

Aunt Alice Namakelua

This is O.K.

"I always ask my students when they begin do they want to become an instructor, or an entertainer, or do they just want to learn it for fun. I teach them the mele and the translation, then I train them on paniolo handkerchiefs. ~~If you can dance well on that space than you are a daneer. You must be able to perform everything upon that handkerchief...~~"

Add this.

Alice Namakelua

Trained by men, survivors of war, of Kamehameha. The men who remanised what they had ~~gone~~ gorn through by Chanting and some of the survivors were uncles of my families

These men folks were the early dancers, so I learned from some of our relatives (men) even right down to my uncle 'Halaole and also Kukio's Chanter - Kahoaaleawai who advised me <sup>at age 10</sup> not to teach aincient if I should venture out teaching the Hula. Only teach the Old and the morden <sup>awana</sup>. Our hand motions were so different from that of today's. So as the foot work,

# "My Life As a Hula Teacher."

I, Alice <sup>writing</sup> Kūleialohapoinaole Kanakaʻōluna, who at this <sup>island</sup> is the widow of the late Solomon Namakelua Nahulanui of the of Hawai'i, was born on August 12, 1892 when my great grand parents were living in grass huts after the Battles of Kamehameha to bring the islands under one ruler.

I grew up among some of these survivors who were related to my parents and great grand parents. There were among these survivors some who were relaxing and reminiscient of their life on the Battlefield - as days and nights go by - the men would hum a little tune. Previous to the coming of the Missionary - the Hawaiian people only used percussion implements to keep the time of a chanting. Chanting was the singing part. The only way they <sup>sing</sup> ~~sing~~. The only stringed instrument I saw was the 'Ukēkē'. A thin strip of a curved Bamboo with only one string played by the mouth and a finger. The song is done by the mouth.

One of my family who was pretty good at chanting started teaching a few of us little children to do a few simple dances at home, there were no such thing as "Halau". The chant "Kole Waimea" was favorite of all.

We lived in a lumber house far away, near the bottom of Maunakea Mountain at Manā. Where the birds were my friends by day and the Land Shell (Kahuli) in the evening. The people heard me singing professionally at age five gave me the Title of "I'iwi Yo'o Kilo". Before I came to Honolulu in 1901 - I lived at Kihalani above Laupahoehoe and while there I met my Uncle →

I-lala-ole. And he gave me few lessons and instructions too. When I met him here—we use to talk more of Hula.

In 1905—at the age of 13, I started to serve the last ruler of Hawaii. The Queen Liliuokalani. And I use to sing for her also.

In 1908—I married to a boy—not by my wish—who was very jealous. So I did not do any dancing, singing and hula, for 12 years.

1945—I started to teach Hula-Ukulele and singing for the City and County of Honolulu for 24 years. Retired in 1959—went to teach Hula, singing and Ukulele in Kauai.

Taught hula for the dancers on the Kamehameha Day Maui Float and changed to the Hawaii Float and retired from all of that in 1962.

My last Hula instructor and adviser David Kahualawai Kaluhiakalani advised me in 1917 not to teach the ancient Hula if I ever decide to start teaching Hula. When I asked him the reason—he said to me—perhaps, by the time you start to teach—you might be old, forget the foot work, the hand motions and the words of the chants. By so doing—you or your student will be hit. Some time it will cause death. Either the Kumu or the student.

For this reason I have not taught Hula Kahiko at all. I teach my own chant dances and not any other. I teach and dance any kind of modern, English or Hawaiian dances with real old Hawaiian way.

In my days of learning the Hula - was different. A dancer or student does not graduate till they can do their dances on a large cow-boy handkerchief. Only those who pass that test can be in the graduation when they can eat the feast for graduation.

There was also a feast for the relatives and the guests, even people passing-by.

I remember well before I came to Honolulu, The Hawaiian people sang and dance respectfully no matter whether its a name song to honor some one, or at a big feast of any kind, the dance or song is done with respect. And also with the meaning of the words.

{ It took the foreigners to change the sweet ways and custom of the Hawaiian people.  
The life and custom of the Hawaiian people are just used as a bait to bring the tourist to spend their money here.