawaii piha. Kona hanai ia ana, hanai ia oia i Kauai. Kona makuahine, o Abigail Mahea. Ike oukou o wai o Abigail Mahea, kaikamahine kela a Lili-

ha, ka wahine a Boki. Oia ka wa o Boki. A Lunalilo ma. No laila ua noho au a kupa a lohe i ka moololo o ko'u makuahine. She was the best. There is nobody living today that had the Hawaiian, our culture, as beautifully as she had. She was an authority, tableaux, I'm speaking in English, tableaux, na mea a pau loa. Sesquicentennial a Cook and was all done by Mrs. Reis and I say this with humility because although she is my aunt, I look at her, nana wau iaia a minamina. Kona home, he kakela. Komo mai na poe hanahano o keia honua i kona home. Launa no hoi oia me lakou i loko o ko lakou home. Oia no kiai ka poe malihini.

**WILSON:**

Pololei. Malama ka poe kahiko i ko lakou akua. Aole kela o keia manawa wale no. Heaha kau mea e hai mai ia makou?

**KAEO:**

A hoolohe mai nei i na hoakaka like ole a pau a loa mau iau, aole hiki ia kakou ke lawe aku i waho i hoike i keia mau mea i hoike mai nei maanei nei no ka mea hoihoi mai la au i ekahi elua, eha mahele. Ka mua, heaha la ka manao oia me he pule i maopopo i ka kakou poe pua, i ka kakou poe keiki. Heaha la ka manao oia me ka pule. Ka kakou olelo, "Pule oukou" a laila puka ka ninau, "Heaha ka'u mea e pule?" Ka lua: Heaha la ka manao o ka pule ohana ana ame na pomaikai o ka pule ana a pehea la kakou e ike ai i ka pomaikai i loko o ko kakou pule ana. Pela paha ka ninau ia lakou i ninau a ina e pule kakou, loa kakou i na pomaikai. Pehea la lakou e maopopo ai ua loa ia kakou i na pomaikai a i loko o ka kakou pule ana. No ke mea, keia mahele a kakou e hana nei, aole no kakou iho, aka, no ko kakou poe kamalii. Aia. Ano e. Iloko o ka kakou mau hoakaka, hoakaka iho la, ka mua, heaha la ka manao oia me he pule a heaha la ka pomaikai i loa mai ia kakou i loko oia mehe pule. Hoakaka mai nei oukou a pau, ka pomaikai loa ia kakou i loko o ka pule. A ma kekahi hoakaka ana i keia manawa, hookahi mahele, ka manawa pule a ma ka la hoano. Hauoli au i kou hoolohe ana. Pule i ke kakahiaka ke awakea, me ke ahiahi. Pololei a pela i ko kakou hele ana ma na wahi like ole apau, pule kakou, kakou, no ka mea, he kahunapule wau a ka'u manawa a'o i na poe a pau, "aole pouna pule oukou a pau i na wahi apau oukou e hele ai, no ke kumu, i keia manawa, nui na kaa holo ana mao, mao a hiki mai ka ulia, aole no

kakou ia, aole no ke Akua ka hewa, no ka kakou pule ole, a no laila ma keia mahele o ka pule, heaha la me ia o ka pule. Ma hope mai, hoakaka ia mai nei, "he aloha ke Akua" keia makuahine. Pololei. Pehea hiki ai ia kakou ke ike i keia mahele o ke Akua ina aole kakou hiki ke hoakoakoa i na ohana, ka kakou poe keiki ka mua, ke mea i mua o ko kakou ihu. Hoakoakoa kakou ia lakou a laila oia ko lakou maopopo ana, aia paha ma laila ke aloha o ke Akua. A i ka hoakaka ana i keia keiki me kakou, paa iho la ia lakou ka mahele e like me keia makuahine i hoakaka mai nei. A i ko lakou nee ana aku i waho, hele ana lakou me keia mau mahele i loa ia lakou. Nee mai nei iai nei, aole iai nei maopopo keia mahele. Aka na ke keiki o keia makuahine, olelo "e pule kakou". A hoomaka iaia nei, heaha mai nei ka pule? A i ka pau ana, ninau ana oia nei, "no ke aha la oukou e pule ai?" A hoike mai e na kupuna, ma ka pule loa ana i na pomaikai ia kakou, ma ka pule hoopakele ke Akua ia kakou, ma ka pule, loa ke aloha ia kakou kekahi i kekahi, no ka mea, ma ka kakou palapala, hoike ana ke ano o ka kakou noho ana kekahi me kekahi. A pehea e like kakou kekahi me kekahi aia noho ke aloha o ke Akua. Ka kakou olelo hoi i keia kakahiaka, pule, a no laila, kalelele kakou ma luna o ka pule. Wehewehe ia mai i na mahele like ole a pau a ko kakou poe kupuna o ka wa kahiko. No ka mea, ko'u kupunakane, he kahunapule oia. A kela ko'u kumu, aole au maopopo, i na mahele kahiko. Lohe wale no. Aole hiki iau ke kamailio, no ke kumu, o ka lohe wale no. Aole kuleana wale au, no ka mea, ina ninau mai, pehea la i maopopo ai oe aole hiki iau ke haawi aku i ha'ina a no laila, lohe wale no. A like me ka hoakaka a ka makuahine, nui na olelo kapu i olelo ai. Hoakaka mai nei kekahi pili ana i ka pule ana, oia ho'i ka hoomana ana i ke Akua. Nui na Akua i ka wa kahiko. Pololei. Hele mai nei no ka haole, ekolu, ka Makua, ke keiki, ka Uthane Hemolele. O Kane ma, oia me lakou a ina kakou nana i ko kakou lahui, ua hemo mai, mai loko mai, ma mua mai, mai Kahiki mai kakou, mai Inia mai kakou, a no Kalalau mai kakou. A i keia manawa, ina kakou noonoo pono, i hea la i hookumu ia i keia mahele hoomana i ke Akua. A laila, ina kakou nana pono ma laila, loa ana ia kakou keia kumu Akua ekolu, ka Makua, ke Keiki, ka Uthane Hemolele, o Kane, O Lono, ame Ku. A laila, ua loa mua i ko kakou poe kupuna i keia mahele

Akua a i ko lakou hele ana mai maanei nei e like no me kakou. Hala aku nei ka hanauna mua a ku mai nei ka lua, a hala aku nei ke kolu, a ku mai nei ka ha. Aole poina kau nei kekahi. Aole poina aku nei, he aha la na mea i kukulu ia e na kupuna a kakou huli nei i keia manawa a hiki mai nei ia kakou i keia manawa a ke noonoo nei kakou, auwe, o ke Akua o na Haole, oko'a, ke Akua o na kupuna, oko'a. Aole. Aole oko'a. Aole oko'a. Aka, ke ano o ka hoomana ana, ma laila i oko'a ai. Ma laila i oko'a ai. Aka no na'e, ma loko o ka papa ku o ko kakou mau naau, ua like no a like, no ka mea, huikala oe ia'u (speaker is overcome with emotion). No laila, o na pomaikai i loa ia kakou, oia ho'i, mai ke Akua mai, e like me na mea i hoakaka mai nei, he aloha ke Akua. He lokomaikai ke Akua, he malama ka Akua. A like no me ko kakou mau kupuna. Malama lakou i ke Akua. Hoomaikai lakou i ke Akua, a hoomana lakou i ke Akua. A ina kakou nana i keia mahele ekolu, hui keia mahele ekolu no, o ko kakou Makua i ka lani, ke keiki, ka Uthane Hemolele. A'o mai ko kakou mau kupuna i kukulu ai i ekolu a ina kakou nana pono, aole kakou i hewa, aole lakou i hewa, aole poe i hewa, aka i keia manawa ke hahai nei kakou i na mea o ke au o ka manawa i hiki mai ia kakou, aka no nae ma loko o ka papa ku o ko kakou naau, oia no ke Akua Oiaio, ka mea a kakou i hooiaio nei. Wahi mai nei ka Paipala Hemolele, "Ina oe hana nei i ka makemake a ko'u Makua i loko a ka lani, alaila, o oe no ke keiki a ke Akua." A pehea hoi i ke au kahiko. Oia hookahi no. Oia hookahi no. A'o mana ko kakou poe kupuna. Lohe wale no au. A'o mai la na kupuna "Me neia oe e hoomana nei" a pule aku la lakou a loa mai ia lakou i na pomaikai ma ko ke kino, ma ko ka uthane. A peia i na hana like ole. A kalaiwaa oe, a he kahuna e pii me oe kalaiwaa, a i kou, i ka pau ana, lawe aku la i keia waa i kahakua i laila i hana mai a piha pono i ka waa. A i ko lakou hele ana lawai'a, nui ka i'a a hoomaopopo kakou. Lohe mai la oukou i keia mea, Ku'ula? Ike wau i kena, no ke kumu, ko'u kaikuaana, lawai'a kana hana ma Kona. Hanai oia i keia kuula i na wahi apau. Pau kana hoi ana me ka opelu, ho'i hou i ekolu. Ekolu opelu, a oia, Ekolu. Kanu oia ma laila. Oia hookahi, ke oiaio, ke hele lawai'a opelu, aole oia wa ho'i mai me ka nele, aole opelu. Ke kekahi ke hele, hapa waa, hapa, hapa, aale nui. A oia hele, elua laua, hoi mai, nui. No ke aha? Pule oia. A



hiki a ka mai ho'i o ke Akua, o keia Akua, oia ho'i a na haole i lawe mai ia kakou, a i na kakou noonoo pono, ua like no. Ma ke ano o ka hoomana, oko'a. Nana kakou. Kakolika, aole like me ke Kalawina. O'u Kalawina, a lohe aku la kela wahine (refers to Mrs. Wahi-neokai), pololoi. No Kawaihāno no wau a ho'i aku no wau i Kalihi. Aia no wau ma laila. A nana mai kakou. Oko'a na hoomana. Aka no na'e ka mea nui, ke Akua hookahi. A ke ano o ka pule ana, aole oko'a ka oukou pule ana me ka makou pule ana. Oia like no. O ka mea nui i keia manawa, ka pule, no laila, ka mea nui, he aha la ka manao o ia mea, ka pule, he pule. Kuu hoihoi ana, kou manao a pau ma waho, kapae aku la kou mau manao lapuwale apau, a laila hoihoi mai oe me ke Akua a i kou kama'ilio ana me ke Akua, hana mai la oia i keia mau mea. No laila paha o na mahele ko'iko'i nui a kakou i hoike i ka kakou poe keiki, oia hoi, aole pono pule wale. Aole, nonoi mai i ke Akua "huikala mai oe iau i na

hala ame na hewa ame na kanawai umi." No ka mea i loko o na Kanawai Umi, piha pono i na hewa ame na hala a kakou i hana ai a kela wale e nonoi i ke Akua e huikala mai i loko o na Kanawai Umi A pau, a laila nonoi aku i ke Akua i na mea a kakou e makemake ai. A ina hoi makemake hoi aku mao o laila, a laila kii i loko o na kanawai, oia hoi, ma Makaio, mokuna elima, ka haahaa, ke akahai, ke aloha, oia mau mea. Aia ilaila ko'u hewa. Huikala mai i ko'u aloha ole ana i kekahi i kekahi, i ko'u hoalauna. Aole ka mea i mua o kou alo. A ina he wahine kau, aole paha oe i aloha i kau wahine, no ka mea e hookohukohu ma ka olelo Hawaii i mai la ka olelo, e aloha oe i kau wahine, aia no na'e aole oe aloha i kau wahine, Pono no hele, hele. Aole. Aloha aku oe i kau wahine, i kau ohana keiki a pau a laila, noho mai la ke Akua o ka lani, a he kauwa oiaio kela na'u a kana pule hoolohe ana au i kana pule, e like me kakou. A keia ka'u mea e hoakaka mai nei.

## English Translations

### ANDRADE:

...in the midst of us parents. The love of each of the children are separated from us the parents. The children are not the problem. Our hope is with us the parents. People are lost in the temptations from those whose heart is far from God. Where are we Hawaiians, righteous people. Let us pray to God, the powerful father in heaven, the one who watches over you and I and all of us. Thank you.

### HALE:

I want to continue my discussion on the board over there. As I said earlier, in my youth, family devotion was foremost. The first memory verse I learned was God is love. This was the first memory verse. My grandfather translated this saying about this love for us grandchildren so that this saying would be known to all people on this earth. To us Hawaiian people this saying means that God is before us. This word ALO (presence) means in the presence. God breathed life on that. If you look in the Bible in Genesis, Chapter 2, verse 7 it says that God fashioned man from the dirt and beathed life into his nostrils. Here. So when you greet one another with

ALOHA, that is a prayer. That is my prayer in the presence of God. God breathed life into us and we live. The way that people use the word aloha to greet one another - aloHA - that is not the right way. That is not the way to greet one another. Say Aloha No and touch the person and rub the person. Why? Because I want to encourage the person. Perhaps there is a problem and it can be heard. This is the touch of love. When you greet each other, say Aloha, God be with you. And are you fine? How is your health? God has breathed his life on you and you live. Why? You are in the presence of God. You are in the presence of God and you live. And when you leave me say Aloha, God be with you. This is the thing that was taught me in my youth in the family. That is why I believe that the Lord's Prayer is the leading prayer of all prayers because in the beginning of the prayer "Our Father which art in heaven," you are giving thanks to God in heaven and when you are through thanking him you pray "Give me food for this day." That is His responsibility, to give you food. That's the second thing. The third is "Forgive me for my transgressions." The



closing of that prayer is "For thine is the kingdom and the power and the glory forever and ever." You are giving love to God. You are returning love to God. You are between yourself and your friend. If you cannot love him who you can see, how can you love God whom you cannot see. Therefore let us peacemakers. I love. I love. Look at this thing. If there are women gathered together and another woman comes by. We don't say anything but we are thinking "where did that woman come from. Where is she from? Look at that dress." And so on and so forth. Look at what is being done. So if we remember always that we are in the presence of God our behavior will be somewhat different. Our speaking will be somewhat different. It will not be different. The mouth will not be dual in nature. The mouth will not be only making noise. Greet each other with "Aloha. God be with you." That is the right way because you are in the presence of God. This is the only thing that I wanted to share.

**SPROAT:**

That is correct. Be discriminate in your behavior.

**WAHINEOKAI:**

I have heard all of you. We are somewhat similar in prayer. When I think about it, I didn't hear anything about those things that happened before we became Christians. And in this regard I think perhaps from the time of the missionaries, those people who came to teach us, is where the similarities have come. And I am thinking, what was it like before that time? I don't know because my father and my grandfather, who was schooled at Lahainaluna and graduated from there was a missionary who received his training from that school. I am thankful to all of you because I have learned many things. Some of these things I have not heard before and I am grateful that I was able to participate in this conference of ours.

**WILSON:**

Excuse me. I am Pila. I forgot your name. Could you tell us your name?

**WAHINEOKAI:**

I don't want to speak too long.

**WILSON:**

Helen Wahineokai.

**WAHINEOKAI:**

Nawahine was my father. He was the one who wrote that hymn that you sing "Ekuola Mea

Nui." That is his work. He loved to write songs but not for pleasure, but for worship services only. He has 50 hymns that are in Kawaiaha'o's library. I haven't been able to go there because I have been working. I am a teacher and I retired in 1972. I retired because of heart trouble. I am not very well but to look at me, I am well. If God didn't love me, I would not be here. I am really appreciative of things I have received. The blessings, many blessings. I thank all of you.

**WILSON:**

At this time, let us return to Mr. Kaeo who will review our discussions.

**MALANI:**

One more thing about prayer. I heard from my grandmother who was Eugenia Kepookalani Keohokaloli Reis. Mrs Reis was the older sister of my father. They were brother and sister. She said, the religion of the ancient times was not wrong. There were medical doctors, herbalists, a specialist for this and a specialist for that. They were all doctors. Ther sorcerer? There are people who still practice today. Think about it Christianity was introduced and so forth. Don't criticize the people for their power because look at Kamehameha. It was he who united the islands under him. What was responsible for Kamehameha's victory from that time until his death in Kona? He did not forsake his Gods. No. No. There was John Young. Adam folks, these people, these friends, good friends of the King. That's right. Good friends. Whatever he wanted these men did and so was it too with Parker, John Parker. The King gave his granddaughter as wife to John Parker and that is how we have the Parker Ranch today. The same with John Young. He was the grandfather of Queen Emma. Isn't that right? Yes. However, what did these people do? What could they give him. They could not turn him from his Gods. That is where he was victorious. From that, because the Hawaiians left their religion, foreigners and different people have trampled over us. Understand? You've heard this story. This story is in the book The Book of Chiefs. My mother Maluhi was an authority, one of the leading authorities in Hawaiiiana. She was raised in Kaua'i. Her mother was Abigail Mahea. Do all of you know who Abigail Mahea is? That was the daughter of Liliha the wife of Boki. That was the time of Boki. And Liliha. So I remained and became

accustomed to hearing the story of my mother. She was the best. There is no one living today that has the knowledge of Hawaiiana, of our culture, as beautifully as she did. She was an authority, in tableaux, in all things. The Cook Sesquicentennial was all done by Mrs. Reis and I say this with humility because although she is my aunt when I look at her, I grieve over that which is lost. Her home was a castle. All of the famous people of this world came to her home. She socialized with them too in their homes. She cared for visitors.

**WILSON:**

That is correct. The ancient people took care of their Gods. That wasn't only for that time only. What do you have to tell us?

**KAEO:**

I listen to all of the different contributions and it came to me that we cannot take and share all of the things that have been shared so I want to concentrate on four topics. The first topic that our children can understand is the topic of praying. What about the topic of praying. If we say "Let us pray" then the question becomes "what shall I pray." The second topic is what is the reason for family devotion and the rewards for praying and how can we see the benefits of our prayers. Perhaps that is the question that they will ask and if we pray, we will receive blessings. How will they be able to understand that we have received our blessings because of our prayer. This topic we have discussed is not only for us but for our children also. In our discussions, it was discussed first what is prayer and what blessings do we receive because of prayer. You all discussed the blessings that we have received because of prayer. And in one discussion, the time of prayer was discussed with the Sabbath day. I was glad when I heard that. Pray in the morning, at noon and in the evening. That is correct and when we travel anywhere, let us pray. I am a minister and I teach people not to forget to pray wherever they go because there are many cars travelling about when the accident occurs you may not be at fault, God is not at fault, but it is because we do not pray. So the topic was "what is it about prayer." Then it was discussed by this mother that God is love. That is correct but how can we see this about God if we cannot gather the family, our children first, that is, the ones in front of us. Bring them together and then perhaps they

will understand the love of God. By gathering these children with us they will learn of those things that this mother discussed and when they go on their own they will go with these things that they have received. If a person comes and does not understand these things and the children of this mother says "let us pray" this person will begin to think about what prayer is. And when the prayer is over he may ask "why do we pray" and they would explain that their grandparents taught them that our blessings are received in prayer, by praying we are protected by God and by praying we learn to love one another. And how can we like each other except we abide in the love of God. This morning our discussion was on prayer and so we focused on prayer. We shared many different things that our grandparents did in olden times. My grandfather was a minister and that is the reason that I am not familiar with the ancient ways. I only heard about it. I cannot say because I only heard about it. Therefore I have no right to speak because if I am questioned how will you know that I cannot give the answer so I only listen. A mother explained that there were many restrictions. Another person explained about worshipping God and that there were many Gods in ancient times. That is correct. But when the foreigners came they brought three gods, the Father, the Son and the Holy Spirit. We teach people there are 3 gods in one under the Father. There are not three separate gods. It is the same as the Father, the Son and the Holy Spirit. Kane folks were with them also. When we look at our people who have come from Tahiti, from India, from wherever and examine this carefully, we can see where this ritual of worshipping God was established. If we look carefully we will see that these three Gods, the Father, the Son and the Holy Spirit are the same as Kane, Lono and Ku. Our ancestors had these three Gods previously. And when they came here, they were like us. The first generation passed away and the second appeared. The third passed away and the fourth appeared. They did not forget anything. They did not forget what was established by the ancestors. They did not forget those things that we have been searching for until now. Now when we think about it we say the God of the foreigner is different and the God of the ancestors is different. No. It is not different. It is not different.

ent. The difference is in the way we worship but in our hearts, we are the same. The blessings we have received are from God and as has been explained here about God being love, God being beneficent, God being the light so was it with our ancestors. They took care of God. They thanked God and they worshipped God. And if we were to look at these three subjects and combine them we would have our Father in heaven, the Son and the Holy Spirit. Our ancestors were taught that there were three separate Gods. We are not at fault, they are not at fault, there is none who is at fault. However, we now follow the teachings of the times that have come to us but in our hearts that is where the true God that we verify is. The Holy Bible says that if you do the work of my Father in heaven then you are a child of God. And what of the ancient times. It was the same. Our ancestors were powerful teachers. I only heard. The ancestors taught "this is how to worship" and they prayed and received spiritual and material blessings. And so it was with all work. If you were a canoe carver, a priest went uplands with you to carve the canoe and when you were finished and the canoe was brought to the beach and there it was worked on until the canoe was completely finished. And when they went fishing there was a lot of fish and we understand why. You all have heard of this thing, the Ku'ula. I saw that because my older brother was a fisherman in Kona. He took care of this fishing shrine everywhere. When he returned from fishing with opelu he would return three. Three opelu. That's right. Three. He would place it there. He alone, that's right, would go fishing for opelu and there was never a time that he would return without opelu. If others went, half a canoe, half, half, not much. But if he went, two of them, they would return with plenty. Why? He prayed and that is how it was until the arrival of God, of this God that the foreigner brought to us. But if we look at it carefully, it is the same. Where it is different is in worshipping. The Catholics are not like the Protestants. I am a Protestant and I heard that woman, and she is right. I am from Kawaiaha'o. I went to Kalihi and am there now. The worshipping is different. But the most important thing is that it is one God. And in praying, your prayers are not different from our prayers. It's the same. The most important thing now is the prayer. So in terms

of the topic the most important thing is what is the meaning of prayer, of praying. My opinion is that in all your thoughts, put aside all your foolish thoughts and then go to God and in your conversation with God, He will do these things. So perhaps the most serious thing that we can show our children is this, that it is not right just to pray. No. Ask God to forgive you for the mistakes and transgressions and for the Ten Commandments is where we have sinned and transgressed and that is where we should ask God to forgive us. When that is finished then ask God for the things that we want. And if you want to go outside of that then go and get the Beatitudes in Matthew, Chapter 5 dealing with humility meekness, love, these things. Say that is where I have sinned. Forgive me for not being loving and for not loving my neighbor, not the one in front of your presence. And if you have a wife perhaps you don't show love to your wife because to pretend in Hawaiian, the word that is said is love your wife. However you do not love your wife when you just up and go. No. Love your wife, all your children and then God in heaven will say that you are a true servant of his and he will answer your prayers and the same is true for all of us. That is what I wanted to share.



### PIKAKE WAHILANI:

This will be the first gathering of the Kupuna. We've had many discussions and group sessions. So many people are interested in the language and customs of our people. The young people have had many sessions of their own to share the needs of the youth. This time is for you Na Kupuna to share. So many of our youth want to visit with you to enjoy the experience of exchange.

### THE KUPUNA:

Suggest we sing "How Great Thou Art."

"E Ke Akua Nani Kamaha'o"

"Nau No E Hana Ka Honua Nei"

Moderators will be introduced after the singing.

### PIKAKE WAHILANI:

I've forgotten something, Auntie Thelma Bugbee has reminded me. Translations of the video-tapes will have to be done. We have need of volunteers. Volunteers are welcome. There is much to be done. If any of you are interested get in touch with me or Auntie Thelma.

### THELMA BUGBEE:

Some names suggested are Thelma Bugbee, Helen Wahineokai, Charles Kaeo, and Caroline Tuck.

Singing ensues.

### PAPA KALA:

(Voice muffled - difficult to understand.) Leo O Na Kupuna --- you must select and elect officers and have an organization on each island.

### PIKAKE WAHILANI:

I would like to acknowledge the youth for their assistance, kokua and help in this First Kupuna Conference. Without willing volunteers our conference would not have been possible. Pikake calls and acknowledges each person by name and they come to the front of the room.

### THELMA BUGBEE:

"Superfluous!!" Ma Ka Olelo Haole -- Acknowledgement made of Pikake Wahilani's generous sharing, organizing and moderating the various sessions.

### LOKOMAIIKA'I SNAKENBERG:

Lokomaikai Snakenberg acknowledges this incomparable and most welcome kokua.--- From the dorms, the cars, the Kamehameha facilities, sessions, the attendees, the picture taking and all the people who contributed their talents to make this conference a success.

### CHARLES KAEO:

"Na ka miori no ka loa" Only the aggressive person wins or succeeds. In this instance he refers to his success in finally gaining a voice on the floor to express his thoughts or mana'o.

To all concerned with this conference, my gratitude. I don't want you folks to laugh if my teeth fall out because my teeth are deaf.

I express my gratitude for the purpose of this conference. I have had a marvelous exchange of information and gained much at the conference. Work together, pull together, and let us unite our every effort.

### CHARLES HOOPAI:

(His enthusiasm is very infectious) To the planners, committees, all concerned, the Kamehameha Schools, to all in attendance, the youth who worked so diligently to bring this conference to total fulfillment, I have thoroughly enjoyed myself. (I acknowledge that I had assistance in writing mahalo speech in Hawaiian.)

Himani Ho'oku'u - Lina poepoe Formed a circle

Sang Hawaii Aloha

Na ke Akua e malama mai ia oe

Kou mau kualono aloha nei

Kou mau kahawai olinolino mau

Kou mau mala pua nani e

(Camera operator lacked the proper expertise in handling the camera while Hawaii Aloha was being sung.)

### THELMA LINDSEY:

Offers final prayer.

## OUR HAWAIIAN HERITAGE: THE PAST

A discussion of the virtues and values that:

1. Have been imparted to the Kupuna from their Kupuna;
2. Have helped to preserve the Hawaiian culture and legacy;
3. The Kupuna wish to share as leading thoughts for conference deliberations.

## OUR HAWAIIAN HERITAGE: THE PRESENT

A discussion of the values and virtues relative to the Hawaiian 'ohana today:

1. Identification and discussion of some of the social problems facing the Hawaiian 'ohana:
  - a. general problems: family disintegration; cultural and identity loss, communication, etc.
  - b. generational problems:
    1. kupuna: nutritional, financial, security, etc.
    2. makua: jobs, housing, finances, keeping family intact.
    3. 'opio: self and cultural identity, interracial conflict; education: preparation for life and jobs.
2. Identification of specific virtues and values discussed in the morning session that can be used to help strengthen the family:
  - a. what are these values and virtues?
  - b. how may we use them to help solve some of the problems identified in No. 1 (above)?
  - c. How may we extend these efforts to the larger Hawaiian community?

## OUR HAWAIIAN HERITAGE: THE FUTURE

A discussion of the values and virtues relative to the future of the Hawaiian culture and more specifically, the Hawaiian family:

1. Identification and discussion of tasks that need to be done in order to ensure a Hawaiian legacy for the future:
  - a. what needs to be done?
  - b. how best can the tasks be met and by whom?
  - c. how best may we encourage individual families to become involved in this effort?
  - d. how best may we encourage individuals to become involved in their own up-lift?
2. Re-affirmation of specific virtues and values previously identified and discussed that can be used to achieve and ensure a Hawaiian legacy.

# Program Agenda

**THURSDAY, MAY 29, 1980**

**5:30 P.M.**

The Kamehameha School Bus leaves the airport terminals bound for the campus site. Delegates who have indicated they would prefer making their own arrangements should arrive on campus no later than 6:00 p.m. at Kekuaiwa and Kaiulani Dormitories

**6:00 P.M.**

Arrive at dormitory. Assignments on rooms will be mailed at least one week prior to the conference.

**6:30 P.M.**

**OPENING CEREMONIES BEGIN** at Kalama Dining Hall

**WELCOME** — Charles Hoopai, Member, Alu Like Board of Directors

**OPENING PULE** — Kahu David Kaupu, Chaplain, The Kamehameha Schools

**M.C.** — Thelma Kalehuaopele Sproat Bugbee

**7:30 P.M.**

**DINNER**

**8:30 P.M.**

Delegates may visit or return to their assigned dormitories after dinner.

**FRIDAY, MAY 30, 1980**

**7:00 - 8:00 A.M.**

**BREAKFAST** — Kalama Dining Hall

**8:30 A.M.**

**CALL TO ORDER** - Kamamalu - Waikiki Multipurpose Room: Charles Hoopai, member, Alu Like Board of Directors

**PULE** — Kahu Abraham Akaka, Pastor, Kawaiaha'o Church

**"KA MAKOU HANA MA KEIA 'AHA PAE'AINA KUPUNA"** "Our Task at this Statewide Kupuna Conference" Papa Kalahikiola Naliielua

General Instructions on Small Group Sessions Pikake Wahilani, Principal Humanist Scholar

**9:00 A.M.**

**CONFERENCE DELIBERATIONS BEGIN**  
**WAIKIKI COMPLEX**

**Room A:** Kalahikiola Naliielua, Moderator;  
Lokomaikaiokalani Snakenberg, Facilitator

**Room B:** Napua Stevens Poire, Moderator;  
Kauano Kimura, Facilitator

**EWA COMPLEX**

Observers convene in Multipurpose Area

**2:00 P.M.**

**WAIKIKI COMPLEX**

**Room A:** Luka Nakoa, Moderator;

Keola Lake, Facilitator

**Room B:** Kalahikiola Naliielua, Moderator;

Lokomaikaiokalani Snakenberg, Facilitator

**Room C:** Napua Stevens Poire, Moderator;

Kauano Kimura, Facilitator

**Room D:** Charles Kao, Moderator;

Pila Wilson, Facilitator

**EWA COMPLEX**

Observers convene in Multipurpose Area

**2:00 P.M.**

**OUR HAWAIIAN HERITAGE: THE PRESENT**

A discussion of the values and virtues relative to the Hawaiian 'ohana today:

- I. Identification and discussion of some of the social problems facing the Hawaiian 'ohana:
  - a. general problems: family disintegration; cultural and identity loss, communication, etc.
  - b. generational problems:
    1. kupuna: nutritional, financial, security, etc.
    2. makua: jobs, housing, finances, keeping family intact
    3. 'opio: self and cultural identity, interracial conflict, education: preparation for life and jobs
- II. identification of specific virtues and values discussed in the morning session that can be used to help strengthen the family:
  - a. what are these values and virtues?
  - b. how may we use them to help solve some of the problems identified in no. I. above?
  - c. how may we extend these efforts to the larger Hawaiian community?

**4:30 P.M.**

**CLOSING PULE** — Lydia Hale, Oahu Delegate

**6:00 P.M.**

Convene for Dinner at Kalama Dining Hall

Pule: Zellie Duvauchelle Sherwood, Molokai Delegate

**6:00 - 7:00 P.M.**

**DINNER**

**7:00 P.M.**

**ALU LIKE ANNUAL MEETING** — Kalama Dining Hall

— Installation of Officers

— Annual Report for Fiscal Year 1979

**7:30 - 9:00 P.M.**

Alu Like information session on current Hawaiian Happenings/issues/concerns

— Office of Hawaiian Affairs

— Congressional Legislation

— Backlash/Confrontations/Progress

— Hawaiian Language Concerns



Names of Organizations and Persons Who Have Contributed to the Planning Phase of the Conference:

## ALU LIKE BOARD OF DIRECTORS:

Piilani C. Desha, President; Keoni Agard, Vice-President; Leslie Kuloloio, Secretary; Ann Nathaniel, Treasurer; Charles Hoopai, Tim Lui Kwan, Raynard Soon, William Char (Molokai/Lanai), Aletha Kaohi (Kauai), Ruth Moore (Hawaii), Kalani Walser (Oahu).

## 'AHA KUPUNA STEERING COMMITTEE:

Gregory Kalahikiola Naliielua	Frenchy DeSoto
Abraham Piianaia	John Topolinski
Napua Stevens Poire	Winona E. Rubin

## 'AHA KUPUNA PLANNING COMMITTEE:

Winona Rubin, Project Director; Pikake Wahilani, Principal Humanist Scholar/Conference Program Coordinator; Paige Barber & Associates, Conference Arrangements Coordination; Lokomaika'iokalani Snakenberg and Sarah Ayat Quick, Registration and Kupuna Aides; Larry Kauanoe Kimura, Facilitators Chairman; Haunani Apoliona and Haunani Bernardino, Opening Ceremonies; Melvin Kalahiki, Decorations and Photographs; Malcolm Chun, Video Coordinator; Hardy Spoehr, Awards & Recognition; Gard Kealoha, Conference Program and Information Coordinator.

## ISLAND CONTACTS - ALU LIKE ISLAND MULTI - SERVICE CENTERS:

Oahu - Haunani Apoliona	Kauai - Kabule Kauahi	Molokai - Rachael Kamakana
Hawaii - Betty Snowden	Maui - Manu Goodness	

## CONFERENCE PROCEEDINGS:

Principal Humanist Scholar  
& Coordinator:

Pikake Wahilani

Moderators:

Charles Kaeo, Luka Nakoa, Kalehuaopele Bugbee, Kalahikiola Naliielua, Napua Stevens Poire

Facilitators:

Larry Kauanoe Kimura, Chairman; Lokomaika'i Snakenberg, Pila Wilson, Keola Lake, Kalena Silva

Translators:

Kalehuaopele Bugbee, Agnes Kainoa Wright, Helen Wahineokai, Caroline Tuck, Charles Kaeo, Jessie Piimauna

Conference Evaluator:

Abraham Piianaia

Indexers:

Kapena Achiu, Leimomi Akana-Gooch, Koki Williams, Lili Dorton, Betty Ann Kahala Lau, 'Ekela Kani'aupi'o, Lei Kahiwalani, Keikilani Kawai'ae'a

Recorders:

Naomi Losch, Emili 'Ioli'i Hawkins, Ki'ope Raymond, Kauanoe Wilson

# Acknowledgements

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Hawaiian Airlines  
Hawaii Committee for the Humanities  
Hawaiian Foundations  
Hawaiian Home Lands Dept.  
Hawaiian Studies Dept., U.H.-Manoa  
Hawaiian Telephone Co.

Hui Hanai  
J's Travel, Inc.  
Ka Makua Mau Loa Church  
Kamehameha Schools/B.P. Bishop Estate  
KCCN Radio Station  
King William Charles Lunalilo Trust  
McInerny Foundation  
Paige Barber and Associates  
Puu-O-Hoku Media Service  
Queen Liliuokalani Trust  
SONY Corporation of America

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Mel Kalahiki, Sr.  
Mel Kalahiki, Jr.

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Kaipo Kauka

## ADDITIONAL HOOKUPU

M/M Weymouth Kamakana  
Waianae Rap Center - Camp Kaala

## KAMEHAMEHA SCHOOLS ASSIST.

Jack Darvill, President  
Fred Cachola, Director, Extension Education  
Ray Gurczynski, Director, Admin. Services  
Neil Hannahs, Asst. to President  
Dr. George Mills, Medical Director  
Marion Welz, Principal, Elementary Division  
Bob Worthington, Logistics  
John White, Media Coordinator  
Hanson Nuuhiwa, Dorm Supervisor  
Cal Ford, Food Services Director

## FLOWERS, LEIS, DECORATIONS

Heeia Ecumenical Youth Project  
Waianae Hawaiian Civic Club  
Waianae Homestead Association  
Carl Naeole  
Lani and Lei Maa  
Leona Ryder  
Leimamo, Joseph, Randy, and Ann Kalahiki

## GENERAL CONF. ASSISTANCE

Betty Barbieri  
Brian Chong  
Patrick Kalani Chong  
Herman Piikea Clark  
Melia Lane  
Rhona Rodenhurst  
Leona Teale

## PREPARATIONS OF MATERIALS

Gloria Ward  
Debbie Bautista

## ART WORK

Kapohaialiokamamalu Kalahiki