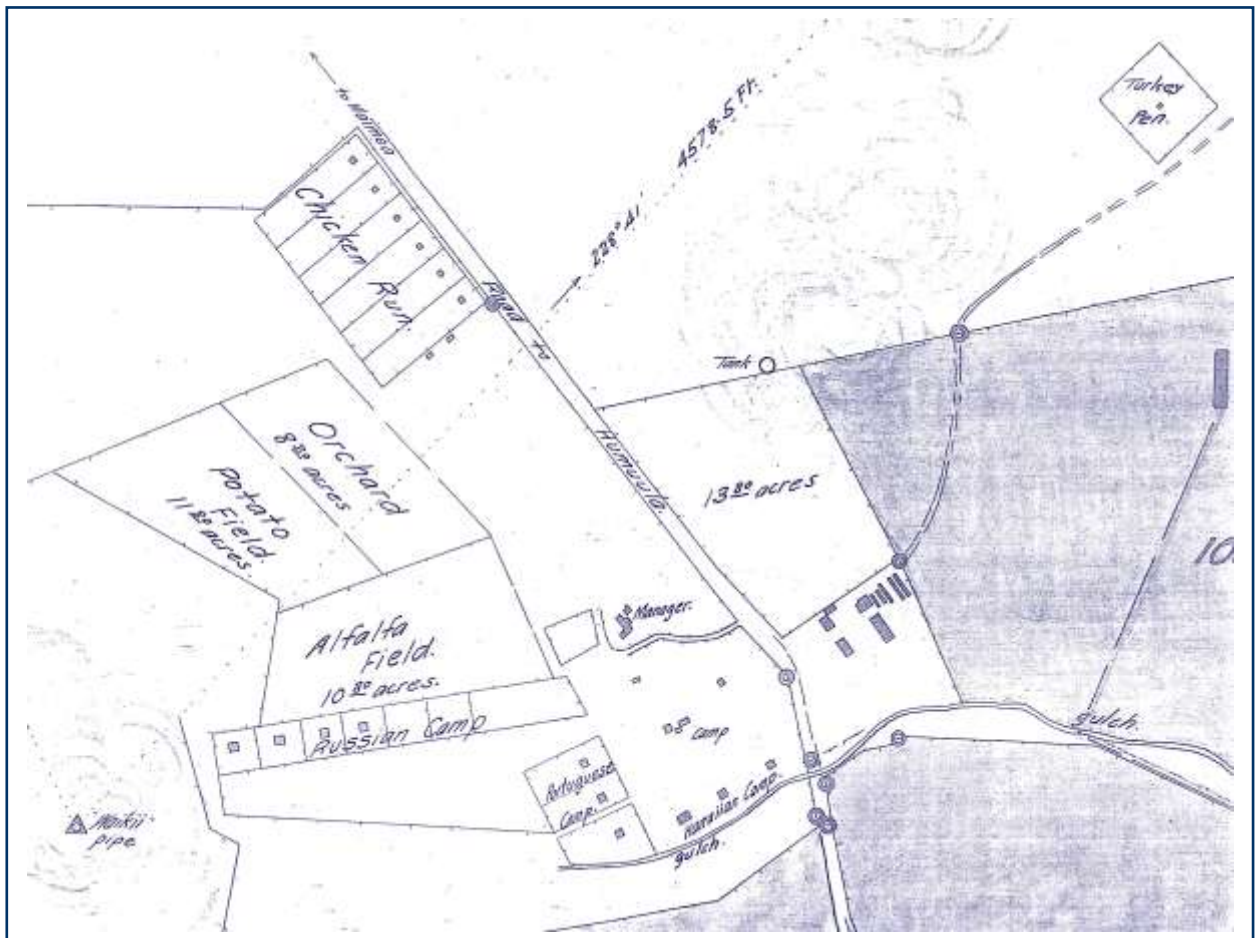


APPENDIX A— ORAL HISTORY INTERVIEWS HE WAHI MO'OLELO NO KA 'ĀINA A ME NĀ 'OHANA O WAIKI'I MA WAIKŌLOA (KALANA O WAIMEA, KOHALA), A ME KA 'ĀINA MAUNA

A Collection of Traditions and Historical Accounts
of the Lands and Families of Waiki'i at Waikōloa
(Waimea Region, South Kohala), and
the Mountain Lands, Island of Hawai'i



Plan of Waiki'i Village 1911 (Courtesy of Parker Ranch)



Kumu Pono Associates

Historical & Archival Documentary Research · Oral History Interview Studies
Researching and Preparing Studies from Hawaiian Language Documents · Māhele 'Āina, Boundary
Commission & Land History Records · Integrated Cultural Resources Management Planning
· Preservation & Interpretive Program Development

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HE WAHI MO'OLELO NO KA 'ĀINA A ME NĀ 'OHANA O WAIKI'I MA WAIKŌLOA (KALANA O WAIMEA, KOHALA), A ME KA 'ĀINA MAUNA:

**A Collection of Traditions and Historical Accounts
of the Lands and Families of Waiki'i at Waikōloa
(Waimea Region, South Kohala), and
the Mountain Lands, Island of Hawai'i
(TMK Overview Sheet 6-7-01)**

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Commissioned by Waiki'i Ranch Homeowner's Association



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INTRODUCTION AND ACKNOWLEDGEMENTS

This collection of oral history interviews provides readers with a unique opportunity to learn about the history and cultural-historical landscape of the Waikī-i-Ke'āmoku vicinity, and lands of the larger Waimea region—the 'āina mauna (mountain lands)—on the Island of Hawai'i. Many of the kama'āina who graciously agreed to share their histories and recollections were born and raised in the Waimea-Waikī-i region, or have worked the land since the 1930s. One interviewee, Mrs. Elizabeth "Betty" Bowman, worked for the public school library system in the early 1940s, and shared unique recollections regarding the small public school that was operated at Waikī-i from ca. 1912 to 1956. Several of the interviewees are descended from families who have lived in the Waimea-Waikōloa region for many generations, and all interviewees have intimate, first-hand knowledge of the land, families, ranching practices, and transitions in land use on the ranch lands.

The interviews were conducted by Kepā Maly (Kumu Pono Associates)—some of them as a part of a study conducted at the request of the Waikī-i Ranch Homeowner's Association; others conducted prior to the Waikī-i study; and still others conducted as a part of on-going research into the history of the larger 'āina mauna.

All of the interviewees who shared their recollections as a part of the oral history study expressed a desire to pass on such information. We find today, that the voices of our kūpuna (elders) are among the most precious resources handed down to us from our past. Indeed, while this study was underway, three elder kama'āina with ties to Waikī-i have passed away—first, Florence La'i-ke-aloha-o-Kamāmalu "Coco" Vredenburg-Hind; then Theodore "Teddy" Bell; and most recently Jiro Yamaguchi. We have been fortunate to capture some of their stories, and those of the other family participants in this study, and are deeply indebted to them for their patience, and willingness to share.

While the historical and archival records, as those presented in the first part of the present study, help us understand how we came to be where we are today, the voices of the elders give life to the stories, and demonstrate how history is handed down and made. The oral history interviews reported herein, provide present and future generations with an opportunity to experience some of the history of the lands and families of Waikī-i and the larger ranch lands. The interviews offer readers glimpses into the personal knowledge and experiences of individuals with generational and cultural attachments to the land. Their stories are a rich part of the legacy which our elders have graciously shared with us. Through their mo'olelo, the interviewees animate and give life to the cultural and natural landscape, and those generations who have come before us. Their recollections also provide us with important lessons, values, and attitudes in regards to the relationships between people and the land. They also remind us that change does occur. Our challenge, and the challenge of those who come after us, is to learn and live in a manner that is balanced and respectful, and to work wisely upon the landscape that gives us life.

To all of you who shared your mana'o, aloha, and history in interviews and in talking story —

Teddy Bell, Elizabeth Bond-Bowman, L. "Rally" and Patricia Greenwell, Jess Hannah, F. Coco Vredenburg-Hind and Robby Hind, AhFat and Barbara Lee, Hisao and Elizabeth Lindsey-Kimura, Kamaki Lindsey, Jr., Dorothy Phillips-Nishie, Barbara Phillips-Robertson, Jiro and Mark Yamaguchi,

Also, for their foresight and support, to—the Waikī-i Ranch Homeowner's Association; Dr. Billy Bergin and members of the Paniolo Preservation Society; Carl Carlson, Mel Hewett, and Tom Whittemore of the Parker Ranch Estate; Sonny Keākealani; Ku'ulei Keākealani; Wayne Techera; and Keoki Wood, we say **mahalo a nui!**

A'ohē hana nui ke alu 'ia! (It is no great task when done together by all!)

Interview Methodology

The oral history interviews cited herein followed a standard approach that — (1) identified the interviewee and how she or he came to know about the lands and history of the region; (2) identified the time and/or place of specific events being described (when appropriate, locational information was recorded on one or more historic maps); (3) recorded interviews were transcribed and returned to interviewees for review, correction, and release; and (4) copies of the final oral history study (including all interviews), were provided to each interviewee or their families.

During the process of review and release, some additional information was recorded, thus the released transcripts differ in some aspects from the original recordings (for example, some dates or names referenced were corrected; and some sensitive, personal information was removed from the transcripts). The final released transcripts supercede the original recorded documentation.

Oral history interviews help to demonstrate how certain knowledge is handed down through time, from generation to generation. Often, because the experiences conveyed are personal, the narratives are richer and more animated than those that are typically found in reports that are purely academic or archival in nature. Thus, through the process of conducting oral history interviews things are learned that are at times overlooked in other forms of studies. Also, with the passing of time, knowledge and personal recollections undergo changes. Sometimes, that which was once important is forgotten, or assigned a lesser value. So today, when individuals—particularly those from outside the culture which originally assigned the cultural values—evaluate things such as resources, cultural practices, and history, their importance is diminished. Thus, oral historical narratives provide both present and future generations with an opportunity to understand the cultural attachment—relationship—shared between people and their natural and cultural environments.

In selecting interviewees, the authors followed several standard criteria for selection of those who might be most knowledgeable about the study area. Among the criteria were:

1. The interviewee's genealogical ties to early residents of lands within or adjoining the study area;
2. Age. The older the informant, the greater the likelihood that the individual had had personal communications or first-hand experiences with even older, now deceased Hawaiians and area residents; and
3. An individuals' identity in the community as being someone possessing specific knowledge of lore or historical wisdom pertaining to the lands, families, practices, and land use and subsistence activities in the study area.

Readers are asked to keep in mind that while this component of the study records a depth of cultural and historical knowledge of the Waiki'i-Āina Mauna lands, the documentation is incomplete. In the process of conducting oral history interviews, it is impossible to record all the knowledge or information that the interviewees possess. Thus, the records provide readers with only glimpses into the stories being told, and of the lives of the interview participants. The author/interviewer has made every effort to accurately relay the recollections, thoughts and recommendations of the people who shared their personal histories in this study.

As would be expected, participants in oral history interviews sometimes have different recollections of history, or for the same location or events of a particular period. There are a number of reasons that differences are recorded in oral history interviews, among them are that:

1. Recollections result from varying values assigned to an area or occurrences during an interviewees formative years;
2. They reflect localized or familial interpretations of the particular history being conveyed;

3. With the passing of many years, sometimes that which was heard from elders during one's childhood 70 or more years ago, may transform into that which the interviewee recalls having actually experienced;
4. In some cases it can be the result of the introduction of information into traditions that is of more recent historical origin; and
5. Some aspects of an interviewee's recollections may be shaped by a broader world view. In the face of continual change to one's cultural and natural landscapes, there can evolve a sense of urgency in caring for what has been.

In general, it will be seen that the few differences of history and recollections in the cited interviews are minor. If anything, the differences help direct us to questions which may be answered through additional research, or in some cases, pose questions which may never be answered. Diversity in the stories told, should be seen as something that will enhance interpretation, preservation, and long-term management of the land and resources.

It should also be noted here, that reconciliation of information among informants is inappropriate within the interview process and is inconsistent with the purpose of oral historical research. The main objective of the oral history interview process is to record the ideas and sentiments personally held by the interviewees as accurately and respectfully as possible, without judgment. Adhering to these standards ensures both the quality and quantity of information obtained from individual interviewees, and facilitates the recording of information that will be of benefit to present and future generations. The oral history process also has another value to contemporary issues such as—the care of ilina (burial sites); the role of families with traditional ties to the lands; and development of interpretive and educational programs. The oral history process provides a means of initiating a meaningful dialogue and partnership with local communities by communicating on the basis, and in a form that is respectful of cultural values and perspectives of individuals representative of their community.

The Waiki'i – 'Āina Mauna Oral History Program

The primary oral historical component of this study was conducted from March to September 2002. In that time, thirteen interviewees participated in fifteen interviews (including one group interview at Waiki'i, and six interviews conducted in the field while traveling the lands of Waiki'i, Ke'āmoku, Pōhakuloa and Humu'ula). The group interview at Waiki'i was also recorded on video by an employee of the homeowner's association. Unfortunately, the sound equipment was unable to pick up the soft-spoken voices of a number of the participants, though the footage is acceptable. A near verbatim transcript of the interview, from a digital recording by Kumu Pono Associates, is a part of this study.

Maly also conducted several interviews prior to the present study with elder kama'āina, who shared information that adds to our understanding of the land and practices of the people. Excerpts of some of those previously released interviews are included as a part of this appendix as well. The interviewees ranged in age from 65 to 90 years old, and they shared recollections gained from personal experiences dating back to the 1920s. The combined interviews include important documentation about the landscape, traditions, customs, and historic land use in Waiki'i, the larger Waimea region, and on the 'āina mauna.

Prior to conducting the interviews for this study (and those previously conducted), Maly prepared a general questions format outline. The outline followed a standard approach of identifying who the interviewee was and how the interviewee came to have the knowledge shared. The format then developed topics in conversation pertaining to—knowledge of traditions; places; families on the land; practices; historical occurrences; ranching practices and associated sites; changes on the landscape; and thoughts and recommendations on care for important places.

During the interviews a packet of historic maps (dating from 1859 to 1932) was referenced (and given to the participants). Depending on the location being discussed and the nature of the resources or

features being described, locational information was marked on one or more of the historic maps used during the interviews. Figure 1 (at the end of this appendix) is an annotated map, depicting the approximate locations of selected sites or features described by the interviewees and also documenting some key points of historical note.

Interview Participants

Name of Interviewee	Year Born	Birth Place	Place of Residence	Background
Theodore "Teddy" Bell	1923	Waimea, South Kohala	(deceased 2002)	Born and raised on the ranch; father managed Waiki'i Station; lived at Waiki'i, and worked the ranch lands. Traveled the ranch and mountain lands with elder kama'āina, learning some of their practices and beliefs. Is descended from families with generations of residency on the land and strong ties to Mauna Kea and the mountain lands.
Elizabeth Bond-Bowman	1912	California	'Āinakea, North Kohala	Former traveling librarian, visited Waiki'i School in early 1940s.
L. "Rally" Greenwell	1913	Honokōhau, North Kona	Waimea, South Kohala	Born to a ranching family in Kona, Rally began working for Parker Ranch in 1934. He supervised Ke'āmoku Station and other areas of ranch lands, eventually becoming manager of the entire ranch in 1961. Rally traveled all of the ranch lands, and is intimately familiar with its resources and people. He resigned from his position in 1971.
Patricia Gilman-Greenwell	1924	Honolulu, O'ahu	Waimea, South Kohala	Wife of Rally Greenwell; traveled the lands with her husband, elder ranch hands and kama'āina; recorded histories of families on the land.
Jess Hannah	1916	Pennsylvania	Waimea, South Kohala	Moved to Waimea in 1933; married into the Ka'apuni-Nahale'ā family, and worked for the ranch at Waiki'i on the water system; later worked at the Waiki'i Radio Station. Jess traveled the land with elder kama'āina and lived at Waiki'i between 1938 to 1958.
Hisao Kimura	1912	Waimea, South Kohala	Waimea, South Kohala	Lived on the ranch all his life; began working for the ranch in 1931, and retired in 1978. Traveled the land with elder kama'āina, and oversaw various aspects of the ranch operations and pasture management, all around the mountain lands.
AhFat Lee (with Barbara Lee)	1914	Hālawā, North Kohala	Hāwī, North Kohala	Began working at Waiki'i in 1932, as the supervisor of the poultry farm operation, managing the turkey and chicken farm between 1932 to 1936. Worked on the mountain lands under the Territorial (and State) Fish and Game Program at Pōhakuloa from the 1950s to 1980s.

Interview Participants

Name of Interviewee	Year Born	Birth Place	Place of Residence	Background
Elizabeth Lindsey-Kimura	1921	Waimea, South Kohala	Waimea, South Kohala	Descendant of families with generations of residency in Waimea and ties to the larger Kohala region. Has intimate knowledge of ranch activities during her life time and first hand accounts from her elders. Family shares strong cultural attachment with Mauna Kea and the mountain lands.
Kamaki Lindsey, Jr.	1932	Pu'u Wa'awa'a, North Kona	Awake'e, North Kona	Descended from families with generations of residency in the Waimea region; worked for Parker Ranch, and at Waiki'i at various times in his career. Retired from Hu'ehu'e Ranch. Family shares strong cultural attachment with Mauna Kea and the mountain lands.
Dorothy Phillips-Nishie	1932	Waimea, South Kohala	Waimea	Lived at Waiki'i from 1938 to 1958; descended from families with generations of residency in the Waimea and mountain lands region. Now resides in Small Waiki'i Village. Family shares strong cultural attachment with Mauna Kea and the mountain lands.
Barbara Phillips-Robertson	1936	Waiki'i, South Kohala	Waimea	Born at Waiki'i in 1936; Barbara is the sister of Dorothy Philips-Nishie. (The sisters are nieces of Jess Hannah; Barbara participated in interview with her uncle.)
F. Coco Vredenburg-Hind	1923	Waimea, South Kohala	(deceased 2002)	<p>Father was a manager with Parker and Hu'ehu'e Ranch; grandfather was the manager of the Waiki'i station until his death in the Waiki'i section, in 1909.</p> <p>Son, Robby worked for Parker Ranch through 2002. Robby Hind also participated in the March 12, 2002 interview and site visit with Teddy Bell.</p>
Jiro Yamaguchi (with Mark Yamaguchi)	1924	Waimea, South Kohala	(deceased 2002)	Born and raised in Waimea, worked for Parker Ranch across the mountain lands, Waiki'i and Ke'amoku all his life. Traveled the land with elder kama'āina, and learned many aspects of the history of ranching and practices on the land. Son, Mark worked for the ranch through 2002; and shares his father's love for the land and history.

Review and Release of Interview Records

All of the recorded interviews were transcribed and returned (with the recordings) to the interviewees. Follow up discussions were also conducted in review of the typed draft-transcripts. As noted above, the latter process sometimes resulted in the recording of additional narratives with the interviewees. Following completion of the interview process, all of the participants in the audio recorded interviews gave Maly their permission to include the interviews in this study, and for future reference to the documentation by Maly. In some instances, the release was through a signed release form, in other instances the interviewees felt it was adequate to give their verbal release. Copies of the complete study have been given to each of the interview participants, the Waiki'i Ranch Homeowner's Association, the Paniolo Preservation Society, and will also be available for review in library collections.

Release Format:

Interviewee	Type of Release and Date
Teddy Bell	Verbal – June 13, 2002
Elizabeth Bowman	Signed – November 1, 2002
Rally & Pat Greenwell	Signed – November 26, 2002
Jess Hannah	Verbal – August 26, 2002
Hisao & Elizabeth Kimura	Signed – January 16, 2003
AhFat and Barbara Lee	Verbal – March 19, 2003
Kamaki Lindsey Jr.	Signed – October 31, 2002
Dorothy Phillips-Nishie	Verbal – March 19, 2003 & letter of April 28 th
Barbara Phillips-Robertson	Letter – April 28, 2003
F. Coco Vredenburg-Hind	Signed – December 1, 1998
Jiro Yamaguchi (and Mark Yamaguchi)	Verbal – (during interview and on January 16, 2003)

The interviews cited below are divided into two sections, those recorded during the present study period, and those recorded prior to undertaking this study. The interviews are presented chronologically in each section, by date of recording.

Readers are humbly asked here, to respect the interviewees and their families. If specific points of information are quoted, it is the responsibility of the individual/organization citing the material to do so in the context as originally spoken by the interviewee. The larger interviews should not be cited without direct permission from the interviewees or their descendants, and proper source documentation should be given.

“O ka mea maika'i mālama, o ka mea maika'i 'ole, kapae 'ia!”
(That which is good, keep, that which is not, set aside!)

I. ORAL HISTORY INTERVIEWS (2002)

L. Radcliffe “Rally” and Patricia Gilman-Greenwell Ranching and Working the Lands of Waimea, Waiki‘i, Ka‘ohe and Humu‘ula September 22, 2000¹ – with Kepā Maly

L. Radcliffe Greenwell (affectionately called “Rally”) was born at Honokōhau in 1913. The second of three sons, born to Frank R. “Palani” and Evelyn Greenwell. Rally was raised on the Honokōhau (Palani) Ranch, the life of a Hawaiian cowboy—in which knowledge of the land, people, livestock, and their relationships—was the way of life, and lessons he’s carried with him to the present day. In 1934, Rally began working for Parker Ranch. After six months on the ranch, he was placed in charge of the Ke‘āmoku section, and later worked on all sections of the ranch, including Waiki‘i, Humu‘ula Pā‘auhau, Mauna Kea, the North Kohala lands, and Kahuku in Ka‘ū. In between 1944 to 1956, Rally worked for Kahuā Ranch. On January 1st 1956, he returned to Parker Ranch as the foreman of the Pā‘auhau Section. In 1961, he was named the Administrative Assistant to Richard Penahallow, and in 1963 he was made manager of the ranch, a position he held until he left the ranch on June 3, 1971.



***Pat and Rally Greenwell with Onaona at Pu‘u Ku‘ikahekili
(KPA Photo No. 2747)***

Patricia “Pat” Gilman-Greenwell, was born on O‘ahu in 1924, and like her husband, is descended from families with generations of residency in the islands. Pat and Rally married in 1947, and since then they have shared a life-long partnership upon the land and in events that have become a part of the history of ranching. Pat herself, has a passion for history, and has spent countless hours in the field with elder kama‘āina visiting places and learning of past events. She has also spent a great deal of time reviewing historical narratives, and collecting information of interest along the way. At times in the interviews, she shares important observations about ranch life and activities, from a woman’s perspective, sometimes filling in the little details that otherwise go unobserved.

Pat and Rally are animated storytellers, with good recollection of the lands, people, and events in the history of the Palani, Parker and Kahuā Ranches. In the series of interviews cited in this collection, Rally and Pat graciously shared detailed documentation pertaining to family history, land use, and ranching operations at many locations on the island. They too give voice to those who have come before us, and speak the names of the people and lands with great aloha.

¹ With follow up interviews through September 2002; and review and release on November 26, 2002.

[Speaking about Pu'u Hīna'i—generally pronounced Pu'u Hīne'i.]

- KM: ...What you see is, it looks like someone's been quarrying. I'm just going to start it's September 22, 2000. I'm here at Waimea with Rally and Patricia Greenwell. We're talking story, we're going to look at a series of maps and talk story about your recollections of working these lands. It goes back to, if I recall, to 1936. You have a history throughout this region including the Parker Ranch operations. Towards the Mauna Kea, Humu'ula perhaps Kalai'eha, Hānaipoe on around. Out and for a while you were even, you left Parker and went to Kahuā. We've got a series of maps that will take us across the land. We're just going to be talking story, and I just say mahalo, thank you again.
- RG: You're very welcome.
- KM: Your folks willingness to chat.
- RG: That's the story I wanted to tell you about that.
- KM: Thank you, you looked at this map, this is Register Map 2786 it was surveyed, put together for Parker Ranch in 1917. You were looking up here and said this is Pu'u?
- RG: Hīne'i.
- KM: 'Ae, Hīne'i. Would you repeat that again please, what it is about that pu'u?
- RG: Looking at it from the mauka Government Road, there's a spot there where it looks like they've been taking gravel. People have said that that was caused by humans taking gravel. That's not right the Pōpō [Po'opo'o] Stream goes down there and the water washed that away, that's why that's hollow.
- KM: You have that hollow in there. You know it's quite interesting, we did discuss this last time because you said that Po'opo'o stream would wash through there.
- RG: Yeah.
- KM: I mean, you look at the land today. When do you think the last time that stream even flowed out there? Do you have a...?
- RG: I really don't know, Kepā. But the old days when we had rain at Ke'āmoku, that stream would run probably two or three times a year.
- KM: This is the '30s, '40s like that you think?
- RG: In the early '40s.
- KM: In the early '40s too?
- RG: Yeah, and that stream would start way up above the Girl Scout Camp up by Ahuamoa, it goes down.
- KM: Yes.
- RG: Goes down through Big He'ewai Paddock, passed Ke'āmoku on down.
- KM: 'Ae. That's the really wonderful thing about this map here and I'm just going to fold it down so we get to there for a moment. It just shows me you know again, you know your history on this land and your recollection of the names. Your memory is excellent. Here we see Ahumoa, Waiki'i you mentioned He'ewai?
- RG: He'ewai should be down here [pointing to Waiki'i section].
- KM: Let's see, I just saw the name. Here it is right here, He'ewai so that stream, in fact here's a little indication of the gulch on the map right here.
- RG: Yes.
- KM: It just went all the way down, passed Ke'āmoku?

RG: Came down on the inside of He'ewai down, passed Ke'amoku.

KM: 'Ae. We can follow it actually, here's He'ewai, here's Ke'amoku. I see these different paddocks, they have Honolulu Paddock, California.

RG: They reason they called this Honolulu Paddock, I understand, was before when they had this sheep station out here. The sheep that they would ship to Honolulu they would put 'em in this paddock, hold them until they were ready to send them to Honolulu. That's why they called it Honolulu Paddock.

KM: Wow! So does California equal, they were shipping 'em to the mainland? [chuckling]

RG: No, they didn't have jet planes at that time [chuckling].

KM: That's right, yeah. Interesting Mauka Horse, Lower Horse, Ram.

RG: Shear Paddock someplace around here.

KM: Who?

RG: Shear Paddock.

KM: Shear.

RG: Horse Paddock.

KM: This says Lower Horse, was it a smaller paddock?

RG: This was around the house?

KM: Yeah, this is around the house here. I see Ram...

RG: There was no ram this was all Shear Paddock came down to the road.

KM: Yeah, that's right.

RG: Kālawamauna was in here.

KM: Kālawamauna.

RG: And then you go below the road, this was Pu'u Hīne'i II and then Pu'u Hīne'i I was all around here.

KM: There you are right there.

RG: That paddock went down to Pu'u Hīne'i Hill.

KM: Right there, you see the fence line, stone wall?

RG: Yes, the stone wall. There was a wire fence here, stone wall from the old one.

KM: Is this the stone wall that runs all the way over towards 'Ōuli and Kawaihae?

RG: Kawaihae Road.

KM: Yes, Kawaihae Road. Did you hear anything about who made this stone wall?

RG: No.

KM: I believe in going through, as we enter into Waikōloa out here. In the old Boundary Commission records from the 1870s and 1880s, the testimony says that this wall—and I think this is the wall that they're describing—this wall was built by Kamehameha. You don't remember hearing about who might have made the wall?

RG: No. [looking at map] This is called Cactus Plot, but I never knew it as Cactus Plot. I always knew it as Ēkoa Plot. But I'm not saying that, that is not correct. Because maybe that was Cactus Plot, and later they put Ēkoa in.

KM: This map is twenty years prior to your coming to the ranch also.

RG: And there was no Ēkoa here. It wasn't until late '30s and early '40s that A.W. Carter got ēkoa seed from Kona and that was thrown all through this area here. Hoping that the ēkoa would grow down here. I remember whenever we would get a southerly rain the first thing we would do, was go down and throw ēkoa seed all through here.

KM: Whenever those rains would come, sort of the kona storms like that would come in. They would try go out throw seeds and see if they could get a start up?

RG: Yes. Ēkoa was a real good fattening feed and there was a lot of it in Kona. A.W. had nothing here, it was more or less barren land.

KM: Barren? Was there scattered pili at all, wiliwili or anything still yet, or was it pretty much wide open if you recall?

RG: All wide open.

KM: This was all cattle? This makai Pu'u Hīne'i Paddock, like that?

RG: Was all cattle, down to the stone wall. They did not run any cattle below the stone wall until years later when they had cattle down at Puakō. Then they would, in good weather, they would let some come up in here. Originally the cattle would not go below the stone wall.

KM: This stone wall marked the makai boundary of the primary ranching operations up through the time you started? As you recall?

RG: As my...yes when I was here. We used to drive this paddock for branding and whatnot. We would start from Waimea early in the morning and come down, line up on the stone wall and then you take the cattle up here.

KM: Push mauka? Where would you push them to?

RG: The stone corral.

KM: The stone corral here, just, it's right behind, is that by the?

RG: Right over here, Puhihale.

KM: Puhī?

RG: Puhihale.

KM: Puhihale Corral?

RG: Was from the Kona Road down to the stone wall, was all one paddock.

KM: Wow!

RG: Out as far as Pu'u Hīne'i.

KM: 'Ae.

RG: Not the hill but Pu'u Hīne'i Paddock.

KM: Paddock, yes. Wow, that's amazing! You see, look at the fence line that they've set up around here, and then with the stone walls. The maintenance it must have been continual checking like that.

RG: Yes, this Pu'u Hīne'i fence that goes down passed the Pu'u Hīne'i Hill. Where is that now?

KM: Here's Pu'u Hīne'i Hill.

RG: Here, okay. I worked at Ke'āmoku for a while and once a month we would have to check this fence, right down.

KM: And it came down to Pu'u Hīne'i and then it cut across?

RG: Down to the ocean.

KM: It went all the way down to the ocean?

RG: Yes. This other fence you cut across .

KM: Actually from Pu'u Hīne'i a fence line also ran all the way out to the sea? Is that right?

RG: [thinking] Not to the sea, the wire fence went down to Puakō.

KM: Okay, here's Puakō here.

RG: Here, yeah. Okay, that fence came down to what's this road here?

KM: This is the boundary between Lālāmilo and Waikōloa, this is Pu'uwāwae. This is the harbor or the little Puakō landing here.

RG: Would this be a stone wall here?

KM: No, that's the trail, this is the old trail here.

RG: Where's that old stone wall?

KM: This is the railroad that got put in for a while when Hind was trying his sugar operation.

RG: Okay.

KM: This is that lot, I think this is the stone wall. Was there a large holding area? A large paddock?

RG: Alright, that wire fence from Pu'u Hīne'i came down, hit the stone wall back of Puakō.

KM: Hit the stone wall, all the way there. That stone wall back of Puakō, there was a trail that you folks used also? Was there a trail out that side?

RG: No.

KM: No, it was just open field?

RG: Just open field. You talking about riding down?

KM: Yeah.

RG: Just open field.

KM: Do you remember, was there,,?

PG: Looks like a stone wall when you look through this map.

KM: Yes, this is a stone wall here. This is the back of the stone wall, this section here. You'd heard that Hind and I guess Vredenburg initially had tried to do some sugar? Out here?

RG: That's right.

KM: That didn't go through very well.

RG: That's right. I think that the story that I got was they had to bring water from the Kohala mountain and they had the flume coming down in here.

KM: 'Ae.

RG: They were also using pumped brackish water and the water got too salty so that's why they gave up.

KM: This, is the flume that Hind had built. That's the flume line here, here's your stone wall again, that was the makai boundary?

RG: Yeah.

KM: The flume cut through there and it came up into the Kohala, Keanu'i'omanō, the stream out that side.

RG: Yes.

KM: What you're saying is what we heard too is that it got too salty, and because they...

RG: Not enough water from here.

KM: Not enough flow, that's right. In fact I understand, when they finished the flume in about 1906 or something there was a period of drought. They got the flume finished and there was no water almost, to run down so.

RG: If somebody went and checked all this thing out. You might find some remains of the flume.

KM: Oh, yes.

RG: I remember during my time, I've seen the remains.

KM: Sections where you could tell the trench or something like that?

RG: Yes.

KM: May I ask you, just down in here. There's a proposal now, this parcel here which is really Waikōloa mauka of the Puakō area here.

RG: Yes.

KM: Right on...that's the boundary. Do you remember the old Government Road that followed the boundary out here Lāhuipua'a? Then it cuts down? Did you run pipi out here at all?

RG: No. [thinking] Puakō Road, the only one that I can remember is that from Kawaihae to Puakō, there was a road going.

KM: Yes, that's right.

RG: From there on, no I never went.

KM: That's the old road marked here on the map.

RG: Yes, along the ocean.

KM: Near the ocean, that's right. Did you folks use that road sometime?

PG: Did the ranch put that in?

KM: No, there was an earlier one, this was earlier Government Road.

RG: The only time we used it was if we went to Hāpuna Beach swimming or something. We'd come to Kawaihae, park the car and then walk in.

KM: Oh yeah, back in the '30s like that?

RG: Yeah.

KM: I know by Mau'umae like that, isn't that right, Carter I think had...

RG: Yes.

PG: Uh-hmm.

KM: Had a property down there as well.

RG: That was...?

PG: Queen Emma's.

RG: Queen's Hospital land.

KM: That's right.

RG: And Hartwell wanted a beach home so they went to Queen's Hospital people. Talked them into selling, and that's how Hartwell got that.

KM: Mau'umae.

RG: Mau'umae.

KM: 'Ae. May I just ask you real quickly, in 'Ōuli and you know Mauna Kea Hotel sits basically, I think right about in here. The Mauna Kea Beach on Kauna'oa Bay. Was Kauna'oa Bay, you remember, you folks would travel across that place?

RG: Yes.

KM: Did the ranch have any activities going on in 'Ōuli, up above?

RG: No. Not until you got above the stone wall.

KM: That stone wall was really the boundary?

RG: That's right.

KM: Even in the later years when you mentioned that they were bringing cattle down to Puakō like that?

RG: No, they never.

KM: Okay, never had anything in 'Ōuli.

RG: In probably '54, '55 somewhere around in there they did have some cattle down at Puakō. Just in the Puakō area, this side no more.

KM: I don't know if you recognize, this is John Hind Paddock, there's a Grant here. A big corral area where the sugar mill also was going to be?

RG: I don't know, wasn't there. What I remember was nothing but kiawe.

KM: Was all kiawe already?

RG: Yeah.

KM: Were you folks shipping out of Puakō also, or just keeping cattle down there?

RG: No. Never shipped any cattle out of Puakō. In fact there was no place where you could ship cattle out of Puakō. It's all, too shallow out there. Kawaihae and the next one over was Kīholo, where Hind's used to ship cattle.

KM: Yeah. You folks, your primary point of shipping though was Kawaihae? [Robert Hind's Pu'u Wa'awa'a Ranch handled some shipping through Puakō, and ha developed the landing as a part of their failed sugar operation.]

RG: Kawaihae.

KM: Did you run them down, along the old road? Or did you run them out across the big paddock?

RG: Down the road, right down.

KM: You would bring them up to like Puhihale, you said?

RG: That's right. You bring them from way up Makahālau, Waiki'i or Ke'āmoku. Where ever they were fattened. Then you'd bring them into Waimea, and there was several fairly small paddocks one was called Puhihale and Puhihale also was the corral. They'd be there, and then usually in the afternoon after lunch those cattle were taken down the main highway. Down to... What's the name of where the holding pens?

PG: The round corral.

KM: Wai'aka side?

RG: Below Wai'aka... [thinking] Pu'uiki. They were taken to Pu'uiki and they spent the night there.

PG: Where the twin round corrals are.

KM: Okay. I'm just going to open up the partner map to this one real quickly. This is Register Map no. 2785, and I'm just taking a quick look just to see what I can. Here's Waimea town this vicinity, 'Huli Paddock, Lālāmilo I'm just trying to see if I can. You said Pu'uiki?

RG: Pu'uiki.

KM: Here's Waiau'ia, this is roughly this is the road in the intersection where they?

PG: Uh-hmm.

KM: Right into here where they cut down. This is the mauka road, and here's the road that goes down to Kawaihae.

RG: Kawaihae, yeah. So Pu'uiki got to be somewhere around in here.

KM: Oh, right here, here you are right there. And you know why they called it Pu'uiki?

PG: Why?

KM: Oh no I see, there was also an LCA a land commission award right there that had been awarded to Kaikai [Helu 4199]. This is in Momoualua and Pauahi. I see so Pu'uiki Paddock is right inside there.

PG: They were round corrals.

KM: Corrals, oh.

RG: The reason they made them round, you might want to know this.

KM: Yes.

RG: The cattle they took to Honolulu to the slaughter houses, if they had any bruising they'd deduct the price. So the idea was if you put 'em in the round corral there'd be no corners for them to jam up against.

KM: Wow!

RG: And that would prevent bruising, that's why they made them round.

KM: Were these stones corral's or fenced?

RG: Lumber.

KM: Lumber, all lumber?

RG: Yeah. Those corral's were lumber. Those cattle were put in the Pu'uiki Corral and the next morning the cowboys would have breakfast up here. What you'd call breakfast, coffee and hot pancakes at about 1 o'clock in the morning.

KM: Wow!

RG: You'd ride down, you get the cattle and you take them right down the highway to Kawaihae. There was no traffic in those days, except the mailman. There was only one car that used to come up the road.

KM: Was the road paved at that time? This was in the '30s or something?

RG: When I first came here they were paving it at that time. Later on when there was more traffic on that road, they cut the road from Pu'uiki, they stopped going down the highway. They went down across the plains down to Kawaihae.

KM: On the inland side?

RG: On the Kohala side.

KM: The Kohala side of the road. So they ran, they had a trail basically that they would run down to Kawaihae?

RG: Yeah. And they'd come down to Kawaihae and they'd wait for daylight. And the reason they took them down in the dark was it was cool. The cattle were used to being up on the higher elevation.

KM: Yes.

RG: Take 'em down when it was cool and you'd get down there at daylight and then you'd wait for the ship to come in. And when the ship came in whether it was 10 o'clock or 12 o'clock or 1 o'clock then they'd start shipping. Usually about a hundred and ten or hundred and twenty head was the boat load.

KM: Were you swimming 'em out?

RG: Swimming 'em out.

KM: You had the small row boats like that, scows or something and they would run 'em out to the boat.

RG: Just like those pictures [photographs of the Kealakekua shipping process on wall in home].

KM: Yeah, and hoist 'em on up to the ship.

RG: Yeah.

KM: Real interesting, if you look, you'd mentioned Pu'uiki. A little below, remember we were talking about the flume to Puakō earlier?

PG: Uh-hmm.

RG: Yes.

KM: See right here, I left you a copy of this map...it says "Flume to Puakō."

PG: Yes.

KM: It was connecting up into here, into this Waikōloa Stream and the Keanu'i'omanō, this other steam that flows pretty regularly. Remember the one big stream on the side of the road?

RG: Yes.

KM: That flowed pretty much all the time?

RG: Yes.

KM: This is where they were running the flume right up into this area here. One of the other interesting things, and I'm just curious. You see there's a number of L.C.A.s, the Māhele Awards of the Land Commission. And this is Līhu'e Paddock out here?

RG: Yes.

KM: Did you folks ever run across some old, was there evidence still on the ground of even 'auwai or irrigated?

RG: Well yes, Spencer's place, the stone wall down there and yeah. It's probably still there.

PG: Yes. I hiked through there, we weren't supposed to because of unexploded ordinance, but I was careful.

KM: During the war?

PG: No, it was after the war, this was probably '58, '59, '60. Went all through there and the 'auwais are what got me. From the rubbish dump there's a main 'auwai. Rubbish Dump Road was a main 'auwai going down to Pā...Spencer's place [Pāpua'a]?

RG: Pūpā.

PG: Pu'upā.

KM: Pu'upā, that's right here [pointing to location on map].

RG: Excuse me, Pu'upā is here. Pāpua'a is Spencer's place.

PG: Pāpua'a is Spencer's place. Yes that's right near the road here someplace.

KM: Yes, I think it's one of these right here.

PG: Yes.

PG: Out here, there were these little 'auwais, and they would go around and when you go up in the mountain road Kepā, you look down with your binoculars, you look down and you can see the stone walls and all this stuff out there.

KM: Out all across there?

PG: Yeah. That's where we hiked out and they had their farms. They farmed their land out there. The 'auwai's were extensive.

KM: Did you hear anything about that, from the old people? It seems like this must have been a really important agricultural area.

PG: They tell me, and I don't know where I got this, way, way back when I was doing so much of this Hawaiian genealogy research. This was the old, real Waimea, that was when there were very few people living here. Because your streams were running all the time. Then because, when you think of it naturally, those old timers, it's cold up here you not going to live up here.

KM: Well you look even right here, Līhu'e if you look at place names Līhu'e itself can mean a cold chill. Things have changed I'm sure the weather, the water flow and everything.

PG: Līhu'e had a stream that William French writes of, that he said it was the best place to live in Waimea because that stream always ran. Always ran, that's in the 1860s and '50s.

KM: Yes. You see the Macy and Louzada grant also?

PG: Out here was extensive.

KM: Did you come across that in the field too, Rally while you? Did any of the old timers say anything about any of these places out here that you recall?

RG: [thinking] No, just that they referred the place as Spencer's there were all stone...or still are.

KM: Yes. You know what's amazing if you look at Pu'upā, I understand that there's actually was recently found a fairly significant burial complex up here.

PG: I'm not surprised.

RG: Parker Ranch has been fussing around up there [chuckling].

KM: Yes.

PG: Because it's cinder.

KM: In fact they want to do, they were harvesting cinder I think during the war or something. Just after the war was there, do you remember were they harvesting cinder from Pu'upā for a while, quarrying?

RG: I don't remember. I know they were taking some out of Holoholokū.

KM: Yes.

RG: But Pu'upā during the war, all that area was turned over to the army.

PG: Target practice.

KM: You mentioned ordinance?

KM: Were they doing live fire?

PG: Yea, all through here.

KM: Was this gun live fire or artillery heavy? Larger, mortar and stuff like that?

PG: Yes, because right now...correct me Rally if I'm wrong. In about 1955, it was before we came here to Waimea, from Kahuā, Charlie Lindsey's fence gang was outside here doing some work on the fence. In '55, '54 maybe '53, with young people there. Brass is worth money. They found some brass casings they put 'um in the truck. Well they found some live stuff and they wanted to knock the dirt off of it.

KM: 'Auwē!

PG: It was very tragic. It blew up and killed one or two boys and wounded the others. I think the families are still here in Waimea, and then there was another accident like that, Rally.

KM: Is this Pu'upā vicinity or somewhere Līhu'e? You think the Pāpua'a area?

PG: Must have been along a fence line. It wasn't, Spencer is way up close to here.

KM: Close to the road, yeah.

PG: This is out in here.

KM: Wow, that's amazing!

PG: It goes all the way below the Kona Road, it was ordinance, all out there.

KM: Kawaihae?

PG: It might have been way out there.

KM: You mean as far as into Pu'u Hīne'i like that as well, out that far?

RG: It went as far as Pu'u Hīne'i I fence, and that fence is maybe a mile Kona side of the Saddle Road junction.

KM: Yes.

RG: There's a fence that goes down, where's that little Cactus Plot?

KM: Wait, back on this side [RM No. 2786] here we go Cactus Plot here. This is the fence line you're talking about right there. This is Waikōloa, here's Nohonaohae Iki.

RG: This is the road, when the war broke out the army was all in here. This side of this wire fence down below the stone wall.

KM: On the Waimea side, here's Pu'upā again. They even went down below the stone wall?

RG: And over to the Kawaihae Road. Parker Ranch, all during the war, did not use any of that.

KM: All of that land was all turned over. Was that part of what they call that Camp Tarawa.

PG: Camp Tarawa was way back in here.

KM: Was mauka, up here. Was that the operation headquarters?

RG: That was the headquarters, all this big land down here, they used it for firing and maneuvers and what not.

PG: Firing range.

RG: The headquarters was right down near where the race track is.

KM: Yes.

RG: All in that area and Pu'u 'Ōpelu all inside there.

PG: Across the road too, where the race track is?

RG: Yeah.

KM: What happened you mentioned in '53 to '55 there was this accident, and there was a second time that some ordinance blew up also?

PG: There was a second accident, Rally?

RG: I don't remember.

PG: Maybe, but no one was killed.

KM: Did you folks ever loose cattle to this? Do you know?

RG: No, because we never ran any cattle down there. Once the army moved in we took all the cattle out.

KM: How about when the army was pau. Did you folks move cattle back in?

RG: Yes.

KM: No problems, that you recall?

RG: The army went through and they were supposed to clean up everything. Then we put cattle back, but as far as I can remember we never found anything blown up.

KM: Wow, that's amazing!

PG: They came through and they cleaned up and then later after this accident, they probably came through and cleaned up again, Rally.

RG: Could be.

PG: And then there was a time not too long ago, oh well maybe fifteen years ago when they came through again and cleaned up because somebody had brought a live piece of ordinance out.

KM: Wow.

RG: Could be.

PG: Kids would wander out there looking, you know. You have to be careful where you step out there. We never had pilikia, we saw them they have fins in the back end. But that old irrigation ('auwai) system is ingenious, as it is coming from above Kohakuhau Falls over here. And going across there's a big ditch that went across. Which is a lovely thing in the morning, if you come up from the Wai'aka Junction.

KM: Right about here?

PG: Okay. And you drive up this road like 7:30 in the morning you look up toward the hill and you see all these ridges going across.

KM: Yes.

PG: And they go all the way across to Pu'uhue.

KM: Amazing!

PG: They go right through Kahuā.

KM: In all irrigated or cultivated fields?

PG: No, that's dry land.

KM: All dry land fields.

PG: From Kohakuhau.

KM: Terracing like, all the way across?

PG: Yeah. The Kohakuhau wherever that waterfall is behind the manager's house, Hartwell's.

KM: Here's Hartwell's place.

PG: Okay, right. Coming here there's a ditch, I walked along in here, it's up high you don't see it when you drive up this road but you do see the ridges.

KM: Yes. I've actually walked out along here from HPA, from the back up because there was some interest in that ditch and things. I guess the Bell's, Kealohanui?

PG: Down below?

KM: Aunty Mary Bell them live just, had a Grant lot in behind there.

RG: That's way down right by the football field.

KM: Right by the intersection, yeah that's right.

RG: And they sold that to Parker Ranch, or exchanged I'm not sure.

PG: Was that on the mauka side of the road?

KM: Yes, just mauka.

PG: That stone wall, oh that's who was in there. I remember going in there looking for bottles when it was Parker Ranch. I never knew though.

KM: Yes, I think this is the lot that's marked right there.

RG: Right by the football field.

KM: Kauniho and Keoniki, yeah right by the football field. So you folks, I think you said that it was like in about the '50's. You were able to take cattle down to Puakō though as well, you were holding cattle down in the Puakō area?

RG: That's right.

KM: What was the feed? Was there a period of time when there was better weather or?

RG: They depended on the kiawe bean mostly and then they did have what they called irrigated pasture. They sunk a well down there and they pumped the water out and irrigated the pasture. There weren't too many cattle, I'm just guessing now, maybe about two-hundred or a little bit more. Just to fatten down there, then from there they go to Kawaihae and off.

KM: When you took your cattle from Puakō to Kawaihae did you run them back mauka and then down? Or did you run them out across?

RG: They were all put on a truck. Those days we started to truck cattle.

KM: In the fifties already?

RG: Yes.

KM: You would truck them from Puakō?

RG: To Kawaihae.

KM: Straight across or back up?

RG: No, straight across.

KM: Oh, so you folks were using that road? That was sort of the Puakō...a road that came in from Kawaihae to Puakō?

RG: Yes, in the fifties.

KM: That's right.

PG: Okay, so you came back here January 1st, 1956.

RG: Yes. And there was a feed lot at Puakō, and then silos for the feed at Kawaihae Harbor.

KM: Okay, so the land down at Puakō was operated as a feed lot?

RG: Yes.

KM: Were families from the ranch living down there also, that you remember? Living down at Puakō?

RG: No, most lived up here and commuted. Though Fuji was the charcoal man and Goto was the caretaker, and kept the bees.

KM: Okay. Now the when going down to Puakō, did they commute down across the paddocks?

RG: No, right down the Kawaihae Road.

KM: Right down Kawaihae and then straight out across.

RG: Straight across. They did have a house down there and I think Kepa Bell and his wife who worked down there. They used to go down for weekends or maybe spend the night down there once in a while.

KM: Oh.

RG: They worked under Harry Kawai down there.

KM: Did the ranch sublet out a honey bee, honey producing thing also or was that...?

RG: That was before my time.

KM: That was before?

RG: Honey and charcoal, that was before my time.

KM: That was a part of the ranch operation at one point?

RG: That's what I understand. Raising corn and hay, that was during my time at Waiki'i but the honey and charcoal was pau.

KM: So Waiki'i they were doing corn and hay also cause you can see again, I realize we're flipping back and forth between these two maps. When you come up to the Waiki'i Paddock area?

RG: Yes.

KM: Let me see if I'm in the right place, I think so. Here you have some of the paddocks they have Mack Hill or Turkey Pen, Chicken, they have Pu'u Kahekili. Here's the Waiki'i Paddock complex and we have Small Pu'u Pāpapa, Small He'ewai like that. They were doing some feed production up here at Waiki'i?

RG: Is this Small He'ewai?

KM: Yes, that's Small He'ewai.

RG: They planted corn in here, but every year they would change, they would switch. Not every year but maybe they plant corn in here this year and then they'd let it rest for maybe three or four years and use it as pasture. In the mean time they'd jump around...

KM: Rotate?

RG: Rotate inside here. The reason for rotating was that they turned the soil over and raise corn and improve the pastures.

KM: Yes. It's actually a wise management kind of practice where you're rotating? You're also watching seasonally, the rains and things like that you know?

RG: That's right.

KM: You get cattle in one year, their droppings and that goes back into the soil.

RG: And hay, they used to raise good hay, but then weather conditions started to change. They'd bale the hay and you'd get rain the bale was half finished and mildew would set in and what not so they gave up the hay. But the corn, they kept on raising corn and they raised good corn. And then the weather kind of changed and when you expected rain you wouldn't get it and you would lose your crop. So that's the reason they gave up.

KM: In your early days in the '30s, here you knew when it was going to rain then? More often than not?

RG: More or less, starting in November you get a good southerly rain and you could start moving the cattle from here on the wet side out. You get rain from maybe November, December, January, February and maybe about April or so, start getting dry. And then you've got to move all the cattle. In the meantime this side would be getting a rest.

KM: So logical and again, a best management kind of, a really good practice. You're allowing these resting, ho'omaha.

RG: Right.

KM: They rest the fields like that . You really kind of knew, you counted every year and then you said you folks started to see a change in that?

RG: Yes. I think that Parker Ranch, not running them down, and not because I worked here. They really had a good system of moving cattle and what not. You take the Humu'ula land, that big area up there.

KM: Yes.

RG: They'd wean the calves and all the heifers... Are you interested in this?

KM: Absolutely.

RG: Or am I just taking up time?

KM: No, I'm pulling a map. What I have is I am just pulling out a map, I wanted to get us in line just while you're talking about. Here's the Pōhakuloa Shack, the old forestry shack stuff in here, here's Humu'ula Sheep Station, okay. Just wanted to get us in line kind of where we were. So you were saying Humu'ula and again that Parker Ranch had a good system of...?

RG: Yes, but in the olden days they never moved cattle from Humu'ula, that's Kalai'eha, what I'm calling Humu'ula, Kalai'eha to Waiki'i. They always used to go around Keanakolu side.

KM: They would?

RG: Start at Pā'auhau...

KM: So in reality this sort of, more Pōhakuloa flats area like that?

RG: Nothing.

KM: Nothing, didn't run cattle through there?

RG: No. From Kalai'eha coming down towards Pōhakuloa, maybe Kalai'eha, about a mile down, and that was the boundary [the stone wall boundary]. From there all down to what they call Pu'u ma'u [Pu'u Mau'u], there were no cattle. From Pu'u ma'u there was a fence line and then that right down to where the Girl Scout Camp is they used to run horses.

KM: Pu'u Mau'u is right here.

RG: Yeah. We walked the sheep down from Kalai'eha to Pu'u Mau'u, and there was a corral at Pu'u Mau'u. In the afternoon we put the sheep in there, and the next morning, you'd start maybe about 2, 3 o'clock in the morning come down pick up the sheep at daylight and take 'em down to Waiki'i. And then from Waiki'i, they'd come into Waimea, and Waimea down to Kawaihae and to Honolulu.

PG: Would they rest at Waiki'i overnight?

RG: Not at Waiki'i, usually from Pu'u Mau'u come down to Nohonaohae.

PG: Before they rested?

RG: That's where they rested.

KM: That's overnight, like Pat was saying?

RG: Yes.

KM: There'd be an overnight. These were like day trips you figured out you could go from Pu'u Mau'u to Nohonaohae one day?

RG: Yeah.

KM: Then from Nohonaohae one day, along the road or along...?

RG: All on the road.

KM: All on the road, but this is walk feet still. You're not trucking at that time right?

RG: No, walk. And then the cattle, here again, resting paddocks. There's a big area down at Pā'auhau, and they'd raise calves all through here, and then they'd wean the calves, and all the heifer calves would go down to Pā'auhau. They would stay there until they became yearlings. When they were yearlings, they were driven from Pā'auhau up to Hānaipoe.

KM: 'Ae.

RG: Maybe a thousand or twelve-hundred at a crack.

KM: Wow! Here's your Pā'auhau Paddock area?

RG: Yeah.

KM: Here this is HTS Plat 613, Mauna Kea and the Forest Reserve Lands. I'm assuming you're talking these big fenced paddocks here?

RG: That's right. Where's Hānaipoe?

KM: Hānaipoe...here's Hānaipoe Camp and Paddock right there.

RG: Okay, these cattle from Pā'auhau, yearling heifers would be driven to Hānaipoe, and then next day, very early, you take these cattle to Keanakolu.

KM: You come all the way around. Here's Keanakolu Cabin here.

RG: So in the meantime, the year before, you've done the same thing taking cattle up here. Now, these have grown out.

KM: At Keanakolu or Humu'ula, Kalai'eha?

RG: All through here Keanakolu right through Kalai'eha. Those are all heifers. You take these yearlings up and you'd have a different crew, the Humu'ula crew that pick up a thousand or twelve-hundred, two year old heifers. Bring 'em to Keanakolu and then you'd come down this gang would meet this gang, and you'd switch. This Humu'ula gang would take this bunch of cattle up to Keanakolu.

KM: Wow!

RG: And the Waimea gang would take these down. So these are two year olds coming down. They get down to Makahālau and then they were separated. All the good ones were saved for breeding, all the junk one's were sent to Honolulu. They were fattened up there.

KM: This whole Kalai'eha, Humu'ula, Keanakolu all good fattening lands also?

RG: For heifers, yeah. And another thing they were fairly safe for bulls so they wouldn't get hāpai. This was all mountain country, no bulls, forest, no bulls.

KM: You folks maintained fence lines through here all the time right? As a part of keeping the cattle out of the forests?

RG: Most of it, yes. Except where they touched Shipman's land of Pu'u 'Ō'ō. Then it was a fifty-fifty deal. But all state lands.

KM: Yeah, mauka fence?

RG: Yes.

PG: When the cattle came from this side it was early in the morning when they met. Perhaps about what time, Rally?

RG: About daylight.

PG: He told me, he said it's too bad, it would be nice if you could go up there and see. Because when the cattle come together and the herds pass. They don't mix up, the men were that good. They said it is so beautiful because there's a water hole there, Rally?

RG: At Keanakolu, yes.

PG: Remember telling me that?

RG: I remember telling you, but not the passing, the nice spot was at Keanakolu, the afternoon before we started these cattle down. We'd bring them into the big waterhole and they would go in and swim in there and drink water and what not.

PG: And as a cattleman, he said it was the most beautiful, beautiful site. Wasn't that what you were telling me?

RG: Yes.

KM: The men, the cowboys had some real skill and talent in keeping these two separate herds separate and passing. This was all that dirt trail basically?

RG: Yes.

KM: Did Parker Ranch put that trail in do you know or was it older?

RG: As far as I know it was there way before that.

KM: Way before.

PG: Bill Bryan told me way back in early '50s [thinking], anyway in the '50's that German's who built the log cabin up there (Waipunalei).

KM: Haneberg?

PG: He said that he thinks that they're the one's who put that cobblestone road from the log cabin area.

KM: Yes.

PG: And you can see parts of it.

KM: That comes back towards Pua'ākala.

PG: Towards Waimea.

KM: Okay from Keanakolu cabin? Is that right, you're talking Keanakolu cabin?

PG: Rally?

RG: Yes. You talking about the stone?

KM: Yes, filled?

RG: Yes, above Keanakolu.

PG: The paving, the road paved with paving stones.

RG: Yes, above Keanakolu.

PG: Yes, comes down on the curve.

RG: Going to the Doctor's Pit.

KM: That's right so it is going back towards the Doctor's Pit (Kaluakauka).

RG: Yes.

KM: Yes, I know which one you're talking about as you said you can still see some evidence of that stone paving there.

PG: But then, where is it? Waipunalei where the Filipino used to stand up on his tippy toes to shout up into the telephone you told me.

RG: Yes.

PG: Alright.

KM: Here's Waipunalei.

PG: Is that Waipunalei?

RG: Yes.

PG: Alright but from Waipunalei coming towards Waimea, it goes passed the big eucalyptus grove or big tree grove, there's a curve. I saw those paving stones there coming down.

RG: Yeah.

PG: But anyway, Bill Bryan thinks, he was not one hundred percent positive but he said "I'm pretty sure that the German's did that for their wagons."

KM: Yes. It's interesting because Hitchcock them were there earlier, they had Pua'ākala and in fact if we think about it for a moment. You mentioned Doctor's Pit, Kaluakauka?

RG: Yes.

KM: A little between Kaluakauka, just a short distance from there before Keanakolu Cabin, though. There's a hill and there's some old stone enclosure's, the cave's do you know?

RG: Yes, but what I have in mind is that that's directly mauka of the doctor's pit.

KM: Yes, you're right, almost directly mauka.

RG: The old road is between the doctor's pit and there?

KM: Did you hear about...were those old cabin's? I was wondering if those were Hitchcock's. They were hunting bullocks and stuff, I think in the 1850s.

RG: I've always understood that, that area where those stone corral's are that was the original Keanakolu.

KM: Okay.

RG: And later, they called this, where the log cabin is, Keanakolu.

KM: That's right. That log cabin was Parker Ranch cabin right? Wasn't there a koa cabin or something or was that somebody else's?

PG: There's koa logs, that massive big cabin is made with koa logs and when Bill Bryan took me into it, it was lined with white canvas. He said after the German's went out it was turned into a slaughter house.

KM: Oh. Do you remember...Because that cabin's burned down now.

RG: I remember what they called the cabin, was made of old logs. I always understood that, that was put up by the CCC people.

KM: Okay see, there is the older one though where Eben Low lost his hand, the hāmana...

RG: Where there's the corral and shearing, shed?

KM: Yes, that's the one that's burned down.

RG: That one burned down?

KM: Yeah.

RG: The old forest reserve...?

KM: Is still there. The CCC one, now that's another interesting thing.

PG: That's the modern one?

KM: Yeah.

PG: That's got lumber on it?

KM: About 1930s.

PG: That's not made out of logs, Rally.

KM: No, no. But the old cabin, I think had some koa and stuff in it. You're right Haneberg was the German guy. They had one of the early leases from the Crown on Kalai'eha, Humu'ula. You know when you come from Kalai'eha, Humu'ula cabins the station?

RG: Yes.

KM: You know there's big stone walls even like and right up along Saddle Road now. You know those stone walls that come out across the 1930s lava flow?

RG: Oh yes, I don't know what that was at all.

KM: Our understanding was those are from Haneberg's time.

PG: Yes.

KM: The Germans, when they were doing their sheep up there.

PG: Because...I forgot about this, Ronald Von Holt, I don't know why I was up there at Humu'ula with Ronald Von Holt, it must have been before 1956. He told me on the mauka side of the road coming from Waimea side, before you get to Kalai'eha turn off, there are high, narrow stone walls.

KM: That's right.

PG: He said Pat, your relative Jake Brown surveyed those walls. I'd forgotten about that, Rally.

KM: And see what happens is that it's Haneberg's time is what it appears to be.

PG: That would be before 1870s?

KM: Haneberg's lease I think, was initiated by the 1880s, thereabouts, while earlier leases were entered into by Spencer and others... But you folks didn't have anything to do with those walls in your time?

RG: You talking about the one on the lava?

KM: Yeah, on the lava like that.

RG: Willie Kaniho, said to me a couple of times he often wondered why they put the stone wall on the lava. So that goes back to before Willie Kaniho's time. He didn't know why, he thought it would be easier to put it on the dirt land, but that was a question in his mind.

PG: That's where the stones are.

KM: I'll bet you it probably coincides with what was surveyed out as the lease land. I think that's a part of what Brown, Brown and Wiltse, I don't know if you remember hearing about Samuel Wiltse. He was one of the early surveyor's also?

PG: W-I-L-T-S?

KM: Yes, T-S-E, he was one of the early surveyors also. They surveyed out part of that Haneberg lease. I wouldn't be surprised...and I'm just sorry, I'm positing here, it's probably associated with the boundaries of their leasehold at that time. That remained in lease, Parker Ranch had the lease [from 1914].

But I do want to come back to the paved trail or the paved road for a moment. Because and you'd mentioned CCC, we went up with Johnny AhSan. You remember Johnny?

RG: [nodding his head]

KM: We went up with him about...?

PG: When did you go?

KM: Just about two years now.

PG: Oh.

KM: Two years ago, we went up we went along you could see definite places where Parker Ranch, later I guess, adjusted the road in between Kalai'eha and Pua'ākala like that. You can see where the old alignment was and then where the more recent alignment just straightening it out and making it better, yeah?

RG: Yes.

KM: Well, CCC also did some paving, some stone work, and it was primarily, what I understand was because in those areas where you were going up a slight rise if it's all dirt and stuff, wet...hard?

PG: Hard for wagons.

KM: Hard for wagons, for vehicles. Some beautiful areas where you could see the stones paved in there. But you remember Bill Bryan talking to you about that period?

PG: Yes.

KM: That's a really interesting thing about those corral's in there. There's actually some though that are real small, they look like they were small house shelters up in that area. Above Kaluakauka.

RG: Yes.

KM: But your recollection was that that's really the original Keanakolu?

RG: This is my understanding and the reason they call it Keanakolu was because there were three caves or something around there.

KM: That's right. Have you been into the caves have you seen it?

RG: I don't go into caves, I walk around.

PG: No, I've looked for 'em but I've never been able to find 'em. I've looked and looked, I've hiked around twice there and I couldn't find 'em.

KM: If you guys want to go holoholo sometime we should go holoholo.

RG: No I told you, I don't go in caves [smiling].

KM: No, we don't need go to the caves. I'll take you up to it...

PG: The bullock hunters lived up there, so maybe that's why...

KM: That's right.

PG: You know where the caves are?

KM: Yes.

PG: Boy I'd love to see those.

KM: Johnny took us right to them, Johnny AhSan. I tell you at, he was '93 when he and I went mauka...sharp like firecracker, the pepeiao little bit kuli, but I tell you.

PG: Wonderful, you were able to talk with him.

KM: We would just start to go around a bend in the...the reason I'm asking you. Do you remember hearing about the Laumai'a Road or Laumai'a Trail? It appears that we have this mish-mash of traditional where the old Hawaiians would come mauka of the forest edge. Because it was easier to travel?

PG: Yes.

KM: And it cut distance, you know. Later when the ranch came in and as things were modified like that. Then through the CCC we have these three or four different sections of trail to road that you can find there.

PG: That's why Douglas was mauka there, he was taking the short way.

KM: That's right he was picking the short way, exactly. It's real intriguing I'll tell you we'll get around here. We'd just start coming around the bend in a little bit and oh, Johnny would say, you'll see where the old section of the road. Sure enough you come and there's the old road. You get to Pua'ākala he'd show, right there, there's the old road. You look down you can see the edge of the old road right there where the paving was.

RG: Yes.

KM: We should go, if you like we go holoholo?

RG: Old Johnny he should know, he spent all his life up there.

KM: Yes, that's right, it's amazing.

PG: Gosh, that would be interesting. My son is a good mechanic, we can take two cars in case because you don't want to get stranded up there. You know David, don't you think David would be interested in this?

RG: No [chuckling].

PG: He's very interested in...

RG: You can ask him [chuckling].

KM: Sure, that will be good fun we should try to go holoholo sometime. Maybe Jimmy would like to go too, just to go cruising. He enjoys your company, you know.

RG: You know Kepā, it's been so long since I've been around there, I've forgotten.

PG: Yeah, but that's good it would refresh your memory.

KM: That's the thing too, let's come back to here for a moment. I'm curious if you, all I'm doing is asking a question if you've heard it yes or no. The gorse that we spoke about when we met last time also. Did you ever hear a story maybe, about how that gorse was brought in?

RG: [thinking] No. I've heard in later years that it might have come in with sheep, in the sheep's wool, they had imported sheep from Australia or New Zealand. Somewhere down there. And it was thought that maybe the seed came in, in the sheep's wool when they brought it. The first gorse that I ever heard of, or saw was down on the lava. You know where Pu'u Huluhulu is?

KM: Yes.

RG: Down on that road going down towards Hilo someplace.

KM: Not on the 1936 lava though, the older lava flow over there? Remember that 1935 Mauna Loa eruption?

RG: Yeah, very well. [thinking] It could have been on that flow.

KM: For real, that is you think the first place that you saw gorse?

RG: That's right.

KM: Prior, or in around that time though you had already been up to Kalai'eha?

RG: That's right.

KM: And you'd been all the way around Keanakolu, back to Hānaipoe and back out. You never saw gorse?

RG: There was no gorse.

KM: Wow, that's amazing!

RG: And then the gorse came into Humu'ula and we started getting after it.

KM: About when? You think, roughly?

RG: I think when I was at Kahuā, probably.

KM: Wow!

RG: In the late '40s or somewhere around there. When I came back in '56 they were working on it and it was under control, they'd go out with spray pumps.

KM: There was a regular management program going on by the mid-fifties?

PG: Weed control.

RG: Yes, definitely. And I'm pretty sure and this you don't have to quote me on it but when I left the ranch in '71, I think that there was nothing more done with eradicating the gorse.

KM: Yes, the same thing has been told to me by other people.

RG: That's when the gorse came in, and they haven't done anything as far as I know, until recently. When I understand that, that lease is going to be pau.

KM: That's correct, yeah...Hawaiian Homes.

RG: I've told you before that when that lease was done it said that it would have to be returned in as good a shape as they'd got it, or better.

KM: Yeah, that's right.

RG: And now they find that the thing is all covered with gorse, and I think Parker Ranch is going to be in real trouble.

KM: If the State holds anyone accountable, they don't have a history of doing that of course. It's like Bohnett at Pu'u Wa'awa'a or something. You're right, that wording is in the lease, you remember that?

RG: I think so.

KM: Yeah, I've seen it.

PG: I'm sure it's in all the government leases and that is one sign of cattlemen, Kepā, to nānā and cherish the 'āina.

KM: Yeah.

PG: You don't go in and just use it.

KM: Hana 'ino.

PG: You take care of all your lands, especially when they belong to somebody else and you're leasing them.

KM: Yeah.

RG: Is this recording?

KM: Yes.

RG: Turn it off for a second.

KM: Okay [recorder off – back on]. Throughout your tenure at the ranch, mid-fifties you came back? Is that correct?

RG: Yeah.

KM: Through '71 when you retired and you explained to me a little bit about that in the past. New visions came in for the ranch, so new style of management. That management style and I think it's really important and I've spoken to people about this before. You folks, just what you were saying, you were attached to the land. You cared for it, you knew that if you took care of the land, it would take care of you?

RG: Yes.

KM: New management style comes in, and it's very kalā [gestures – money sign] driven. They're going to take what they can, it seems to me, and then they disappear.

PG: Yes.

KM: You had from the '50s to '71 you had a program. I understand, Willie Kaniho for a while was involved with that. They'd see a gorse, the boy's Sonny them told me, out it would come.

PG: Yes.

RG: That's correct.

KM: I want to ask you if, as I mention this if maybe this rings a bell then. I'm startled to hear that you didn't see but one gorse and the first one you saw was somewhere down below Pu'u Huluhulu but in the vicinity of that '35 lava flow. Somewhere in that area maybe on the older flow, but how it crossed over?

Johnny said, now so did you perhaps hear this. Johnny said that Bryan thought that the gorse had been brought in by Haneberg when they were doing their sheep. Not accidentally, but to save them from having to do all this fence line and stone wall work. Evidently in Australia and other places the gorse is planted, of course it belongs, I guess, where ever it came from. It doesn't belong here. The gorse was planted like the pānini or pāpipi right? The cactus?

RG: Yeah.

PG: They made fences out of it, hedges.

KM: That's right. Does that sound at all like something you, in your recalling now that you may have heard or not?

RG: [shaking his head, thinking] The only thing that I did hear is it might have come in, in the wool.

KM: The wool.

RG: As far as making fences and what not, I have my doubts because the first gorse that I heard of was told to me by Buster Brown. And it was down in the lava so if they brought it up to make fences I don't think they would start in the lava it would have been started up where the sheep were.

KM: This was in the '40s?

RG: In the '40s [thinking].

KM: It's clear that if that was the case you would have seen gorse somewhere else? Before then?

RG: Yes, that's right.

KM: This is really intriguing you know, maybe it came in later. Were you folks importing sheep in your time?

RG: Not during my time, no. They brought sheep in from the mainland but, as far as I know, never from Australia.

KM: From Australia, New Zealand?

PG: Shipman didn't have sheep?

RG: I'm trying to think, up Kaūmana mauka, there's a Japanese fellow by the name of Tomo Fuji that lives up there, he's retired from Parker Ranch. He started working at Parker Ranch at Humu'ula in the '40s I think. He might have something to say about gorse.

KM: That is amazing.

RG: And it's right close to where you live.

KM: Yes. You look at it now. I don't know if you folks heard but there's been a couple of fires on the slope of Mauna Kea, the Hilo facing slope.

PG: Yes.

KM: The Federal themselves and the State, their so desperate at trying to figure out a way to deal with this gorse. If I recall they've even tried, there's a biological control. It's just so out of hand. Then they go in with burns, fire you loose control of your fire because the land is dry. So I'm real intrigued again about this thing about the weather and about how you folks rotated. I tell you, everyone your age that I speak with tells me that the weather is not like what it was as when you were young. You knew when it was going to rain, things weren't as dry. It seems as if the forest is receding you know. All of this is...going on.

RG: Yeah. I think, I still say it, and I think it's true, you take in Kona when we were kids. We'd move the cattle up towards the top of Hualālai the mountain.

KM: Yes.

RG: There was no water system, the only tank up there was a tank at the house that supplied the house with water.

KM: Your folks house itself?

RG: That's right. There were no tanks for the cattle, there were no water troughs. But the cattle could go up during the summer and you get every afternoon a little mist and a little rain. Makai you'd get heavy rain and whatnot, but there were no troughs.

KM: The kēhau, basically the dew and the light mist rains was there sustenance? That's what sustained them?

RG: Took care of the moisture that they needed.

KM: That's amazing!

RG: Today they got water troughs and tanks and pipelines all over the place.

KM: Yeah, and it's hard to keep those filled at times even.

RG: That's correct.

KM: It's so amazing because you look at your folks, Kaukahōkū, your mauka paddocks and when you would cut across to Kaumalumu and stuff like that.

RG: Yes.

KM: When the clouds settled on the mountain, you knew it was going to rain, before.

RG: Yes.

KM: I understand now and you look the mountain can be totally covered over, and not a drop.

RG: Same thing here at Ke'āmoku and Waiki'i as I told you before, come November you get one rain you can start. But they haven't had that out there, that whole section has been dry now for several years.

KM: Yeah, and again you look at Po'opo'o Stream like you said running into Pu'u Hīne'i like that. I can't imagine the last time that stream probably ran.

RG: And even this stream that goes down by the bridge, down by the light.

KM: Yes.

RG: Before ever year, two, three, four or five times, water would go down through there. That thing hardly ever runs now.

KM: Wow, that's amazing. While we're up here, did you folks...in fact and I'm going to be bold again in a few moments. You did go up to the top of Mauna Kea as a youth, or a young man, I should say working the ranch like that and stuff, holoholo. You shared with me, you showed me a couple of pictures of you and a couple of gentleman that went up with you, I pōina right now who the guys were.

RG: Would you get that picture.

KM: Mahalo. You did go holoholo up Mauna Kea?

RG: Yeah.

KM: How did you go up? Did you go up the old trail?

RG: From Kalai'eha.

KM: Kalai'eha, so the trail up?

RG: Right up.

KM: Ride horse, mauka?

RG: Ride horse.

KM: Could you think a little bit about, recount a little bit about that visit. What prompted it and if there was anything that stood out of interest to you? Sites on the ground?

RG: I know exactly what prompted it [chuckling].

KM: Okay.

RG: Wait till my wife comes back with the picture.

KM: Okay she's back now.

RG: [looking at photos] That's Kahuā, Von Holt. This is the one that we want and this is the other one and this is Humu'ula here.

KM: Who gave you these photos?

PG: Sonny Kaniho.

RG: Sonny Kaniho gave us those.

KM: Wonderful.

PG: Have you ever seen the picture of Willie, famous?

KM: Yes.

PG: Okay, that's Rally and Willie there. This you might, you maybe have seen that.

KM: That's the old Ka'elemakule, who's this Akona though at that time?

PG: Akona Store, yeah.

KM: This was the old Ka'elemakule Store. Here you guys are up on Mauna Kea. James is with you also, your brother?

PG: Uh-hmm, he looks like Gary Cooper there, I should tell him that.

KM: Yeah. What prompted this trip?

RG: [identifying people in the photo] This guy here is Martin Martinson.

KM: Yes. Where was he from?

RG: Kahuku.

KM: He was Ka'ū?

RG: Ka'u, working at Kahuku Ranch, he was the manager of Kahuku Ranch. When Parker Ranch had it. This is his son, Sonny. Willie Kaniho married Martinson's daughter. Martinson said...

KM: His first wife?

PG: Last.

KM: Last wife, okay.

RG: Somewhere along the line, Martinson told his son-in-law Willie who was in charge of Humu'ula that he'd like to go to the top of Mauna Kea. Willie arranged the trip for Martin Martinson. And I and my brother Jimmy were invited to go along. Harry Koa

KM: Was Harry Koa a Waimea, Parker Ranch cowboy?

RG: Parker Ranch cowboy. George Purdy was a cowboy, Sam Liana and they happened to be working sheep or something at Humu'ula. We planned on this trip so that's how we all went along together. It was mainly a trip for Martin Martinson who wanted to go up.

KM: I see it was snowing when you were there. Did you folks go right up to the summit peak?

RG: Right to the top and I've never been so cold in all of my life.

KM: [chuckling]

RG: The wind was blowing and this guy Frank Vierra wherever he is around here.



**Mauna Kea trip ca. 1937 (Photo by Willie Kaniho).
 Back Row: Frank Vierra, Martin Martinson, Sr., James Greenwell, Martin Martinson, Jr.,
 & Harry Koa
 Front Row: Rally Greenwell, Sam Liana, William Kawai & George Purdy
 (courtesy of Rally Greenwell)**

KM: Let's see Frank, oh he's number one right here Frank Vierra.

RG: Okay. Whether he was going to show off or what, but when we started to come down, Willie told us not to go down straight from the pu'u there because it would slide. The horse would pakika, go down, to go on a slant. We all started to go on a slant. Somehow this guy's horse started to slide and the horse went right down sliding down right to the bottom. Hit a big boulder down there.

KM: 'Auwē!

RG: Frank was sliding down behind the horse, he had fallen off. He had a little stick that he used for a switch and he, he'd go ass-over-head once in a while [chuckling].

KM: [chuckling]

RG: Most of 'em had started down, George Purdy and I were still on the top. We hadn't started down, we watched this. We laughed till we almost had a stomach ache to see this whole show [laughing]

KM: Toppling over, poor thing.

RG: Then we came down.

KM: Did the horse survive?

RG: Oh yeah, no problem at all the horse stood up, Frank got back on the horse again. So that was this trip.

KM: I realize there's snow on top of the pu'u at this time. May I ask if you've heard a name, Pu'u Kūkahau'ula for the summit of Mauna Kea?

RG: No.

KM: One of the really intriguing things too is, there is by the way what year is this trip about? You guys were so young.

RG: Probably about '39 or '40 I guess...wait maybe '38 or '39. Because I went up a second time and I took two Ackerman girls up. We started at Kalai'eha and we went up and the sun was shining, the lake was frozen over and there was snow on the top. There was no wind, and it was just as warm almost as it is right here in Waimea.

KM: Wow!

RG: The wind was what caused the cold there, the first trip up.

KM: That's right, the chill. That's amazing.

RG: Two times I went up on the horse.

KM: The old trail, Kalai'eha going up mauka. The trail comes out by Waiau sort of?

RG: Yeah, you go right passed Waiau.

KM: Waiau and then you would cut, you would go right up to the summit?

RG: That's right.

KM: Do you remember seeing any signs of a stone mound or platform on the summit?

RG: [thinking] No. The only stones that I could remember is on our way up Willie took us over to the stone adze quarry.

KM: Yes.

RG: Which is on the right of the trail going up.

KM: That's right.

RG: We looked at that, but on the top I don't remember.

KM: You don't remember. Did Willie...what do you know about the adze quarry area? What do you recall?

RG: I know that we did find 'ōpihi shells around up there, and Willie wondered how they got those 'ōpihi up, fresh.

PG: They walked fast.

Group: [chuckling]

KM: Those were like on the sides of little sheltered caves or something where they were mining the...or do you think that they were just out?

RG: [thinking] I don't really remember, Kepā.

KM: Sorry, I don't mean to be prodding and pushing.

RG: I'll give you all the information I have.

KM: Tell me to kulikuli when you want me to. You guys, Willie went up with you on your first trip. Did by chance, and this may be a thought, did you happen to notice, did Willie or someone happen to go off to the side by themselves? Did anyone offer a prayer, did you hear someone? I realize, have you ever heard any of the cowboy's chant, out of curiosity?

RG: No, and I'm sure there was no prayer because I would have remembered that.

KM: Hmm.

RG: I don't know if it's correct or not, I don't know that Willie was a real...had a lot of church faith, or whatever you might say. He might go to church once in a while but not too often, so that might have been the reason that there were no prayer or something.

KM: That's kind of your recollection.

RG: I'm sure there was no prayer.

KM: How about...and that is an interesting thought too about... Was there ever a time when you know you folks were out in the field and...have you ever heard of night marchers? They talk about night time or the spirit or you might see lights coming down one of the old trails? Do you remember there being a time where someone broke out in chant or calling out in Hawaiian to somebody to leave them alone or?

RG: I just heard stories on the Mānā Road someplace. There was something like that, and then Saddle Road going up to Waiki'i, down by the turn off out here. Somewhere around there, there was a light that used to come on and off. Those are the only things [chuckling].

PG: The fire ball it followed you on the way to Kona .

RG: Chanting, no.

KM: Do you remember, you mentioned that intersection the Waiki'i Road, off of the Waimea-Kona Road. Did you hear that there was a prison out on that road near that road intersection somewhere at one time?

RG: There was. You know where those eucalyptus trees are?

KM: Uh-hmm.

RG: Just as you turn up on the right, makai side of the road. That's where the prison camp was.

KM: Do you recall what time that prison camp was from? Was it after when you were here?

RG: No, no nobody was there. When I was there it was already pau.

PG: It was for building the road wasn't it?

RG: Yes.

KM: Uh-hmm. Do you know who the primary prisoner's were?

RG: No.

PG: No friends of yours, Rally?

RG: No.

KM: [chuckles]

RG: That was I think from Waimea to Ke'āmoku, that's the road that they put in.

KM: Yeah. You know what's amazing? I've just been doing this large indexing project of Hawaiian Language Newspapers. In 1895, there was that attempted...the Wilcox rebellion and then where they were trying to restore the queen to the throne?

PG: Yes is that Sam Noland and Wilcox?

KM: Yes. You should see the articles in the Hawaiian language about the guys being shipped over from Honolulu, like animals as it's described into Hilo Harbor. Being put to prison labor on at that time the new Hilo-Volcano road and the roads out here and stuff. I was just curious, you know about that prison site?

RG: Yes.

KM: You never heard anything further about it?

RG: No.

PG: Those convicts lived at that...well we don't know if it's that prison site out here that they lived at?

KM: One of the areas while they were doing, see cause later on did you hear who built that... You know when you drive right now from Waimea and you go say into the Nāpu'u area, Pu'u Anahulu like that and you see the old alignment of the old road. Beautiful stone work, yeah?

PG: Isn't it?

KM: Yeah.

PG: I look at it all the time!

KM: Me too.

PG: It's just gorgeous.

KM: It's awesome! Well that's the road they were building.

PG: Oh!

KM: That's the road they were building. That stone work that you see from the old road, Eben Low was the supervisor.

PG: Oh!

KM: Anyway sorry, and I don't mean to be interjecting into your history. You didn't hear about who built that road or anything like that?

RG: No.

PG: It's a Government Road?

KM: It was a Government project.

RG: The only one I heard was the Ke'āmoku stretch.

PG: In 1895.

KM: Boy, that was quite amazing!

PG: Because Eben Low died back here in the '40s or thereabouts.

KM: In 1954, January of '54. Did you hear that Eben's...

PG: So in 1895, he was a supervisor, probably when he was only twenty years old.

KM: He was the road supervisor after he had already partnered with Hind, Robert Hind to start...

RG: Pu'u Wa'awa'a.

KM: That's right. They got the Pu'u Wa'awa'a lease in about 1897. It was 1900, 1901 that he was supervising that road.

PG: Oh, not 1895.

KM: Not in 1895, in '95 though is when they had those prison labor come out and some of the primary prisoner's were the guys who had participated initially in that rebellion.

PG: Oh!

KM: But anyway, that's just another history, more history.

PG: That's interesting. You did share with me about your recollection of a well or a spring in the Pōhakuloa area?

RG: Yes.

KM: Could you describe that a little bit to me and what you recall of it?

RG: As I remember it, I went up there once with Willie.

KM: Is that the one that's way high up on top?
RG: Yes, from Pōhakuloa straight up.
KM: Wow!
RG: And as I remember it, it was in a gulch coming down like this.
KM: I'm just going to get us to where you are. Here's Pōhakuloa Gulch right here [on map], and that becomes Waiau up there.
RG: Where's Pōhakuloa right now, the building?
KM: Right in here.
RG: Oh, yeah. As I remember it we went straight up here, very steep.
KM: Yeah.
RG: We got up in here someplace and there was where the spring was. They had dug a ditch from the spring over to the kahawai. There was a place where you went down into the kahawai and they ran the water and this ditch came into the kahawai. They covered it with stones. The idea was they get this water in the kahawai and the wild horses, instead of drinking at the spring, they were forced to come down and go into the kahawai and get the water. When the horses went into the kahawai drink water and they'd come out and the cowboys would stay on top here, or cattle whatever it was. They would rope 'em as they came out and then they'd lead 'em down.
KM: That's amazing! You've been up to that old spring once?
RG: Once.
KM: Did you hear the name Hopukani or Kawaihūakāne?
RG: No. It could have been, Willie could have told me but I forget.
KM: Yes. This is above the forest line, right? This is in?
RG: That's right.
KM: That's the one that they've got actually a pipeline now?
RG: That is right.
KM: Running all the way up. There's a little cluster now of some pine trees, some sort of pine, right at the spring.
RG: Yes.
KM: So what you'd heard is they actually worked out a system so they were trapping wild cattle, wild horses like that?
RG: That's what Willie told me.
KM: Was there something special about those Mauna Kea ponies?
RG: They were supposed to have had real good feet, so you didn't have to shoe them. That was true because when I came here there were still wild Mauna Kea horses around and they were real strong. As far as brains went... [chuckles]
KM: [chuckles]
RG: They didn't have the brains as your imported horses did. They were known for their strength and their good feet.
PG: When you crossed them...did A.W. cross them with ranch, good horses and...?
RG: A.W. never crossed them, the only crosses happened when A.W. was here, when the wild studs would jump the fence on top of Mauna Kea and come down. It wasn't until

A.W. had died and Hartwell was taking over, and Willie took over Mauna Kea, Humu'ula. When we got the wild stud in and crossed them with some of the tame horses.

PG: How did those horses turn out as cattle horses?

RG: Well as I said, they had good feet, they were strong, but lack of brains.

PG: I thought you meant when he was a purebred Mauna Kea he had no brains but even after you crossed them. He still didn't have anything on upstairs.

KM: [chuckling]

RG: Not that much. Some of them did.

PG: The lights were on but nobody's home.

KM: [chuckling] 'Auwē! That's funny.

RG: That's what I have to say. You go talk to somebody else they're going to have a different story.

KM: But they were strong horses, well adapted to the mountain?

RG: Yeah, and good feet.

KM: The feet, that's really amazing sort of real quick adaptation.

RG: You take Parker Ranch here before, Kepā, we never shod our horses except when we used to go for goats, or the horses went to Kawaihae. And some of them went without shoes. The rest we worked them all without shoes. When they were turned loose for a rest, a cowboy had about fifteen to eighteen horses on his string. Half of them would be kept in Waimea, and half of them would be turned out on Mauna Kea for say three weeks or a months rest. If it's rocky up there and dry then their feet would get solid. When they come back, the cowboy's would know their horses, which horse would be good for Ke'āmoku where it was fairly rocky. Which horses would be good down in the wet country. So we never shod 'em.

PG: You didn't even shoe 'em when you went out to Ke'āmoku?

RG: No.

PG: When you went to chase goats you said you did, where did you chase goats?

RG: Down below Ke'āmoku, down Pu'u Hīne'i, down where there's some stones.

KM: Hmm.

RG: Today, they shoe 'em all, and I've always said the hardest job on a ranch is to shoe a horse. The horse can pull his foot when the nail is halfway out, that nail is as sharp as a pin.

KM: Yeah, nail you!

RG: Nail you. And the cowboys, they're going to get mad, they're going to abuse the horses and whatnot.

KM: They just have a special guy, by now they got to hire a special...?

RG: I understand they have each man shoe his own horse.

KM: Oh, for real? Wow!

RG: Some of these guys are short gutted, they're going to lick the poor horse.

KM: Of course, yeah.

RG: And don't tell me they don't.

KM: Did you folks do any goat drives in your time?

RG: Yeah.

KM: What was the purpose for this?

RG: To get rid of the goats for eating the grass that the cattle should have been eating.

KM: When you were young, in your early years at the ranch, what was the primary grass? Have you seen a change in the fodder and the grass?

RG: Very definite, very definite.

KM: What were the kinds of grass you had before?

RG: They had Paspalum about three different types of Paspalum. They had rye, a couple of different kinds. They had brome, they had what they call Kentucky Blue. They had several different types of clover, they had Redtop, they had Orchard Grass. Oh, they had they had all different types of grasses. Kikuyu grass didn't come in till later.

KM: About when do you think? In the '50s?

RG: I would say earlier, maybe '40s.

KM: Okay.

RG: When the kikuyu came in it took over a lot of the other grasses. And then your weather conditions changed and that's why a lot of your better grasses, I don't think survived. Lack of moisture and whatnot and being choked out by kikuyu. But kikuyu was brought in mainly to Parker Ranch because they had an obnoxious weed here that they called imex.

KM: Imex?

RG: That was taking over a lot the pasture, and the thought was the kikuyu would come in and choke out the Imex. Which to a certain extent it did, but there also was a bug that was brought in to attack the Imex and that bug worked well, and I don't think they have any Imex. You do have kikuyu, all over the ranch.

KM: It grows these thick mats, it gets underneath can be real dry and stuff but on top fairly green?

RG: Yeah, this is all kikuyu right on the lawn here. I don't think that you can condemn kikuyu as a lot of people do, it does have it's place. You get a rain and that kikuyu overnight comes up and it's pretty good feed for cattle.

KM: How about this grass now, and I just lost the name.

RG: Pampas?

KM: The pampas and [thinking]?

PG: Fountain grass.

KM: Thank you, yes. Did you folks have that [fountain grass] in your early days?

RG: When I came here in '36, after being a cowboy for a while, they put me in charge Ke'āmoku. We would have to go out on the lava as far as Kuainiho from the Ke'āmoku boundary. Pull out that pampas grass. And it was just little bit so we could do it and we kept after it.

KM: Did you hear how that got started, out of curiosity? It's closer to your home, Honokōhau side?

PG: Mathewman grass they call it.

RG: Yes.

KM: Mathewman, Judge Mathewman.

PG: His wife brought it in because it was so pretty.

KM: That's right, isn't that amazing.

PG: As a garden plant.

KM: Up at what's Hannah's house now, McGuire, Stillman, Pilipō them.

RG: Yeah.

PG: That's right.

RG: Well, there was so little that Parker Ranch could keep it under control.

KM: Like the gorse?

RG: Gorse.

KM: Amazing.

RG: But then when it really got out of hand was during the war. The army took all that makai country back. We weren't allowed to go in there for several years so it got a real good start all through that Range (Paddock) country. I don't think he could have kept it out anyway because it was so strong.

KM: Quite amazing, yeah. Just the changes that you see and what happens as the management, the care of the land. That value, the transitions...

PG: The way you treat the land, the way you treat the land.

RG: Alright, going back to grasses, the Pā'auhau area the makai section was nothing but Hilo Grass. Then kikuyu came in and that kikuyu grass kind of took a back seat, and then Pankola came in. Pankola is a comparatively new grass. That we planted all down through that makai Pā'auhau area. That took over and that was really good feed, the cattle really did well on that. So kikuyu came in as a fairly new grass taking place of the old grasses which to my mind were real good.

KM: You think it was primarily a weather thing though?

RG: Weather changed.

KM: The weather changed, those grasses those older good grasses that you knew as a young man were having a hard time to survive? So kikuyu comes in, they've got the Imex problems.

PG: Imex.

KM: And see these changes, transitions going on.

RG: Now you got this yellow flower [fire weed] plant that's all through Kohala and Kahuā, that's taking over.

KM: Do you know what that is? Not the dandelion thing?

RG: No, growing all on the hill up here.

PG: It's from New Zealand or Australia, Rally?

RG: Australia, I think.

PG: Billy was telling us it's toxic down there.

RG: Yes.

PG: The cattle don't touch it here.

RG: Yeah.

KM: Wow.

PG: It's up on this hill up here too, someday it's going to be all yellow and beautiful.

KM: Amazing! I don't want to wear you out, I don't want to over talk.

PG: No, no you don't wear him out, he's strong.

KM: I know it can be kind of a hassle talking story especially if I'm not...

PG: No, it's interesting.

KM: I am really intrigued by all of these things that you share, you're coming into the transitions and how you folks finally kept a couple hundred head down here. And that you were running them, trucking them basically across the section from Puakō out to Kawaihae. Just the changes that have occurred on the land. Is there a place that stands out as being... Was there someplace that the Hawaiians pointed out to you as being, "this is a place that you got to stay away from or you respect?" Was there anything like that along in any of your years that you recall?

RG: No, I don't remember ever being told that. Why were there some places?

KM: No, I'm just curious if something stands out.

PG: Rally, maybe you weren't told but we both know about it. Aunt Kalili Campbell would not come by night time. You know that hill where Fluffy and Brian are? They bought that property, there was a place there that you didn't go by at night time.

RG: [thinking] I've forgotten that.

PG: By Hogan's, remember that area?

RG: No, I don't [chuckling].

PG: Well, anyway Nora Akina and those old ladies, Elizabeth Kimura would know about it.

KM: This is on the Kohala-Kawaihae Road?

PG: No, it's up here on the way to Honoka'a, you know where the Mānā Road is?

KM: Yes.

PG: That's where Aunt Kalili Campbell lived on the corner which is now Hind's.

KM: She's, Kalili Campbell is she tied with Coco them? The Hind's, did you say?

PG: Yeah, I don't...Coco is tied to the Vredenburg, whether Kalili...I don't know.

KM: Okay.

PG: You come from Kalili Campbell's house towards Waimea. You come along as I recall and there's a ridge on the mauka side of the road, the right hand side of the road, the ridge came down and the road cuts through it. That is probably only about this high.

KM: Four feet high.

PG: It's cut, but that's the place. Kalili, after dark, when it started to get dark she wouldn't go passed there. If you went to Waimea you went early, or you'd get back home again before... And that, Elizabeth Kimura would know about that place too.

KM: I'm almost kind of wondering if that's near the division area between the Hāmākua and the Kohala. By Pu'u Ka'ala you have the boundary line between the districts. I'm thinking of the Pele, Kamapua'a relationship you know.

PG: Uh-hmm.

KM: Kind of the pork in the car...?

[discussing the area mauka of Puakō] Someone's proposing putting a golf course out here. This is the section of land where the old railroad. Did you remember by chance seeing any evidence of the old railroad being put in for the sugar plantation? Down here at Puakō?

RG: No.

PG: Evidence yes, because the rails, Rally when I was squirreling around in this bay here, by Goto's property. It's here [pointing to area on register Map No. 2786]. Right there the railroad comes right into there. I think you're the one who showed it to me, the rail.

KM: [chuckling]

RG: I don't remember any railroad.

KM: There's nothing in this area that you're familiar with, as far as old Hawaiian sites or anything, mauka?

RG: No.

KM: Also here at 'Ōuli, you know where this is Kauna'oa Bay here. They want to put [chuckling] and it's kind of intriguing. The Mauna Kea Hotel guys and the one's who had their big houses over here. It was okay when they built their houses, yeah? Someone wants to build, there's like a fifty-acre parcel or something in between here and the Hāpuna Prince Hotel thing is, on this side over here. They want to build. The only time that you traveled through this land then, was when you were going to go swimming or on the road driving the cattle to Kawaihae?

RG: That's right, yeah. Originally, there was no road going through Puakō, just a trail. That road ended I think at Spencer's Beach.

KM: Yes.

RG: Then there was just a trail and the road was put in later.

KM: Yes.

PG: When we went across there right after World War II was pau. Jim Lincoln from Kahuā drove us in the weapons carrier we went down. I remember driving across the sand beach.

KM: That's right, at Kauna'oa probably and Hāpuna?

RG: Yes.

PG: And Hāpuna. We were going to Weliweli, that's why I guess.

KM: Oh, wow you're kidding! You were going to come all the way out to Weliweli, Von Holt's place?

PG: Yeah, why else would Jim Lincoln be taking you and I?

RG: Because we were going to Puakō to look at something, it was when Hind's was going to move out and Ronald or Atherton was kind of interested in maybe Kahuā might be interested, and they went. That's the reason we went, and I don't think we went any further than Puakō.

KM: You couldn't have gotten a vehicle any further from some of this. Kalāhuipua'a, you could get the military, it was a long ride I understand. Francis Brown after the war, they had also gotten some sort of military vehicle, weapons carrier. And had some sort of access as far over but Weliweli...walk feet.

PG: That was by boat.

KM: Yeah, boat or walk feet, ride horse?

RG: Yes. What are you going to say now? How far?

PG: Various places.

KM: There's nothing out that you recall from your personal experience, heiau or something. You knew about Pu'ukoholā, the big heiau that's at Kawaihae?

RG: Yes.

KM: Other places, didn't stand out? There was no one living down there right?

RG: No.

KM: In between Puakō and Kawaihae, any residences that you remember at any time?

RG: No, nobody.

KM: Really intriguing you know you look at this land, you go out there like you know down when we were talking. I was at Kapalaoa yesterday. The petroglyphs!

PG: Aren't they nice!

KM: You can see the names, Kiliona, Alapa'i you see the old ships.

PG: Yes. You saw the ship one?

KM: Yes.

PG: You see the one with the cowboy and his big spurs?

RG: Yes.

KM: Amazing! Yes, on the flat rock?

PG: Yes. That's such nice land to go out. You can't help but like that place, love that land. And then the place, where's Kapalaoa?

KM: Kapalaoa's right in here.

PG: We have another, this map?

KM: That's the best one, unfortunately.

PG: Anyway, from Kapalaoa you go south a ways, and you come to a point. It's not a big point but it's a thing that you go around. Above that are some petroglyphs.

KM: That's it, that's Lelewi Point, the flat all in there.

PG: Alright, but...you're played out, you're hot, you're tired. Did you look makai? There's a beautiful place where we went swimming, it's all white sand and you go out the channel right in there.

KM: Yes, tucked right into there yeah it's still there in fact I was admiring the sand yesterday because it was the only little pocket of white sand.

PG: The only place that you can really swim with your bare toes.

KM: Yes.

PG: You can't help but like that place, it's just, hmm.

RG: You know Puakō, if you wanted to find out a little bit. Goto, there was a guy Goto that lived down there.

KM: Yes, he took care of the honey and stuff like that?

RG: Yes and he had a lot down there, they've been there for years. His son works for the Parker Ranch. He might have some stories from his father.

PG: Tommy Goto.

KM: Tommy Goto, okay.

RG: Nice kid, he went to HPA. His father lived down there for a long time.

PG: Tommy was brought up down there.

RG: Maybe he might have some thoughts or memories.

- KM: Yes, thank you that's a great idea. You know I appreciate this so much. I think we've covered a lot of really neat ground, good recollections about land use and management. There's going to be a Cattleman's Conference here in Hawai'i is it next, is it later part of this year or early part of next year. Have you heard by chance?
- RG: No.
- KM: One of the things they're going to be talking about is range management. It's a big issue here in Hawai'i because we've seen from your time, from your style of management... Because you were born and raised here your father had a history, your grandfather had a history of this. They understood the carrying capacity or the strengths of the land. We get these new guys that have come in, and it's not to belittle or denigrate anyone, but they just need to step back sometimes I think. Take a look at it and what's realistic. You can't always put that [gestures the dollar sign] in front of you.
- PG: You can't force your thinking onto a new land because that land has it's own thinking.
- KM: It sure does [chuckles].
- RG: Well I've seen things going on in the ranch. I see very little, but there are things, that if you turn off the recorder a second... [recorder of – back on]
- KM: You just gave a really interesting description though of how in your time. And I imagine that this was how you were raised because you're from a ranching family of Kona. How you drove the cattle. Could you describe that again? How you said the line, and how you didn't want to agitate your cattle because you wanted them healthy, right?
- RG: Yeah.
- KM: How did you folks drive your cattle?
- RG: The way I was saying, one man behind, you got the men on the side and a leader and he knows where he's going and you follow along.
- KM: You'd keep them pretty much calm, single, small group.
- RG: Yeah, keep them calm and they don't have to. If they're going this way [gestures side to side] they're going to get more tired.
- KM: So if they're going back and forth across the land.
- RG: That's right.
- PG: The boss man stays behind so he can see what's going on.
- RG: Yeah.
- KM: The boss was behind the crew, watching.
- RG: But nowadays, what I saw... [pointing to recorder] Is it off?
- KM: We turned it back on. I wanted to get your historic description of how you drove them down. Let me ask a question though, were there times, particularly if the cattle coming off the mountain like you described bring 'em back Hānaipoe out to Makahālau down. Were there times that you folks, did they kau lei sometimes did they when they were coming out the mountains put on lei of maile? Were there fun times out there? Talking story and...?
- RG: In Kona, Kauōkū [Kaukahōkū] you mentioned Kauōkū. That was Bishop Estate land, leased to my father. That Kauōkū land was used to fatten cattle and we used to go over there and get cattle to come out to ship. We went there the place was loaded with maile. Some of the nicest maile lauli'i that you could find was from that Kauōkū land. When we came out everybody had a maile lei. Then we'd go down Kailua and you'd show off your maile lei, everybody wore a maile lei. There was a lot of maile...
- RG/PG: [Describe ranching and events associated with the lands of the Kealakehe-Keauhou section of Kona.]

KM: ...I was just showing Rally, this is a really neat map. Like you were saying this water pipe line here, the Parker Ranch pipe line.

RG: Yeah.

KM: That you used to walk that and you had to go up and clean it and stuff like that?

RG: Yeah.

KM: Your days, walk feet, no four wheel drives?

RG: Walk feet.

KM: [chuckling] This is all that dense forest area, is that right?

RG: That's right.

KM: Pretty awesome. Have you walked up in back of that forest at all with Rally? Along the Ditch Trail or anything?

RG: She's up in a four-wheel drive.

PG: Then we went from Morgan Brown's side remember?

RG: Yeah.

PG: It's beautiful along that ditch too.

KM: Isn't it awesome. You look down into the valley's...

PG: That is scary, hold your kid's by the hind of their legs you let them look over.

KM: Awesome country!

RG: [chuckling] I got plenty stories I could tell you. The pipeline had three intakes, and we used to go up and clean the intake every so often after a heavy rain. One time we went up and we found a dead pig in the stream. [chuckling] And the water comes down, we drink the water but hey, people were more healthy then, then they are today [chuckling].

KM: That's right, isn't that funny...I guess.

PG: It's awful.

KM: Yes. [chuckling]

PG: Well, when they had a big storm rain we used to tie a tobacco bag around our faucet.

KM: That's right.

PG: Then you'd look and see.

KM: Catch it. I have a letter from about 1903, that Boyd who at that time was the commissioner of Public Lands wrote. I'm going to make a copy of it and send it to you because he describes walking the trail up from here. When they went to go check, there was a place by Pu'u Hāloa or something where they would... There's a trail that runs up? From the back side here, yeah well here's the trail. Here's the Pu'ukapu area?

RG: Yeah.

KM: [looking at map] Here's the trail that cuts up. He describes coming back into here and he was talking about they were in this period of drought. Maybe it was around 1906, he was just lamenting how dry where there had always been water before, at that time, none. That's why they were working on establishing the forest reserves like that.

RG: Yeah.

PG: You know what's beautiful about that trail when I went up there in 1948 with Rally? We started from is that where we started from Morgan Brown's is that this Pu'ukapu Trail?

RG: Yes, we started there.

PG: Where you go across the muddy part?

KM: Uh-hmm.

PG: They put tree fern logs and you walked across it, and then the little sprouts are coming up. It is a beautiful tree fern walk there.

KM: Yeah. An alley, just like of tree fern.

PG: And then when you get up here being interested in the Hawaiian botany too. Looking over, is it this one the car goes up to Rally?

RG: Yeah.

PG: It's that one, when you look over.

KM: The north Waipi'o.

PG: You see all on the pali on the side there you see all these indigenous Hawaiian plants.

KM: Yes.

PG: The cattle have not been able to get them, the wild grasses can't get them.

KM: That's right.

PG: They have those great big begonia leaves, the Hawaiian begonia. It's like a begonia leaf, crispy but big and growing all on the pali. The Hawaiian gardenia it's just beautiful looking over these cliffs.

KM: Amazing, a beautiful place, it is. This primarily was the water that you folks used for the ranch coming down into the community out here?

RG: Right.

KM: You folks had to maintain that all the time. Was that a spur off of, this doesn't connect to the Kohala Ditch right?

PG: This is not community water, this is Parker Ranch water.

KM: Parker Ranch is community right?

RG: Yeah.

KM: It came for the ranch use?

PG: It did not service other people, did it?

RG: The ranch had three intakes up here. Three main intakes, they had a couple others. Then the County was further down they had their water system.

PG: Yes, the County had their water system.

RG: It's one of the same Parker Ranch lines came down and that water came down for the County, but the Parker Ranch homes which was an awful lot of them got ranch water.

PG: Oh, it did.

KM: Oh, when you started for the ranch, about how many people would you say were working here?

RG: When I started?

KM: Yeah.

RG: This is a guess, probably 150 maybe because we had a dairy and there were probably 20 people in the dairy (Pu'u Kikoni).

KM: The dairy was going up towards Makahālau?

RG: Yeah.

KM: Was Vredenburg running that dairy at one time or? In your time?

RG: No, I don't think so. There were about twenty people there. They had the Makahālau Station where they had the registered cattle probably about ten people there, scattered all around.

KM: The Waiki'i area like that ?

RG: Waiki'i probably had about forty.

KM: Wow! What was starting salary in the '30s?

RG: I started at \$75.00 a month, and the others, I think got about \$45.00 the low pay.

KM: You were also...and I'm sorry now that I'm thinking about logistics, operations. When you shipped like how you said a hundred-ten, hundred-twenty cattle to Honolulu. What was the average price of your head of cattle at that time? In the '30s, '40s?

RG: [thinking] My brother Jim would know it better than I, because he was down at the Honolulu end of it. But I would guess probably about, thirty cents for dressed meat, you got paid for dressed beef.

KM: Some job, ranch is a very big job.

RG: But it's a job that people like.

KM: Even today?

RG: Yeah. You take some of these guys that are working out here, they have to work two jobs or... [change tapes — Rally reflects that he would do it all again]

KM: So you'd do it all again?

RG: Yes.

KM: [thinking] Look at this view you have today. Did you ever go up the back side of Makahālau up to Kemole like that and up over towards the Pu'u Lā'au and up slope? You never went up to the top of Mauna Kea from this side?

RG: You see the ridge line up there?

KM: Yes.

RG: Can you see a tree plot? Kind of a square just above the hill?

KM: Yes.

RG: That's the boundary between Parker Ranch and the forest reserve. You take a line from there and you come across about the middle here, you can see a hill?

KM: Yes.

RG: The cloud right over it? The fence from that tree plot over towards the top of that hill and then across. I went up to that boundary fence I know all of that area.

KM: Yes.

RG: Above the boundary fence, all in there. But above the boundary fence, no, I never went up there, except on the Humu'ula side.

KM: On the Humu'ula side. And part of the ranch job was you needed to keep track of that fence?

RG: That's right.

KM: I understand Bill Bryan was a real stickler about it, a pretty wild man, about protection of the forest reserve area.

RG: Right.

KM: It was a regular thing, I guess you guys were out. Did you have people that were dedicated to...that was all they did around the mountain checking out the fence or?

RG: There were sections, Makahālau, Waiki'i and Hānaipoe. Those sections had a section of the fence they had to check. Probably every month, they'd send a guy on horseback go check their section...

KM: Hmm. Well Mahalo...! [end of interview]

**L. Radcliffe “Rally” and Patricia Greenwell
Waimea-Ka‘ohe Field Trip Interview
March 9, 2002 — with Kepā and Onaona Maly**

KM: [driving from Waimea to Waiki‘i]

It’s March 9th, 2002 and once again. We’re here with Rally and Pat Greenwell. We’re going to talk story about your ranching days and recollections of the lands. How things were done, have been done, and changed. Go up to Waiki‘i and figure out...anyway. Mahalo. Rally, may I ask you again. What year were you born?

RG: 1913.

KM: Wow!

RG: That was just about the time Columbus came.

KM: [chuckles]

RG: You know I’d be glad Kepā to tell you anything of interest that you might want, but just ask me questions.

KM: Okay, I will because I realize how hard it is to just fall into a narrative discussion. But you know, when you first came to work for the ranch. If I recall was it the late ‘30s?

RG: [thinking] It was about ‘36.

KM: At that time the ranch headquarters was down by what’s now the shopping area? Is that right?

RG: The ranch office was right where the Bank of Hawaii is, and then the store and the post office, and the little restaurant. Were all in the same building.

KM: Yes. Was that restaurant primarily for ranch hands? Was that early morning and evening, or was that open to whoever?

RG: It was open to whoever came, and it was also a ranch restaurant. It was in two sections, it was a long building, with the back end where the stove, kitchen, and the room for the employees to have their meals, and the front part was for tourists or anybody passing through town.

KM: Oh.

RG: Could stop and have a meal.

KM: I see.

RG: There was no dinner serving, was just breakfast and lunch. There were three Chinese that ran the restaurant.

KM: I understand that the community was real tight yeah, back in those days. [chuckles] I’ve heard from like Coco Hind and a couple of guys that it was quite, quite a center of activity at times.

RG: [thinking] The town itself?

KM: The gathering place, the ranch restaurant like that... Oh, lots of traffic. [commenting on cars on the road] Before, no more traffic right?

RG: There were only two cars in Waimea and one policeman.

KM: [chuckles] You’re kidding!

RG: And you’d go to parties, you’d have several drinks and the policeman would take you home and put you to bed.

Group: [chuckling]

RG: Today, [chuckles] the policeman stops you and gives you a ticket.
The restaurant was right there where the bank is, [pointing to the present Bank of Hawaii] and it ran back that way and then the store and the office and the post office.

KM: Okay. Just on the side?

RG: This side.

KM: Going towards the Honoka'a side.

RG: And the postmaster, there was just one postmaster and he did not work full time in the post office. He used to help the Parker Ranch office too.

KM: Oh. Do you remember what his name was?

RG: [thinking] No, I don't but he was a Chinese. Dick-something.

KM: The houses and things that are out here now, just as you're starting to leave town. There are some older homes but, and I guess, Pu'u 'Ōpelu, is down?

RG: Pu'u 'Ōpelu, yes.

KM: Yeah. Was this open pasture area also or?

RG: There was one house in here.

KM: Hmm.

RG: There were no houses here, the houses...

KM: So Kaniho them?

RG: The houses started about [thinking] I guess about here.

KM: Just about 'Āhuli Street.

RG: Or maybe about six or eight houses, that's about it. They were ranch houses. Where the ranch employees lived.

KM: Yes, so like Sonny Keākealani?

RG: Keākealani, right here. [pointing to Keākealani's present home]

KM: Who's the old Japanese man [thinking]?

RG: Yamaguchi?

KM: Jiro, yeah. Jiro and then Thelma Kaniho, yeah?

RG: Yes. And this was all open as it was when I first came on the ranch.

PG: The stables were there.

RG: Keākealani is no longer with the ranch you know.

KM: Pardon me?

RG: Keākealani is no longer.

KM: Sonny left?

RG: Yes.

KM: Was that a part of that down-sizing thing?

RG: Yes.

KM: 'Auwē! I haven't...

PG: The stables were always there. You said this was all open Rally, the stables were there.

KM: And that's ranch headquarters up there [pointing]?

RG: That's right.

KM: Okay.

RG: I've never been in it.

KM: You've never been in it, because you left?

RG: They never invited me, and I feel badly [chuckling].

KM: [laughs] Oh, well.

RG: This was all open country, and the airport came in at about [thinking]...

PG: Nineteen fifty-six.

KM: Hmm. Now, your wife was mentioning there were stables.

RG: And there was always a race track there.

KM: Right back there [pointing to present day race track area]?

RG: Right by the same place and the stables were right back of that and that's where they kept the thoroughbred horses.

KM: Okay.

PG: I think the airport came in, in the middle '50s or so.

RG: Okay, my wife will correct me.

PG: Because we used to go to 'Upolu before that.

KM: Hmm. You came up like you said, well you started, you came up in '46 about, is that right, to Hawai'i, Pat?

PG: Yes.

KM: Hmm. This view across the landscape here up to Mauna Kea, I guess Makahālau. Were the large paddocks on the mountain, each one was named. Do you recall?

RG: Each paddock had it's name, yes. And this paddock in here was called Holoholokū.

KM: 'Ae. And is that the pu'u right there? Is that Pu'u Holoholokū?

RG: That's right. That would go up almost to that kikuyu grass and that other grass. This was one paddock, it took in that hill up to that tree plot up there.

KM: Yes, yes.

RG: And out to that Shield Pacific, as they call it.

KM: Right, so below Nohonaohae iki side? The little Nohonaohae.

RG: Right. This was all one paddock.

KM: Holoholokū.

PG: How many acres would you say in there Rally? Rough figure?

RG: I don't remember, but I think about 30,000.

KM: Amazing! I think this map I was telling you about that we left at home for you and that I have a copy with me. I think it's Register Map 2786 it has these paddocks just like what you've mentioned, Holoholokū and acreages. Where the fence lines were you know.

PG: Oh yes, good.

KM: And even a difference yeah, from where the road is now... By the way, this road here, is this roughly the same alignment it was in the '40s or '30s when you came up?

RG/PG: Yes.

KM: Pretty much. Were the paddocks on the makai side of the road given different names?

RG: That's right. This paddock here was called the Range.

KM: Range Paddock.

RG: And the cattle...there was no fence the cattle used to come on the road and there were very few cars. If, by chance a car hit a cow or something... [smiling] The driver of the car would come into Mr. Carter's office with his hat in his hand offering to pay for the damage.

KM: That's amazing isn't it!

RG: Today, if that happened they would sue you for a million dollars [chuckling].

KM: You know it, that's right.

RG: Times have sure changed [chuckling].

KM: Yes. On this Range, paddock area. Did Range go all the way down to the wall, down there?

RG: This paddock went right down to the wall.

KM: Hmm.

PG: Did you have a fence on the mauka side? What delineated Holoholokū from the Range?

RG: Yes, there was a fence on the mauka side.

KM: The mauka side of the road.

RG: This Range Paddock went out to [thinking] there used to be a cattle guard out there. How can I explain it [thinking]? You know where there's a corral in the upper side of the road?

KM: Yes, yes.

RG: You come back little way this side.

KM: Are we going as far over as Ke'āmoku?

RG: No.

KM: Okay.

RG: That's as far. This was a tremendous paddock.

KM: Yeah.

RG: And when we drove cattle to this paddock, to brand or something, these cattle would all go into the corral in Waimea. The stone corral that they call Puhihale.

KM: 'Ae, Puhihale. That was sort of behind the shopping center area?

RG: That's right.

KM: Yes, okay.

RG: All these cattle would go there, all of Holoholokū cattle go there to be branded and what not. We used to have about thirty fellas on horseback to bring 'em all in.

KM: Were you rotating...and we'd had this discussion before. Seasonally you knew when you could take...I guess the Range paddock and even lower. You'd still ship sometimes going down to Puakō and drove the cattle out to Kawaihae? Is that correct?

RG: [thinking] No shipping at Puakō.

KM: Okay, yes, that's right, as you told me before.

RG: The cattle are going to Kawaihae and always went down the Kawaihae Road...

Group: [Brief discussion regarding pronunciation and meaning of the name Puhiale. The Greenwell's didn't hear a meaning. Kepā suggests it may have had to do with the fire burning (puhi) for the branding operation.]

[Turning onto the Waiki'i section of the Saddle Road.]

PG: Look at that sky!

KM: Beautiful isn't it.

PG: Isn't that wispy.

KM: Look at those clouds.

PG: Must be high winds up on top.

KM: Out of curiosity that's an important thing and Pat just noticed the clouds and about the high wind on top. Did you folks, when the clouds were wispy like that up in the sky. You know sometimes you look a certain cloud, you know a storm is coming or it's going to be dry. Did you folks notice things like that when you were...?

RG: No.

PG: Because they had such a reliable weather pattern here in the old days. They just knew, certain months you're going to get rain, certain months you're going to be dry, certain months it's going to be quiet.

KM: Yes. And that's how you managed your cattle rotations even. Range Paddock, when were your cattle down there? Year round or did you push 'em down there at different times?

RG: In the old days weather conditions were different than they are today, I think. But, come November usually you'd get southerly storms and you knew that you would get more rain in December, January, February. As soon as you got that first rain in November, I would start moving the cattle out to the Range at that time. And then come maybe about June when we'd brand, we'd take 'em all in. Then you knew it would start getting dry out here so you'd keep the cattle closer to where the rainfall was.

KM: Yes.

RG: It was a continuous movement, you're moving the cattle.

KM: Rotating pastures?

RG: Rotating, right.

KM: You know, I'm sorry we've turned up and we're actually just on the side of Nohonaohae nui now, yeah?

RG: Yes.

KM: We've turned on to what is now Saddle Road.

RG: Right.

KM: Is this the same alignment that you used when you were young?

RG: Yes.

KM: This is the alignment?

RG: Yes.

KM: Okay. One of the maps I brought along with me is an 1869 map that shows the route coming out of Waiki'i, but cutting along Pu'u Heihei I think, and Holoholokū. Cutting more across the paddocks above, what would be your paddock area.

RG: During my time, it was always this way.

KM: It was this route, okay.

RG: But, I was told that when Mr. Carter was boss man, and he came here to Waimea to run the Ranch. They had a lot of people living at Waiki'i, planting corn and hay, and whatnot. The road that comes down now is exactly in the same spot. Right here at the corner of this tree plot, that road went down to where Shield Pacific is. Through there.

KM: Yes, yes so it cut across.

RG: That was the public right of way. People, outsiders would come up through here and come up and drink and whatnot, with the Russians who were living up here. Mr. Carter didn't like that so he, from this corner here he made the road straight out where it is now and there was a locked gate there.

KM: Oh yeah?

RG: They made that a good road with a locked gate, and from this corner down to the Kona road they just let it all just go to hell.

KM: 'Ae.

RG: People wouldn't come up here because they wouldn't give them the key. The ranch guys wouldn't give them the key, and this was so bad, that they wouldn't come on this road.

KM: This is really the first bridge right below, the little gulch crossing [at Kamakau].

RG: Yeah, right on this corner here.

KM: Okay.

RG: But, as I say I don't know how that is now, whether they ever resolved that, whether the county took this over and the ranch took that over. I don't know, but during my time it has always been here.

KM: Wow.

PG: Alright, now the first time the Rancho Vistadores came out here, there were a group from the mainland, a club. And they'd come out here and ride around... They've done it twice if not three times. They ride around this mountain. The first time they came was about 1961 or '62 and Willie Kaniho took them around. He was the official guide because he knew most of everything and everything else. He told me, he said when he went out, "I took the old road." I said, "Oh Willie, where was the old road?" He said, "You go out by Holoholokū and keep angling up."

KM: That's right, yes, yes it's interesting.

PG: He knew about the old road, that's the only person I ever heard speak of the old road.

KM: Yes. You'll love the map that's in there it's Register Map 528, it was surveyed by a guy named Wiltse. Who, your grandfather them H.N. Greenwell...

RG: Yes.

KM: [chuckles] ...A lot of them, Wiltse, they referred to him as that pūpule haole [chuckles]. But he was surveying it when they were trying to lay out an improved...

PG: That was Wilk, W-i-l-k?

KM: No, this is W-i-l-t-s-e. He gained himself quite a reputation as a surveyor, not all of it you know on the best side. But, he laid out what became the route that Willie Kaniho was telling you about.

Group: [pull off side of road]

RG: Okay then, I'll go a bit farther, speaking about that road. This road, that I guess Willie was talking about and my wife's talking about, I do know that right down here there was a gate from Nohonaohae, going into Holoholokū. There was a horse trail all along right by Holoholokū Hill into Waimea. So that's maybe what they were talking about.

KM: That could be it.

RG: The old road.

KM: Now let me actually...oh, I can't believe it. I must not have brought that map in the packet, it's in your packet. [looking through maps] Oh well. This map is a little too early I think, this is the 1859 [Register Map No. 574]. This is in your packet as well.

PG: Oh! You mean 1859 of Waimea.

KM: All Waikoloa, yeah.

PG: You mean they were surveying then?

KM: This was surveyed by an old man, Ka'elemakule, but not John, who you knew.

RG: At Kailua?

KM: Yeah, at Kailua. This is S.L. Ka'elemakule. Here's...

PG: Oh, man [looking at the map]!

KM: Here's Nohonaohae here.

RG: Yeah.

KM: We're coming up...it shows though, the road cutting out and this cuts all the way out into the Waimea vicinity. Here's Holoholokū Hill here. What it shows was something like, the road, this is Waiki'i Gulch, it came through here along the side of Ku'ikahekili Hill up there. I don't if you remember the name Kahekili Hill, Pu'u Kahekili?

RG: No.

KM: And it cuts out along like this cutting into Waimea, something about like that. You'll see it on the other map.

PG: You know who is it writes about it, Father Lyon's? No, no Ellis.

KM: Yes.

PG: Ellis speaks of a trail.

KM: That's right.

PG: Going up passed Pu'u Ke'eke'e.

KM: That's right, and you'll see that on the map also.

PG: I always wondered about that.

KM: The Pu'u Ke'eke'e or Pu'u Koko also. There's a Pu'u Koko in there. I don't know if you heard of Pahua Koko?

RG: Pahua Koko, yes.

KM: That's where the trail, the ancient trail used to run into what is now Judd Trail basically, and pass down into Kona.

PG: And up around Pu'u Ke'eke'e there, because I asked permission to go in and they said a sergeant would have to take me. There's a heiau on the side of Pu'u Ke'eke'e.

KM: That's right! Do you know of that?

PG: I read about it because Ellis went passed it when he walked.

KM: Yes, yes. Oh, wow!

PG: I wanted to go in and they said oh, the sergeant would only have a certain time. I'd have to hike around the whole thing to find it. I didn't know where.

KM: You know that's amazing because what you've just mentioned about the heiau. Now, were you folks running pipi at all down around Pu'u Ke'eke'e side when you were young?

RG: Only horses.

KM: Horses, out on the range or...?

RG: From where the Girl Scout Camp is.

KM: Yes, yes.

RG: You come little bit this side.

KM: Waiki'i side.

RG: Yes. There was a fence line there. From there out to [thinking] oh, what's that hill before you get to Pōhakuloa, you come back down and there's a hill on the left hand side, as you going towards Pōhakuloa.

KM: Yes, okay.

RG: Puma'u [Pu'u Mau'u].

KM: Oh, Pu'u Mau'u.

RG: You know where Puma'u is?

KM: Yes, okay.

RG: There was a fence there and from there come back to this side of the Girl Scout cabin. That's where horses, the work horses were kept.

KM: It was a good enough pasture area?

RG: It was real good for horses because it was fairly dry, and it was good for their feet, plus there was good feed. If we go out that way now.

KM: We will.

RG: I'll show you more or less.

KM: Okay. Let's come back to the heiau. Do you remember ever hearing about the heiau?

RG: No, except from my wife.

PG: I asked him when I read the book, I asked him and Rally said, he didn't know. And he took me out around, below makai of that but we couldn't go in because that's a gunnery range.

KM: That's right, okay. Well, it's very interesting that you mentioned that because in one of the texts that we've translated Jules Remy spoke with an old man Kanuha in South Kona who had been alive during the time of Kamehameha the first, and a part of the Ka'ūpūlehu...you know when the Fair American came into Ka'ūpūlehu and got taken over?

PG: Yes.

KM: Well, Kanuha said in his story, as Remy wrote it up, about a heiau at Pu'u Ke'eke'e or Kēke'e, just what you've said, so that's neat.

PG: We've got two references.

KM: Yes. He also mentioned that Ahu-a-'Umi, Pu'u Ke'eke'e, and a heiau on the way up to Mauna Kea called Hale Mauna Pōhaku. Now, this is in 1863 or 1865 that he's writing this.

PG: Yes.

KM: As well as on Mauna Loa, Pōhaku-o-Hanalei, that they were actually all connected by you know...

PG: ...legend or story?

KM: Yeah, into the 'Umi period.

PG: Oh, oh way back in the fifteens.

KM: Yeah, fifteens. Since we're sitting here at Nohonaohae, did you ever hear...? And I'm sorry, Carter locked the gate. Was this early 1900s or in the teens already about?

RG: When I came here in '36, the gate was still there and still the lock was on there.

KM: Okay. Have you ever heard about prison labor being used or prisoners being, to build the road?

PG: The prison was right at the bottom of this road.

KM: By where the eucalyptus are at the bottom of the intersection?

PG: Yes, the intersection.

KM: Okay. Did you hear anything about who those prisoners were?

RG: [thinking] No...

PG: ...No, I didn't. When I came here in '46, Buster took me by and told me that was the ruins of the old prison camp.

KM: Oh, wow.

PG: That worked on the road.

KM: Buster Brown?

PG: Yeah.

KM: Okay. Who is your 'ohana also, right?

PG: My father's first cousin.

KM: Right.

PG: But he...it was probably between, in the '30s maybe. I don't know when they put this road in, I mean the old road that you see, the bits where it's banked up.

KM: Well, you know the old road.

PG: That was prison made.

KM: Yes, that comes from Pu'u Anahulu you know that old section where you can see the nice stone.

PG: Yes.

KM: That's under Eben Low's direction around 1900.

PG: Yes, he was head of the cantoniers.

KM: Yes... ...I'm just curious. There wasn't an old road that went on the other side of Nohonaohae. You see some pavement somewhere, a little further over. That didn't go mauka? The old Saddle Road entry way wasn't on the other side? It was just what you've described here.

RG: That's right.

KM: Okay. These eucalyptus and you were pointing out certain trees...

PG: Yeah, because it's closest to Waimea.

KM: Right of course it's logical. [driving mauka from Nohonaohae] The tree plots and like up on the mountain, even going to Pu'u Lā'au like that or up towards that side. Who planted those tree plots?

RG: Well, all of the one's on Parker Ranch land, Parker Ranch planted.

KM: Yes.

RG: They had a nursery, and every year they would plant so many trees in different areas. The reason they planted them was it was shade for the cattle and also for fence posts.

KM: So basically we see these conifers and started the pines and stuff like that up there.

RG: Yes. Pu'u Lā'au and above there's another tree plot, those were planted by Bill Bryan, the forest reserve.

KM: Yes, yes. I'd heard that I guess was it Wilmot Vredenburg, Coco Hind's grandfather I guess had in that time had something to do with planting some, or you know overseeing the planting of?

RG: As far as I know he worked for Parker Ranch and I'm sure he was involved in getting trees planted because he was a foreman at Waiki'i section.

KM: You know there's, overlooking the Hāmākua, Kamoku side of Mauna Kea we were just seeing a large pu'u that sort of stands out above them all. I don't know if we'll see it again, do you know is that Kole or is Makahālau is on the low plain...?

RG: [thinking] You're talking about Kemole?

KM: Yes, Kemole, I'm sorry.

RG: Kemole is up on Mauna Kea, way up.

KM: Okay, way up. Did you ever hear about a trail running up from Waimea side up through Kemole and around up on to Mauna Kea?

RG: No.

PG: Only after we read that...

KM: Mo'olelo that I translated, yeah okay.

PG: They're talking about taking the pikos up.

KM: Yes. That's under the Lindsey-Ka'inapau family.

PG: That's the first we ever heard of that trail.

KM: Hmm. In the old, I don't know if you remember James Ka'aluea Lindsey?

PG: Uh-hmm.

RG: Okay, another thing that you might be interested in is the water for Waiki'i. From the Kohala mountains, it was piped, and it ran by gravity up to a place they call Pā 'Ali'i [Pa 'A'ali'i]. You see the trees up there?

KM: Yes. The nearest one?

RG: The nearest one.

KM: And what did you call that, Pā...?

RG: Pā 'Ali'i.
KM: Pā 'Ali'i [or Pā 'A'ali'i], okay.
RG: That water ran through there by gravity.
KM: Wow!
RG: And then they had a pump, pumped it up to Waiki'i. And then during my time, when I was manager, we put a line from Pu'u 'Ōpelu. That's where Richard Smart's place is.
KM: Yes.
RG: We take the big reservoir there and dump that water up to 'Aipalaoa, way up. And then from there we ran it over to Hānaipoe so we took in all that.
KM: So, all around the side of the mountain then. You ran it up into here, these were diesel pumps?
RG: No, electric.
KM: Oh gosh. And then you had a pipe line that ran passed, all the way out to Hānaipoe?
RG: Yes.
KM: Gee.
RG: And before we put that pipe line in all the cattle from way up at the boundary [forestry] fence had to come way down to the bottom of the paddock to get water. There was a lot of feed up on the mountain that we never used until we put that pipe line in.
KM: Wow!
RG: Willie Kaniho was one of my top men, he and I took Richard Smart on horseback from Waiki'i all along where we wanted to put the water line. So Richard Smart okayed this, that's how we put it in. That line was put in 1965.
KM: Oh, so prior to that the cattle were on their own. If they wanted water they'd find something in a gulch or come all the way down.
RG: No, there was water piped into the paddock. See if there's a good place to park over here.
KM: I'll pull over.
RG: So that we can look at the mountain.
KM: Yeah. Is this a good place?
RG: Yeah, anywhere around here. This is fine.
KM: We're just going to talk a bit.
RG: Start with, you see that tree plot, [pointing to] Pu'u Lā'au?
KM: Yes, Pu'u Lā'au?
RG: Yes. Okay, there was a fence line from Pu'u Lā'au that came over to Kemole.
KM: And Kemole is?
RG: Gee, too bad the sun is not right but Kemole is [looking]...
KM: There's a gulch. You see the gulch?
RG: Just on the Honoka'a side of the gulch.
KM: Honoka'a side of the gulch. Okay.
RG: Kemole. There were three big paddocks from Pu'u Lā'au to Kemole.
KM: 'Ae.

RG: There was Pu'u Anuanu, Kemole II and Kemole I. The bottom of the paddock more or less was along just on the horizon of this kikuyu grass along over. That was about the bottom of the paddock and those cattle, the water was all down at the bottom. There was no water above. From mauka they would have to come down and drink water. That water was from way over Kemole I, came from Makahālau.

KM: I see. Now, was that earlier than the line that was in the '60s?

RG: Yes.

KM: This was the early?

RG: [thinking] Early '30s, even '20s maybe at least.

KM: Okay.

RG: And then in '65, that's when we put in the Pu'u 'Ōpelu line that ran up along that tree plot over there, right straight up almost in line with Pu'u Lā'au fence. That water was up there, and then from there we called the place 'Aipalaoa.

KM: 'Ai?

RG: 'Aipalaoa.

KM: Oh, so what they eat bread up there [chuckles].

RG: [chuckling] I guess so. Then by gravity over to Hānaipoe, and there was no water at Hānaipoe, same thing there. The Hānaipoe cattle all had to come down to get water at the bottom of the paddock. Okay.

KM: Okay.

RG: And this was all 'a'ali'i at one time.

KM: 'A'ali'i. For real? Amazing!

RG: And then we bulldozed it and drag a chain over it.

KM: To open it up to improve the pasturage?

RG: Yes.

KM: Was this in the, well, the bulldozing so this must have been in the '50s or something then already right?

PG: No, it was in Penhallow's time. He was the one who plowed this stuff up.

KM: Later, in the '60s?

PG: Early sixties, '61, '62.

RG: And then all above there was no 'a'ali'i and that was in corn.

KM: Yes.

RG: There were several paddocks that they used to rotate, planting corn.

KM: 'Ae. We're going to get up to Waiki'i here shortly. So other than the water you've described, there were no springs or anything?

RG: [shakes head no]

KM: No.

RG: Did I ever tell you about the spring above Waiki'i that the guy... [chuckling]?

KM: No.

RG: I'm sure I told you this, but when Kremkow...do you know Gerald Kremkow?

KM: I know the name.

RG: Okay. He bought this land up here in Waiki'i. He came to me after he bought it and he said there's a spring at Waiki'i. I said, "No, Jerry, I know that place just like my fingers." He said, "No, no, there's a spring I've seen it up there." I said, "No, no." I asked him where it was, I said, "I know that area, just like my hands again." So Dan Kaniho was a foreman up here at that time, and I had already left the ranch. I said, "Dan, Kremkow is telling me there's a spring up there on the hill behind the stables." And Dan said, "No, there's no more." And Dan started to laugh, and he said, "There's a pipeline that goes up there and the pipe was cracked and the water was shooting out" [chuckling]. And they thought that was a spring [laughing].

KM: 'Auwē! What can you say? Now it is interesting that at least in a Hawaiian account of the naming of Waiki'i, they talk about a place where there was a water source. You know of no place where water in your lifetime could be found at Waiki'i? Is that correct?

RG: No, not in Waiki'i.

KM: Okay.

RG: I heard that down at Pā'auhau, there's a place they call Waimakapō, and there was a spring there. There was a little seepage, then they went in with the bulldozer to try and get more water or something and that was the end of that.

KM: That was it. Now, so Waimakapō, Pā'auhau, but it's more mauka this side coming up here or?

RG: No, it's closer to the Hānaipoe section.

KM: Oh, okay. It's really interesting. you know and all of these names that you're recalling. Many of them go back quite a ways, the land names and stuff.

RG: Kepā I forgot an awful lot. I'm getting makule, you know [chuckles].

KM: Thank you for sharing.

PG: You know Rally, you've been noticing how terribly green it is up here today.

RG: Yes.

PG: Well, is that, we didn't get our winter rains November, December, January did we?

RG: Well, we certainly had that storm.

PG: No, not November, December, January. Our winter rains came later, they came like last month. Kepā we had eleven inches at the house.

KM: Wow!

PG: And so the rains came late, but that's why everything is so green up here.

KM: Yes.

PG: It's been dry for years.

KM: Yes. This period of drought that we've been in. Have you ever seen anything like the last, up until really, it was November the year before last, we had that big rain finally that things started greening, particularly up here. There were five, six years of drought, really yeah?

RG/PG: Uh-hmm.

KM: Have you ever seen something like that in your time?

RG: Just this last.

KM: Just this last time?

RG: Yes.

KM: This place...the green, did this place go cyclic like that in the earlier days in your time? Did it dry out and you pushed the cattle somewhere else and give the land a chance to? It did?

RG: Yes. That's how they planted corn up here.

KM: I see.

RG: They plant corn every year and they get a real good crop. Then they planted hay, and they stopped the hay business because you couldn't count on the weather as far as rain. They would stack it and then they get rain and the hay would mildew. So they quit the hay. But the corn, we kept up with the corn [thinking] oh maybe until the '50's I guess. Then it started to dry out, less rain all the time, so we gave up on the corn.

KM: Was it primarily used for feed?

RG: Yes, but a lot was sold also.

KM: Oh, for real. Wow! [driving] This wasn't eating corn, it was feed corn?

RG: That's right, cattle.

PG: Not for cattle?

RG: Yes.

PG: Was it for pigs and...?

RG: Well, cattle and pigs eat the same.

PG: I mean didn't they raise pigs too, the ranch?

RG: Yeah, but that was just a little bit. Most of the corn went to the dairy. This here, was all covered with 'a'ali'i before.

KM: That's amazing!

RG: Both sides.

KM: Things like 'a'ali'i, kōko'olau. Did you know of people before coming up to gather things at all?

RG: Yes. There's a fellow by the name of Charlie Lindsey. Every year he'd go out getting kōko'olau.

PG: You know that hill over here to the right, Kuainiho?

KM: Yes, the big one.

PG: That was loaded with kōko'olau on the kona, makai side. We used to see the people gathering it there. Then they had two fires on that hill at different times, it killed it all.

KM: Wow!

RG: I wonder what happened to the Parker Ranch cattle, we haven't seen a single one [smiling].

KM: You're right [chuckling].

RG: It's too bad, I keep harping on Parker Ranch but it's sad, sad to see what's happening there.

KM: Yes. You know in a way like the plantations, it was such a powerful part of the history, in it's use of the land, in development of community, and the closeness that was there at that time. You see that slip away...big change. There's a place makai that you cross on the road called 'Auwaiakeakua, the stream?

PG: The gulch.

RG: Yes.

KM: The gulch. Does 'Auwaiakeakua, do you know is this a part of it?

PG: Isn't that supposed to come down from here?

KM: Yes, it is.

PG: Frank Vierra, I think, once told me that.

RG: [thinking] Wait, a while...the name is familiar, isn't that one the stream that comes down by Waiki'i?

KM: That's correct, yes. See and we're coming up now and then there's also a small gulch on these maps that I've got that... there's a gulch that you'll see, Waiki'i Gulch, 'Auwaiakeakua supposed to come from almost, but on the side of Ahumoa almost.

RG: Yeah, Ahumoa is directly above the Girl Scout and then you come back this side.

KM: Right.

RG: And that gulch comes down above Waiki'i down where that old lumber bridge used to be, where you go up to Agorastos now.

KM: Yes, yes.

RG: And then down by the Polo Field and the water used to kind of spread out there and then it went down. On the left of that hill down where Dr. Bergin's son lives, and then down right down. I think it went down into Pōpō [as pronounced].

KM: That's right, Po'opo'o.

RG: Pōpō Gulch came from Puck [Pu'u Ke'eke'e] side.

KM: Oh. On the old map that 1859 map that Ka'elemakule surveyed. He shows that there's a place...and I'll pull it out. We're going to try and get up on top to Pu'u Ku'ikahekili up here above the Polo Field area. Get out, pull out some maps and look around a bit.

RG: You got permission to go in there?

KM: Yes.

RG: That's the main thing [smiling].

KM: Okay [chuckles].

PG: You know speaking of springs coming down, I remember probably back in 1968 or sometime in there. Willie Kaniho told us that there had been a terrific, heavy rain up here, just terribly heavy. He said that it roared down the gulches and washed all the pigs out of the gulches.

KM: You're kidding!

PG: They were sleeping in the night time or in the early day time I guess. He had us come up here, and Rally and I rode around with Willie and he showed us some of the dead carcasses.

KM: Gee! You folks saw?

PG: It came down in the, that was in the area below Waiki'i, the little Waiki'i houses...Rally and a little bit towards Waimea?

RG: Yeah.

PG: They get tremendous washouts in the big gulches when it rains heavily up here. I guess that was a southerly rain.

RG: This paddock is called Big Pā Kila [gesturing to area on left side of Saddle road, going mauka], and this one is Small Pā Kila.

KM: Okay, so around the forty-nine mile marker.

RG: They used to plant corn in there.

KM: Pā Kila?

RG: Pā Kila.

KM: Okay.

RG: I don't know why they called it Pā Kila, maybe because that was the first wire fence or something.

PG/OM: [commenting on numerous truck hauling cinder]

KM: It's all cinder.

PG: Cinder from where?

KM: Probably mining off from out PTA [Pōhakuloa Training Area] side. On the Hawaiian Homes section.

PG: Oh.

KM: You know out of curiosity, coming back to weather for a moment and how things are really green now. Do you remember people commenting from Waimea, about the snow on the mountain. When there was a lot of snow, was that an indication of anything?

RG: Well, the only thing I know Kepā is that when it was terrific snow on Mauna Kea people used to say, it's going to be a good year. A.W. Carter told me, he says "You know people say there's a lot of snow up there, it's going to be a good year." Well, they have to have rain to make the snow.

KM: That's right.

RG: You get a heavy rain and your ground is all get soaked, and that's why you have a good year.

KM: Of course.

RG: They say that it's because of the snow, so I think that's right.

KM: Yes. You know, it's just observing what's going on.

PG: Logical.

KM: Yes. That's Pu'u Ku'ikahekili right there.

RG: I never knew that before. We used to call that Hill Fence.

KM: Hill Fence. I think you'll see the name on the map.

PG: Got anything to do with old Kahekili?

KM: Well, ku'i means to strike maybe at one point the hill was struck by lightning, you know. Ku'i kahekili, strike of the lightning.

PG: Oh yes.

KM: The old road that's laid out on that 1869 map comes along there and then starts cutting out somewhere here.

RG: This side?

KM: Yeah. Now these houses up here...

PG: Does it come makai of the hill?

KM: No, it's on just the mauka side of the hill.

PG: Okay.

KM: [pointing to the old Wireless Station] These houses here, Waiki'i this is a part of the Parker Ranch housing or...?

RG: Well, you see that tall building there, that tall building.

KM: Yes.

RG: That building and the next building on the right were put up by the telephone company.

KM: Oh, you're kidding!

RG: And they used to call it Mutual Telephone. Because that was the only way that they could relay stuff. They had no way to...this place, you could beam the telephone line to, see it was all direct.

KM: Right, right.

PG: At Waiki'i, you can get stuff from all around.

KM: Yes, because of it's elevation.

PG: And that's why they had the telephone company up here.

KM: These went up in the thirties or? These houses [on the left side of the road], or later you think?

RG: No, might have been the twenties, late twenties.

PG: When the phones first came.

RG: When I came here in '36, those buildings were already there.

KM: Oh, okay.

RG: And then there was a fellow by the name of Buzzard and he was the boss man and a fellow by the name of Bob Lowrey who was my brother Jimmy's brother-in-law. Worked with him up here.

KM: So, Martha's brother, Lowrey? Okay.

RG: Worked up here. And then after the telephone got more modern, that might have been the late '50s, maybe early '60s when they gave this up. Then the ranch took over, and previous to the ranch coming in here, everybody lived inside where those trees are [indicating the right hand side of the road].

KM: Yes. And then there's the stable and stuff on just above the trees yeah?

RG: Yes. But that's where the people all lived, below this road.

KM: Yes.

RG: And there was a school in there.

KM: There was?

RG: And that took care of the Waiki'i School kids, they had one teacher.

KM: Now, was this school still in your time?

RG: Yes.

KM: Do you have an idea of about when the school might have closed?

RG: [thinking] Gee, I went to Kahuā in about '44, I think maybe about '45, '46 around there, because that's when they were giving up on corn and getting less people up here.
[Closure of the school occurred in ca. 1955]

KM: Yes, okay.

RG: They were moving them to Waimea.

KM: So it was really...the community at that time, was really tied to a lot of the agricultural work? The growing of the feed corn and the hay that they were doing?

RG: Entirely.

KM: Oh.

RG: They must have had twenty five or thirty employees up here.

KM: Wow!

PG: Each one with a family.

KM: Hmm. Now you'd mentioned that there were Russians living up here?

RG: Yes. When I came here there was only one Russian left so they were all before my time.

KM: Okay. Do you remember the name of that last Russian family by chance?

RG: [thinking]

KM: Look at the turkeys [chuckles]. And there's and Turkey Pen name.

PG: Wasn't Jess Hannah a Russian up here, Rally?

RG: [thinking] That was afterwards.

PG: Lennigrad Elarionoff, his family was up here.

RG: Elarionoff left just before I came to the ranch.

KM: Oh.

RG: But there was another one that it was a waterman, I'm trying to think of his name...
[thinking]

KM: Okay. Now this is the old, was this sort of the ranch?

RG: Yes, stop if you want to.

KM: Yes [pulls onto side].

RG: [pointing out old ranch buildings on the left side of the road] You see that long building there?

KM: Yes.

RG: That's where they kept the wagons inside there.

KM: Each stall like?

RG: Yes. And then at the end of that, that's where the blacksmith shop was.

KM: Okay.

RG: And then this other building here [furthest on the right] was put up later.

KM: Yes, oh that's later.

PG: Rally, originally wasn't it the little pump house? I remember going in there and getting some battery jars. Yeah, they improved on it, they put the veranda around, put a floor in and everything... There was an engine in there and the battery jars.

KM: This was in the sixties you think or?
PG: Yes.
KM: Okay.
PG: It wasn't working then.
RG: [thinking] The pump house was on the other side [behind the front building].
PG: There was an engine in there or something, and they had the battery jars in there, when I went in.
KM: Hmm.
RG: They had a garage in there, and then behind there were old corn cribs. In fact you can still see one corn crib now. That big one.
KM: The big building?
RG: Behind there.
KM: With sort of wood lattice?
RG: Corn crib.
KM: Was the corn, on the cob or was it husked by this time or?
RG: It was picked in the field and brought in on wagons, two horses to the wagon, and it was husked over there. They had a machine that would husk it and then put in bags and what not. They have about maybe eight wagons or so, two men to the wagon.
KM: Is it like that wagon, the old wagon or?
RG: No. You know where the white house is in Waimea?
KM: Yes, yes.
RG: Carter's place?
KM: Carter's.
RG: In Waimea. The wagon in there.
KM: Yes.
RG: Those were the wagons that they used.
KM: Okay. Two horses to a wagon.
RG: And two men to the wagon. They go and pick corn and bring it in here.
KM: So, all of this field that we see now, like Heather's house, Cole, Agorastos sister them.
RG: Uh-hmm.
KM: This area around here, all in corn?
RG: All in corn. Well, no I take that back. There's one big pasture in here, another pasture here.
KM: The line of eucalyptus.
RG: Yeah. There's another pasture. One year they plant here. If it looked like there was a good market of corn, they planted there and maybe planted here. The following year they'd move, maybe down there.
KM: So this would rest?
RG: That's right.

KM: Okay.

RG: And we get terrific grasses, the oats and rye, and clover, real good fattening paddocks.

KM: And all of this, natural water, yeah?

RG: That's right.

KM: There was enough rain to support the corn and then to bring seasonally? To bring these good grasses for fattening the cattle back up.

RG: Yes.

KM: Wow!

RG: And then the fence posts, they'd cut māmane way up on the mountain up there.

KM: Above Pu'u Lā'au section?

RG: No, not way down there.

KM: Lower?

RG: Because Pu'u Lā'au going over, that would be outside the boundary.

KM: That's right, it would become forestry already.

RG: Yeas. They'd cut the māmane posts up there and bring 'em down here. And they'd have four or six horses to the wagon, those big wagons.

KM: Oh, wow!

RG: And it's a steep grade coming down so what they used to do. They'd fill the wagon up with posts and then they tied maybe eight or ten posts behind the wagon. Drag them down, that would act as a brake.

KM: Yes, yes.

RG: And then they come down the hill.

KM: These māmane, had to be substantial, large trees?

RG: Heavy, it was solid wood.

KM: There was a trail that was large enough for the wagons. I guess the ranch made it or...?

RG: It was more or less open.

KM: Open country, oh okay. They would go in the open field, the pasture up to the edge of the forest?

RG: Yes.

KM: Just harvest and come back down.

RG: Yes. And those were posts that they used for all the fences and whatnot.

KM: Wow! Okay, we'll go on inside. We'll try and get up on top of the pu'u and I'm going to open up that map 2786, from 1917, that shows the names of some of these paddocks. Like Pā Kila and all these that you've been naming.

RG: Fine.

PG: Good.

RG: Oh, the school was here [pointing to area of Norfolk pine tree]. The school was right inside here.

KM: Oh, so just mauka of Kremkow's place?

RG: Yes. Kremkow's is where Alex Bell, the boss man up here, lived.

KM: Is Alex Bell, Teddy's?
RG: Father.
KM: Father, okay.
PG: Rally, is this the old road that went in, this big ditch? [pointing out an indented alignment that runs in the Pu'u Ku'ikahekili direction from the present-day Saddle Road]
RG: Yes.
PG: That's the road, the wagons just dug it and dug it and dug it.
RG: The ditch is over there by that culvert.
KM: Yes because Agorastos goes in right there?
RG: Yes.
KM: It's interesting. You always wonder what's been going on. It's so wonderful to talk story.
PG: Yes, to know about what's been. There's another road then? Is that another road or is that a ditch?
RG: That's a ditch the kahawai that we were talking about.
KM: 'Auwaiakeakua?
RG: 'Auwai, yes. I think that's the one.
KM: Yes, that's what I understand. And the Waiki'i one would be a little further up, there's one more gulch, a ways up. Now, I have the most difficult time always getting this gate to work [opens gate into Waiki'i]...
OM: Thank you for sharing, you make it come alive. It's so interesting.
PG: The history up here?
OM: Yes...
Group: [Driving along Waiki'i Road to area of former village houses; stop by bread oven.]
RG: They sure keep this nice.
KM: I'm going to come down here first, because I came out with Lucky Puhi them and we looked. See that oven, that stone, there's an oven there.
PG: There's an old oven probably.
KM: Yes. Another one on the side of the road. The school was right up there, where you said.
RG: People lived all here.
KM: There were people all in this vicinity here. Now, these were primarily the Russians who were living up here at that time?
RG: [thinking] That's what I understand. But when I came here as I was saying there was just one left. There were quite a few Hawaiians and then some Japanese.
KM: See this little oven right here?
RG: Yes.
KM: Do you remember anything about these?
RG: I'm sure that it was probably the Russians.
KM: There's one more out in the field there, it's quite a good one also. I think these may be the last two or three if I recall.

PG: That looks like one little covered grave.

KM: Yes, well it's got a chimney spot up on the top of it. They evidently did baking and stuff in there. Rally, have you heard about German's being brought up here to work? In fact it goes a step further, there were German and now pardon me if this sounds absurd. But, I believe it was around World War I time and there were some German's taken as prisoner's of war that had been in the Pacific or something?

RG: [thinking]

KM: Have, does, or does this all just sound like?

RG: I never heard that.

KM: You never heard.

PG: The only German was Vredenburg.

KM: Yes and he was pre that period. You've never heard, that you recall, that?

PG: You mean World War II?

KM: No, it should have been World War 1. The Russians though, came in, they settled or were brought up here and worked here, for the ranch?

RG: Yeah, for the ranch.

KM: I wonder what made them, what would one, bring a bunch of Russians here and why would they have settled?

PG: In Bud Wellman's book there's something I think about how A.W. got the Russians up here. I think they came in as plantation labor or something and maybe he met them in Hilo or he met them in Honolulu. Something, they were immigrants.

KM: Yes. And that sounds reasonable and maybe the plantation life wasn't satisfactory.

PG: Yes. Or maybe he got them before they talked them out of going to the plantation and... Somewhere I picked that up, I don't know where.

KM: Okay, but the German thing, you don't recall hearing anything about at all?

RG: No.

PG: No, I don't think so.

RG: You know this oven here whatever they call it.

KM: Yes.

RG: Teddy Bell, you know Teddy Bell?

KM: Yes.

RG: He might have heard something about it.

KM: Yes, we're going to talk story as well.

PG: You know also, see down to the right hand side of that oven, there's a big iron square.

KM: That's right, yes.

PG: There's one in there too, where the horse is.

KM: Yes.

PG: And there was one way down below Rally, where you took me once. Where that old Japanese fence man lived?

KM: Do you see the oven over there?

RG: Yeah.

KM: And see that iron square, rusted out now?

RG: Yeah.

KM: Does that look familiar?

PG: And I showed you one Rally, down makai here.

RG: I know and there was one at Ke'āmoku.

PG: What are they, I wonder.

RG: I think, water.

PG: To hold water?

RG: To hold water.

PG: There's two of 'em.

KM: Yes.

RG: There's three that I know of. There's this one, there's the one you talking about down by Puck, and then one at Ke'āmoku.

PG: And there's one in the back here in this paddock and there's another one down here.

RG: Because there must have been water.

PG: Must have been water, they probably had some sort of a catchment up there and went in.

KM: This must have been a really, a choice place to live, I think. The climate, although I guess it must have been wetter.

PG: For growing stuff, it's like Kula.

KM: Yeah.

RG: They used to plant corn. But boy, I'm surprised to see all this yellow flower, fire weed.

KM: Was that around when you were here before?

RG: No. That only came in just a few years ago, and cattle won't eat it. [indicating the polo field] I wonder why they keep this up, it sure looks nice. What a big area.

KM: Because they can.

Group: [chuckling]

RG: Okay. That's a good answer.

KM: I don't mean to be smart...

PG: Why don't they fence it and have beautiful horses in there.

KM: Well, this is of course where they do all their functions, right you know when they have the big stuff going on.

PG: Oh, this is the polo field isn't it?

KM: Yes.

PG: Well, naturally you have to keep it up...

KM: [driving up to Pu'u Ku'ikahekili] Look at Hualālai, now that's your mountain, yeah?

RG: [chuckles] Well, I've been away from it for so long.

KM: You have been for a long time, yeah.

PG: When you go up to Ahu-a-'Umi, you can come around if you keep going and look right in to here.

KM: Yes. You go to Halelā'au side like that.

RG: You know when we were kids before we used to up to Halelā'au to hunt sheep. [chuckles]

PG: This is where Guy Lamb lives, on top this hill.

KM: This is his driveway, I hope I'm doing the right thing.

PG: He's at work anyway.

KM: Good.

PG: Why is that hill so bare? Look at that dirt hill, golly it doesn't make sense when everything else is all covered so well here.

RG: Whatever you do, don't back into that electric fence [smiling].

KM: I won't, I'll be careful.

RG: Because I might fly out of here.

Group: [all laughing]

PG: ...How did you know they weren't hot wires?

KM: At least I knew to grab the plastic.

PG: [chuckles] No.

RG: We'll go to the top.

KM: Yeah, we'll get up to the top. What a beautiful day!

RG: Lucky Puhi still works here?

KM: Yes, he does.

RG: Is he kind of in charge?

KM: Yes, he is, he oversees the operations, sees what's going on and makes sure things are taken care of.

RG: Do you know Billy Bergin, Dr. Bergin?

KM: Yes.

RG: His son has a house here.

KM: Billy, was the one who asked me to help them do some of the interviews and to do some of the historical research. What they're hoping to do is prepare a historical reference for the Waiki'i section of the ranch, and it's relationship with the larger ranch lands around it. [reach the top of Pu'u Ku'ikahekili]

PG: What is that?

KM: It's a seismometer.

PG: Oh. Oh my God, look at this. What a view!

KM: Isn't it awesome.

PG: What a view!

RG: Before, we never used to come up here.

KM: You never did?

RG: No. Because there were bees right around here someplace. Damn bees used to sting [chuckles].

KM: Oh?

PG: Yes, they had a bee problem.

RG: You ask Teddy Bell about that.

PG: Those kind of bees that go in the ground.

KM: Hmm. So, it's been some time yeah?

RG: Some time, and it's sure nice to see it all green.

KM: Isn't it beautiful.

PG: What a perfect day! We can see all the way to Waimea, you can see over there, Kawaihae. This is beautiful. You've been up here before?

KM: Yes, once.

PG: Have you, Onaona?

OM: No. It's beautiful.

RG: [looking over landscape with binoculars]

KM: What you looking at Rally?

RG: I was looking to see if I could find 'Aipalaoa tank, but my eyes are better than these binoculars [chuckling].

Group: [all chuckling]

KM: You got to adjust 'em [chuckles].

RG: I over adjusted 'em, I think. [laughs]

PG: Well, you've got the glasses in front of one here.

KM: 'Aipalaoa, you know where the trees run up to the end [on the Mauna Kea Slope]?

RG: Yeah.

KM: Is that?

RG: No, further up.

KM: Further up yet?

RG: Yeah.

KM: I guess the forest line is really...you see scattered māmane and maybe naio up there, and then the forest line, that's the end of the paddocks?

RG: Right, yes. You should be able to see the tank, the light is not quite right I guess.

KM: On the hill right there, and I see a couple telephone poles. Is that a tank but that's not 'Aipalaoa?

RG: No, they call that Number 11.

KM: Number 11, okay.

RG: And then 'Aipalaoa is supposed to be directly above that, quite a ways up.

PG: Is that snow on top the mountain from this side?

KM: Yes it is, it's just those patches.



Rally and Pat Greenwell with Kepā on Pu'u Ku'ikahekili — Pu'u Anuanu vicinity and Mauna Kea in background (KPA Photo No. 2753)

- PG: Yes.
- KM: You know those lines of hills, in that interview that Kahalelaumāmane Lindsey, Ka'aluea did.
- PG: Yes, Ka'aluea.
- KM: He talked about from his father them's time, they came up Kemole, came across to the Pu'u Lā'au vicinity and this line of cinder cones on that side. There was a trail that went up there and it came out by Waiiau. Did you ever go up the mountain from this side?
- RG: No, the only times I went was around Kalai'eha from Humu'ula side.
- KM: Humu'ula side.
- PG: Kalai'eha.
- KM: Kalai'eha, yes. Now this tank on the lower hill here, is that one of the old tanks?
- RG: Yes. From Pā Kila, they used to pump the water up to there.
- KM: I see.
- RG: And then the water would come down and supply the houses and what not around here.
- KM: Okay, good.
- RG: And then later on, they put another pump house, just on the other side of the hill there. That Pā Kila... [pauses]
- KM: [opens map] We got the map out, Register Map 2786.

KM: Here's Pu'u Kahekili or Ku'ikahekili as it's marked on the older maps. We're on top of here now. Here's what you've just said, Pā Kila. Here's the Waikoloa- Pā'auhau boundary, coming right here. Across the road, I guess there's a silo, I guess these silo's were... and Pig Run, you'd mentioned earlier.

RG: This silo is right down here. Bergin's son is here?

KM: This is the road, this is the one right on the other side of the road. I think this is the one you were showing us.

RG: Okay. [looking at map] Where's the Pā Kila pump house?

KM: Here's the pipeline coming right into here so that may be it there. See, the pipeline?

RG: Yeah.

KM: This is just what you're saying. This map I think is 1917.

PG: You know, I was talking about how they slur their vowels. Here, it's Nohonaohae, but he said it so quickly it slurred right across.

KM: That's right. And see here they wrote it out "Nahonaohae" (Nohonaohae) Nui and Iki. Here's Pu'u Heihei, I was talking about, in fact you see this right here, that's the trail. That's the old route.

RG: Yes.

KM: Then back here, Pu'u Ke'eke'e is the one out here on the boundary.

PG: Right.

KM: Pu'u Kāpele, and here's Pu'u Ke'eke'e, and here's Pu'u Mau'u that you were talking about.

PG: Pu'u Ke'eke'e is out by the Girl Scout Camp.

KM: Yes, here it is right here.

RG: And this is Heihei.

KM: Yes, going to Waimea.

KM: Remember when we were talking about the old route that was surveyed out on that map that you got at home.

RG: Yeah.

KM: That's the old route. Pu'u Heihei out passed Holoholokū right into Waimea almost coming into the 'Imiola section, middle part of town. I think this coincides with that trail that Willie Kaniho was telling you about.

PG: Holoholokū is over here. [pointing on map]

KM: That's correct.

PG: Okay. Do you know this hill, Rally?

RG: Heihei [nodding his head].

PG: Yeah. You've got to show it to me sometime.

KM: There's Holoholokū.

RG: There's Holoholokū and you come back this side. That's Heihei.

PG: That's Heihei. Oh, it's a small hill.

KM: Yes.

PG: Okay.

RG: There's a big flat there and that's what they refer as Heihei Flat and I always wondered why they called it.

PG: Because it's a racing, heihei is to race, isn't it?

KM: Yes it is, but, the name is old.

PG: Yeah.

KM: You know the name is old so there maybe some other account, an older account for it. It's so beautiful... [pointing out various locations] He'ewai.

RG: Yeah.

KM: All around Pu'u Kahekili, Nalopaka nui, Nalopaka li'ilii. Coming into Ke'amoku, so if we're here. Ke'amoku is right down that side, yeah?

RG: Ke'amoku is [looking across plain] let's see down, you see where that tree plot is on the top?

KM: Yes.

RG: Close to the left, and Ke'amoku is...there's another tree plot right down here over there, that yellow flower.

KM: Yes, yes.

RG: Alright, Ke'amoku is more or less, straight line over that boundary to those spotted trees.

KM: Okay, now was Ke'amoku still running, were they doing sheep out there when you were here, or was it pau?

RG: Pau.

KM: Pau?

RG: Yes.

KM: What did I hear a nettle or something came in and mucked up the, was that the problem with the wool or something like that? Or was it just you know, waste time?

RG: The story I got was that when Carter bought out Humu'ula they had all the sheep up there.

KM: Right, right.

RG: So, they took these and took 'em all up there, all concentrated in one area.

KM: I see, at one place at Humu'ula sheep station.

RG: Yes.

KM: Okay.

PG: But there was, I remember you talking Rally about the sheep when it went out of the wool business you said that the stuff was starting to get burrs in the wool.

RG: That is correct but that was Humu'ula, that was one of the reasons I talked Richard Smart into giving up the sheep. Because the burrs, the tea grass was coming in and the burrs was getting in the wool. We had a wild dog problem too, and a wild pig problem, eating the little lambs.

KM: 'Auwē!

RG: And the mutton was coming in from the mainland and our mutton prices were going down, so I'll get rid of the sheep and raise more cattle. That's what we did. We increased a number of cattle that we had, got rid of the sheep and shearing sheep. Everybody hated to go up and shear sheep. It's a hard dirty job.

KM: Yes.

RG: So, give up. Monty Richards has sheep, but I understand he brings in Australian's or something whenever they have shearing, those guys come in and it's contract and then they go back to Australia.

KM: Wow, that's amazing! The whole ranching process is so intensive.

PG: Yes, intensive.

KM: It's intense but it's really changed, just what you said to now, pau.

RG: Yes.

KM: You know when you lose, particularly your older cowboys when they're laid off or what. That knowledge of the land and...

PG: It dies with it.

KM: Yes.

RG: Okay, if you don't mind me talking a little bit more.

KM: Please do.

RG: All the cowboy horses used to run out in Pu'u Ke'eke'e.

KM: Yes.

RG: That's from where the Girl scout Camp is out to Pu'u Ma'u.

KM: Yes.

RG: From Pu'u Lā'au hill down to Big He'ewai down here, that was all horse pasture.

KM: Wow!

RG: About once a month or maybe six weeks, depends on work and what not, they changed horses. From Waimea the horses that they were going to turn loose to rest, two fellas would bring 'em from Waimea to Pu'u Mahaelua, all on the flat, and then down to Pu'u Ke'eke'e. The rest of the fellas probably ten or a dozen would ride up to Pu'u Lā'au and then they come down drive all the horses down. There was a corral down here, bring those horses all down to the corral. They separate the horses that they wanted and those horses they take back to Waimea. And the one's that came out were turned down for a month or so for resting. If you asked any cowboys to do that today, they'd all quit. Parker Ranch's problem today, I think is management. I shouldn't criticize them this badly but they've gotten top heavy, they got ten or a dozen top heavy guys. You see them going to brandings or what not, gasoline is cheap today, luckily.

KM: Sure.

RG: They may have twelve guys and they have six pickup trucks, six trailers and two horses on one trailer. Why not put six guys...

KM: You pass 'em on the road, just like what you said, empty.

RG: Put six guys in the pickup and six horses in the trailer.

KM: Were you folks...speaking of long distance and hauling around. Were you folks, Kahuku was a part of your operation?

RG: That's right.

KM: What was going on, were you folks actually taking pipi from this side out to Kahuku also?

RG: We did take when we needed bulls or replacement heifers. We'd take 'em from here, take 'em over there. And as far as getting rid of cattle from Kahuku, during my time we'd send

'em to Honolulu, Hawaiian Meat Company, and we'd take 'em down to...what was that landing [thinking].

KM: Ka'alu'alu?

RG: Ka'alu'alu. There was a chute there, we put 'em in the chute.

KM: Yes, yes.

RG: And you'd push 'em into the water. Has anybody told you this story?

KM: Please do.

PG: They'd jump off the chute and down into the water or into the boat?

RG: They'd jump into the water and they had a little lifeboat out there. There was a rope from the lifeboat to the chute, to enter the chute. The chute would be blocked. You put the rope on the animal that goes to the boat. So then you open the front of the chute, then you push it in the water and the people on the boat they have the rope because it's connected to this other rope, it slips out. And they pull it to the boat, the little life boat, they tie it up. And then when they get six or eight on the boat, they tow 'um out to the big boat and they pick 'um up and put 'um inside the big boat.

KM: So you did that?

RG: Yes.

KM: When you talked about driving pipi, were you folks still walking them?

RG: Right.

KM: What was that route? You would bring the pipi mauka here and go over to...?

RG: Not here, maybe one or two times we went here. But most of those cattle went on the Hānaipoe side.

KM: So around Hāmākua, Laumai'a, coming...?

RG: Yes. There were three, four stations, Keanakolu, Hopuwai, Laumai'a and Kalai'eha. And the best pasture was on the Keanakolu side. But when there was good pasture on this side, you would move them out. And we would take those cattle up as old yearlings, I guess you would call them. We'd wean them from their mother's take them to Pā'auhau, hold 'em there. These are all heifers, we're talking about. Then they got to be a certain age, then we'd take 'em to Keanakolu and we might take, oh eight, nine hundred, a thousand head at a crack. And we'd time it so that the Humu'ula cattle... We'd pick Humu'ula cattle out that grew up there. And they'd stay there until they grew out and when they came back they'd either go into the breeding herd, if they were good, or the junk one's would be sent to market. The way we worked it would be one crew would take this bunch of cattle to Keanakolu and they spend the night there, and this Waimea crew take them to Hānaipoe spend the night there. The next morning, early, I got two crews to start, and you'd meet halfway, maybe through Kuka'iau or someplace like that. You switch...ways, the older gang places.

KM: So they swap?

RG: Swap.

KM: And go back.

RG: And that was really something to see. When they got to Keanakolu, the big water hole there. You see five, six, seven thousand head of cattle all on...water [chuckling].

KM: Amazing! And keeping them separate yeah? Making sure that the right group went the right way yeah?

RG: Yes.

KM: Now when you're talking Keanakolu, it's actually the house, yeah, the old koa? In that vicinity or the actual place closer to Kaluakauka, or you know, to the Douglas Pit?

RG: [thinking] During my time there was, at Keanakolu there was a forest reserve cabin.

KM: Right, okay So it's the newer Keanakolu Cabin of the CCC.

RG: And then a little further over there was Waipunalei house.

KM: Yes.

RG: Not to far, and we would stay at Waipunalei, and the corral was right there.

KM: Right by the forestry area?

RG: Yes.

KM: Okay. Because that forestry cabin is still there. Johnny AhSan and we went up to there, because that was part of Bryan's stuff with the CCC.

RG: You knew Johnny?

KM: Yes.

RG: I told you about the story about him and the horse?

KM: Yeah. [chuckling] What can you say. Now we come back, the pipi from Humu'ula then when you were going out to Kahuku.

RG: Yeah.

KM: You would go out the trail, out Keawewai, down? No, no how did the pipi get out to Kahuku?

RG: [thinking] I think, three times, I remember three times. I don't ever remember taking cattle from here, on any trail. We used to take them on the truck.

KM: Oh you did, okay.

RG: But, from Kahuku coming back this side, there are three times I remember. We'd start at Kahuku take 'em to Pāhala.

KM: Yeah. On trail or truck?

RG: On trail, on the road on the highway.

KM: On the road.

RG: Then from Pāhala we'd go up to the place they call Halfway House and then Halfway House to Volcano at Buster Brown's.

KM: At 'Āinapō basically?

RG: 'Āinapō.

KM: And then to the Keauhou at Buster Brown's, is that right above volcano, Keauhou?

PG: Yeah, at Buster Brown's.

RG: Yeah.

KM: And then the trail?

RG: They'd stay at Keauhou for a week or ten days resting.

KM: Oh, wow!

RG: And then Willie Kaniho and his crew would come from Humu'ula across, down. And I think they'd spend the night at Buster Brown's at Volcano.

KM: Yes.

RG: The next morning they start, and they bring those cattle out and those cattle would come to what they call Pu'u 'Ō'ō. Those cattle would come there. From Kahuku, and then I think it was one day that they would come all the way from volcano.

KM: From Keauhou ranch house, or Shipman, right?

RG: Yes.

KM: Wow! So all together the drive you think from Kahuku to Pu'u 'Ō'ō took, it sounds like a couple of weeks?

RG: [thinking] Yes, because we rested them all. The first day as I was saying, the first day go Kapāpala, that's Pāhala, the second day, Halfway House and the third day to Volcano and they stayed there for a week or ten days resting. Actually probably four days.

KM: Wow, that's amazing! What a trip. There's a place above Keauhou when you're going sort of halfway to Pu'u 'Ō'ō called Keawewai. Was supposed to be a little watering area. Do you remember that?

RG: No. But Billy Bergin would. I never went on that trail.

KM: You didn't do that section of the trail?

RG: My job was from Kahuku to Volcano. Willie Kaniho went on this.

KM: I see, oh wow! Pat was just talking about Kuainiho [pointing to location on land]. And there's Pu'u Hīna'i, with the black on it. You shared with me an interesting story, and I think it relates to Auwaiakeakua that we were talking about at an earlier time. I thought that people were quarrying that but you said that that cinder exposed there came about because of?

RG: The water.

KM: The water, so Auwaiakeakua, water or Po'opo'o like that?

RG: Yes.

KM: Pushing down into Hīna'i opened it up like that?

RG: Yes.

KM: Now, Kuainiho along the mountain road...

PG: You can't see it from here.

KM: I think that's it right with the dark spot sort of on the little slope going up here [looking at map]. I think that's Kuainiho because that would be the boundary.

PG: Oh, right down here?

KM: Yeah, see the other little hill.

RG: You see that tree plot.

KM: Out towards the road, the tree plot, there's the road. You can see the road, the tree plot before us, the road that's Kuainiho right on the side. It blends in today with the coloring. That's your boundary, is that right basically with Parker? Just a little back?

RG: Come back a little ways this side. The boundary is between South Kohala and North Kona.

KM: 'Ae. All of this land, basically was used, yeah?

RG: Yes.

KM: You also shared with me a really interesting story about the, what do they call it, the broom sedge.

RG: Pampas grass.

KM: The pampas grass, that up until World War II you folks, there was a policy you guys you'd see it, you cleaned it out. World War II broke out and they closed the makai side of the road?

RG: Yeah, the army took that over.

KM: Yeah. And so, you folks weren't able to do the clean up work?

RG: That's right, yeah.

KM: Wow! And so it just went wild.

RG: Before that, when it first started coming from Kona we used to go out into the lava as far as Kuainiho.

KM: 'Ae.

RG: And you see it you pull it up, but then it gradually came in, came in, and then bumpy when the army took all that makai land we couldn't do anything about it.

KM: Wow, it's amazing! Now, we'd mentioned the old wall down below there.

RG: Yes.

KM: You took pipi out somewhere down to the makai lands occasionally in your time or not?

RG: [thinking] No, the part below the stone wall down to the ocean. We never used that.

KM: Never used. Not even to drive them out to Kawaihae or anything?

RG: No. Because those were all breeding cows, we used to raise breeding cows. The fattening cattle would be the ones that would go through Kawaihae. Cows and calves never went down there.

KM: I see. Did you ever go along the old trail between Kawaihae and Puakō like that?

RG: [thinking] To Puakō from Kawaihae, yes. Beyond that, no. We used to go on a boat from Kawaihae to 'Anaeho'omalū.

KM: 'Ae.

RG: And maybe two or three times a year... The ranch had a boat they called Anaehoomalu. About two or three times a year they get that boat and take a group, men and their wives and some children to 'Anaeho'omalū for the day, for a picnic.

KM: Yeah. Had the old Parker Ranch property right on the side of 'Anaeho'omalū?

RG: Yes. And then there was a Japanese caretaker and his wife that lived there. And they were both drowned, killed during the tidal wave.

KM: Yes, in '46?

RG: I think so, yeah.

KM: A Japanese couple?

RG: Yeah.

KM: Jiro Yamaguchi spoke about them also. I think that he'd been a part of the crew they went down and found them... [pauses]

RG: ...It's a nice day up here.

KM: Glorious, beautiful.

RG: Surprising, the houses out here.

KM: Yes. Off in the distance is Pu'upā I think on the Waikōloa plain, going towards 'Ōuli or the Pauahi side. You see that little pu'u?

RG: Yes.

KM: Have you been out in that section?

RG: Yes, all around there.

KM: Yes. I understand there's walls and stuff, particularly I guess from the mauka going back in towards Līhu'e like that?

RG: Get the chief to discuss that with you, she's walked around there [chuckling].

KM: Pat, I'm sorry, I was just asking Rally about Pu'upā you know going out towards Pauahi side or what you know. And the walls out on the plain. The pu'u, the far one you know where Tita Spielman them live, the pu'u that's this side of them.

PG: This side of Kawaihae road?

KM: Yes.

PG: Okay.

KM: Pu'upā, so you can kind of see.

PG: Oh, Pu'upā yes, yes.

KM: You've been out along some of those stone walls and areas out there?

PG: Yes.

KM: I understand that there are actually from the old times I guess, 'auwai even like?

PG: Yes, yes. You go down to the Waimea rubbish dump. And as you drive in, halfway on that road there's a pasture down to the right, and we used to go in there when it was Parker Ranch now it's Jack Ramos. You see the little 'auwai coming down, and then it branches out. It goes to the old Spencer place.

KM: Right.

PG: And then it branches out before that though, and it goes off into these places. These irrigated fields that the ancient Hawaiians had and it's very extensive. It's very interesting. You could lose your bearings out there because you have no marks really away, except the hills, Waimea-Kohala mountains. It's very interesting. We used to hike around out there, you have to be careful because of duds, but it was... they didn't live there so much I don't think, as they farmed out there.

KM: It's amazing, I guess they were coming off of that Keanu'i'omanō, the stream?

PG: Yeah, I guess so.

KM: Coming to the water drawing off of there or something?

PG: Yes, the main stream that went down the Kawaihae road. No, that came up passed the Brick-A-Back store which is now the, you know the bridge by the intersection.

KM: Right, right.

PG: That big stream I guess that was the stream it came off of.

KM: That's amazing.

PG: They didn't live up here in Waimea where we think of it now, because it was too wet and cold. You couldn't survive, it was a miserable, even Lyon's speaks of the miserable conditions. Maybe they lived more out toward makai, the intersection a little bit.

KM: Yeah, below Wai'aka, Pauahi into that.

PG: Yes, and this way.

KM: You know, it's interesting though you see, you look at the landscape now and things have changed. You would never think that there had been this irrigated field system.

PG: No.

KM: And it was quite a, when A.W. Carter you know, there was quite a case, a water issue case that was finally settled around 1917 or so.

PG: Now when you, if you come up, I used to take the kids to school at HPA in the morning, so 7:30, I'd be coming back up the road, from HPA coming into Waimea. I'd look up at the hills above Anna's place, and you see these furrows in the shadow. Have you seen those?

KM: Yes.

PG: Those are old agriculture furrows. They go all the way across, they go through Parker Ranch, and they go through Kahuā and you pick them up in the next Parker Ranch.

KM: Yes, amazing isn't it?

PG: It's amazing.

KM: Kehena side like that?

PG: Yes.

KM: That whole zone, the mauka zone and you know you get to Hoepa or Kahuā you see where the old, there are 'auwai and stuff you know.

PG: Yes. And old Peter Kainoa who was a cowboy at Kahuā told me many years ago and he was brought up in that area. He said that around Hoepa and, they planted the Irish potato mauka of the road and the sweet potato makai of the road.

KM: I guess Irish potato some was going out for shipping in the old shipping?

PG: Oh, they packed it down to Kawaihae, yes...

KM: [pause] ...And you look at Mauna Loa too, pretty awesome. Just amazing last week I was up on Mauna Kea and the snow was still so thick. Just beautiful!

PG: She's just like a gracious queen, a beautiful lady and he's the old craggy guy.

KM: Are there family analogies here [chuckling]?

PG: No, but I've always kind of felt that she was so smooth and gracious and here's the old man, craggy, grouchy, testy. I'm surprised that there hasn't been an allegory to that in Hawaiian history.

KM: Yes, but doesn't seem to be, you know. Interesting. Rally, have you been up Ahumoa?

RG: Not for about two years.

KM: You've been up to Ahumoa section like that?

RG: About two years ago I think, Ahumoa.

KM: Have you heard about there being graves?

RG: Not that I know of.

KM: Okay. When you folks were out in the field here, were there places that were pointed out by some of the old cowboys. That were just, you know, this is a place where you sort of leave alone. Did you ever hear of any heiau on the mountain? I know you folks were talking about the heiau at Ka'e'e earlier. Were there places that?

RG: Not that I know of Kepā, I never heard of any.

PG: No, no kapu places or stay away from places. Only the Bee Hill.

KM: This is it? [chuckles] I'm glad the bees were cooperating with us today.

PG: But I told you about the bones at Kahuā didn't I? In the cinder hill.

KM: Yes. At Kehena hillside yeah?

PG: No, not Kehena. That's on the other side, this is back, Rally. Where were those bones?

RG: You know where Wishard's house is?

KM: Yes, yes.

RG: That hill directly below that on the Hawaiian Homes side of the fence.

PG: Yeah.

RG: Hoepa.

PG: Yeah, they're all in there because that's gravel, easy to bury. And old man Kainoa did tell me that a sickness came up to those people. Now whether it was that they died so fast, and maybe they put them in there. I don't know, and he didn't say. But I was trying to put two and two together, and whether it was measles or whether it was chicken pox or what it was I don't know. Measles was kind of bad.

KM: You know the islands, in 1852, they actually forbade, there was no inter-island travel for about a two year period.

PG: Yes.

KM: They didn't allow anyone to go.

PG: Because of spreading. And then the second plague that came in. Came in about what three or four years later. Yeah.

KM: Bad news.

RG: Now Alex Bell was the boss up here and he lived where Kremkow lives.

KM: This is in your time or a little before your time?

RG: My time.

KM: Okay.

RG: He and I were good friends, and I was in charge of Ke'āmoku so I'd start from Ke'āmoku in the mornings. I have to check these paddocks and whatnot around here.

KM: You had a house at Ke'āmoku also?

RG: No, I came from Waimea in a car, I commuted.

KM: You would drive over. And there's a route up to Ke'āmoku?

RG: That's right. And they were about three or four fellas that lived at Ke'āmoku, took care of the fences and what not. So I'd get my horse from there, that's where I kept my horses. I ride, come up here, check around and I'd meet Alex Bell about lunch time and we'd go to his house over there and have salt pork.

KM: Mountain pig?

RG: Mountain pig. Boy that was good stuff that he'd cook for lunch [chuckling]. I'd have to take my horse and tie it down beyond Alex's house, where there were some trees, so Hartwell Carter wouldn't see it.

KM: [chuckling]

RG: Hartwell Carter, he didn't like people to be too friendly, you know. He'd probably kick my 'ōkole if he knew I was having lunch with Alex every few weeks. [laughing]

KM: 'Auwē!

PG: In 1947 we got married and we lived in Waimea for a year, year of '48 and Willie Kaniho and Rally was working at Kahuā and Willie Kaniho came by one night with some sheep for us, mutton. He came in and I heard Rally say "How about the car, where's the car?" And Willie said "No, I took care already."

RG: [laughing]

KM: [laughing] You're kidding, that bad?

PG: I found out later that Rally, I asked him, "Why?" Oh no, he has to hide the car, we don't want Hartwell to know that he came to see him.

KM: 'Auwē!

PG: Well, maybe Hartwell thought Rally would swipe Willie and take him to Kahuā. Maybe, I always was suspicious about that.

KM: Maybe, that's an interesting thing, because it's like when I guess Kaniho and when Ikuwa them got ticked off, I guess right, and ended up going up to Maui.

RG: Yeah.

KM: Yeah, for a while I guess they were trying to be protective of their... [chuckling]

RG: ...You know, I never ever thought I'd see houses up here like this.

KM: Yeah.

PG: Well, you never ever thought you'd see a traffic light in Waimea, or the traffic.

RG: That's right.

PG: 'Cause everything that goes through this island goes this way. It doesn't go Ka'ū side.

KM: Yes.

PG: And all these trucks, they all come lumbering through.

KM: And these guys are hauling, they're hauling cinders or something.

PG: Yeah, for some place.

RG: From here to Kona.

PG: You think so? Or to one of those big developments over there?

RG: I see Parker Ranch has got a new tank on that hill over there. It was never there before.

KM: Oh.

PG: What, the flat little tank?

RG: Yes.

KM: They've just put those new one's in. In fact they put one over Kilohana side too. Up above the Girl scout Camp side...

KM: ...I tell you, we go a little further mauka.

RG: Fine.

KM: I was thinking depending on what you want to do. It's eleven now, if you want we can do lunch at the state park is that okay?

RG: Oh fine, any way. ...Boy, I'm surprised to see all that yellow flower.

KM: Pat, do you know a name on this yellow stuff that's growing out in the fields now? It looks like it's a dandelion of some sort. Rally says the cattle won't eat it.

PG: No. It just came in recently in the last, what two years?

KM: That's something, I guess the line of trees there is sort of following Ke'āmoku. Is that?

RG: No. That's a fence. There's the fence that came down and there was a corn field there. They call that Number 6, 4 and 5 was up there and...

KM: He'ewai is down, or is it this right here?

PG: Just beyond the trees?

RG: And then that hill there, I think they call Small He'ewai we used to call that paddock Small He'ewai.

KM: That's what the map shows.

PG: What's this hill with the puka in it?

RG: Over here?

PG: Ye.

RG: [thinking] Nalopakanui.

KM: On the map it was written "Nalopanui" and "Nalopali'ili'i." But Nalopaka is what you remember?

RG: Yes.

KM: Do you think it was named for somebody now or?

RG: Gee, I got no idea.

KM: Okay. It's interesting you know, place names can tell us a story if we can remember them.

PG: You know what they're doing on O'ahu, my brother was telling me. Anyway, I'm quite concerned about it. Instead of calling it Mokulua meaning two islands, they're calling it Mokunui. And you know what they're calling 'Anaeho'omalū, A-Bay. I say what's the matter can't you pronounce the word 'Anaeho'omalū?

KM: The guys that are doing their development stuff, they do need to be informed. You know all of the old kama'āina, they tell us how important the names are.

RG: Yes.

PG: They bring their little mainland ways down here and doesn't fit in... Rally, there's that yellow flower on here again.

RG: That's different. You mean the yellow flower?

PG: This is the one you and I saw when we were driving along the road. And I said what is that and you said here's some more of it.

RG: Yes.

PG: It's up here too now, I bet they planted it.

RG: That's been around long time.

PG: Oh it has?

RG: It doesn't seem to be spreading.

PG: No, I wonder what it is just a common old yellow flower... [thinking] So Pu'u Ku'ikahekili?

KM: Pu'u Ku'ikahekili, yes. That's how it's written on the Kaelemakule map. [opens Register Map No. 574] Here's Ku'ikahekili hill, this is where we are.

RG: Yes.

KM: You look right across to there and see this, it says “Halau o ke Akua.” Very interesting. Here is ‘Auwaiakeakua, this is where the ‘auwai starts to come in. Here’s Namahae’elua I think, hill.

PG: Yeah, the two twins.

KM: Nohonaohae down, going down.

RG: Pu’umahaelua?

KM: That’s right, Pu’u Mahaelua, Namāhoe’elua, Pu’u Mahaelua. See this Hālau-o-ke-Akua with the ‘auwai.

PG: Kind of a flat there?

KM: It’s a flat area. It looks like it’s an area of agriculture.

PG: An arena?

KM: Just like...

PG: Are those hills coming up on the side?

KM: What I think is it’s like the slope, yes and this is a flat area here.

PG: An old pond?

KM: Yeah. Here’s Ka-imu-moa here too, that’s interesting. This boundary point here, they have the name Ka-imu-moa. Here’s Ahumoa though over here.

RG: Yeah.

KM: I love seeing these names, Ku’ikahekili, the strike of lightning. Now look way out here coming along the boundary and I saw you mention earlier, you saw on the map Hānaiali’i cave, yeah.

PG: Yeah.

KM: This is a part of the boundary between Pu’u Anahulu and the Waimea-Waikōloa. See this dotted area here, here’s Pu’u Hīna’i.

PG: Yeah.

KM: Okay. Look the stream keeps coming down, in fact this says Waiki’i, there’s a Palihae hill [Emerson’s Register Map No. 1279, identifies Palihae as also being Nalopakaniui]. This is the stream, the old Spencer house that was way down.

PG: Hmm?

KM: There’s an old Spencer house and there’s a map, I’ll show you not only his Pu’u Anahulu ranch house but this was midway and the trail between Waimea and stuff ran through here. Look at this big, it says “Aina mahi,” that means cultivated land, ‘āina mahi. And then Pu’u Hīna’i, so you get an idea of where we are.

RG: Yes.

PG: But you’re thinking it’s cultivated land for what, maybe pumpkins or?

KM: ‘Uala, sweet potato like, pala’ai, pumpkins later on.

PG: Dry kind.

KM: Dried stuff, but the kahawai here it is again coming up to what is Waiki’i. Here’s Kahekili, so just what you’d said, Waiki’i Gulch further mauka?

RG: Yeah.

KM: That’s where we are. The orientation would basically be [turning map around map] here, this is Kahekili. There’s Waiki’i, there’s Pu’u Ke’eke’e. Really, interesting.

PG: And that gulch goes right through that mahi place.

KM: That's right.

PG: Irrigation water in time, maybe?

KM: Yes, perhaps so. Like you said sometimes the water rushes down there.

PG: Yeah. And if it's flat it might overflow and soak the ground.

RG: Because all those kahawai, all kind of go together I think, by the time they hit Pu'u Hīna'i hill.

KM: 'Ae, that's right. Pōpo'o?

RG: Pōpo'o. This water here goes down.

KM: Yeah, 'Auwaiakeakua.

RG: Goes to Pōpo'o. Pōpo'o comes over that way, down.

KM: Yeah. Waiki'i.

RG: Yeah.

KM: They all seem to converge on the flats.

PG: Kepā certainly knows his stuff.

RG: This land I guess has not been sold?

KM: I think it's a part of that agreement for the zoning permit to allow esquire estates so that you have X amount of land. They're keeping sheep mostly and stuff in here now I think...

Group: [Back into car and driving along Saddle Road towards Mauna Kea State Park.]

KM: This road was dirt when you came up here in the thirties-forties still yet?

RG: Oh, yes.

KM: Just dirt.

RG: We used to haul wool, and there were no 4-wheel drive vehicles in those days. If it got too dusty you go find another trail. You go up there find another trail. It would take a day to haul wool from Humu'ula to Waiki'i, and go home again.

KM: Wow! Were there a series of gates even along this road in areas?

RG: Yes.

KM: Between the various paddock or pasture areas?

RG: All gates.

KM: Do you have an estimate of about how many gates you had to go through?

RG: I could count them. There was one right here by where we just came through, two, three [thinking]. There was about seven to Kalai'eha, the sheep station.

KM: We just passed what's now forty-seven mile mark at Waiki'i. From there to Kalai'eha there were about seven gates?

RG: About seven.

KM: Large paddock areas then?

RG: Right.

KM: And below Waiki'i going back to what's now the intersection between Saddle and Waimea-Kona road. Had another series of some additional?

RG: From Waiki'i down it was one... [thinking], five.

KM: Five gates, okay, wow! It's so nice to come out, just to go holoholo and see, and talk story.

PG: Oh, we just went over an old cattle guard.

KM: By your recollection, we haven't come yet to what would be the Waiki'i gulch?

RG: No, I think it's further up.

KM: Yes...

PG: ...That's the old road [pointing out an area on the right side of the Saddle Road].

KM: Yes, that's what I think, that's the old road section in there.

PG: That used to go around the hill.

RG: This kahawai that I'm talking about, I know exactly where it is but as far as the name goes I'm not sure about that, Kepā.

KM: Okay.

RG: This was all māmane before up here.

KM: Amazing! Now, just a few skeletons and little scraggly buggers. Māmane, I guess some naio scattered around.

RG: Naio is further up.

KM: Further oh, so Kilohana on the...?

RG: Yeah.

PG: Up above the old dairy in Waimea, I saw trunks of māmane trees along the road. They must have been a foot and a half in diameter, and I don't want to exaggerate so I'll say that, but they could have been bigger. Monsters, and I went up there just a short while ago this summer and the stumps are gone. I think there were two or three stumps there.

KM: Hmm. Now Ahumoa, you know Emerson in his survey's in the 1880s recorded a few historical notes from some of the informants that he was out in the field with. I've been told that I guess there's a hollow at the top side of Ahumoa or something. There are some kahua, small platforms like or something that?

RG: Not that I've ever seen.

KM: Not that you've ever seen, okay. Have you seen the survey station point? The old stone mound, I wonder if that's still there?

RG: No.

KM: That was one of his prime spots for all of these boundaries.

RG: Here's the kahawai.

KM: Here's the kahawai here. Is this the one you said before was a wood bridge?

RG: No, no wood bridge. The only wood bridge was down right at Waiki'i. This was [gestures]...

KM: Just a hollow dip?

RG: Yes. And then this other kahawai from down.

KM: Yes. It looks like from the old maps that this is what they called Waiki'i Gulch. You said that you folks, sometimes this place would just be muddy when you were driving the sheep out. Is that right? You'd try find another little, rather than come right along the road or trail.

RG: No not muddy, it was just soft dust. Just real soft dust.

KM: Hmm. Isn't that fun to breathe [chuckles].

PG: Well, you said driving the car up here Rally, your tires would sink way down into the soft dust and you could get stuck.

RG: Yes.

RG: Powder dirt. The old Saddle road, the old road from where we came from there.

KM: The gulch, kahawai area?

RG: A little bit this side, it was kind of makai here.

KM: It went makai. You saw the alignment a little further back?

RG: Yes. And it went below the Girl Scout Camp and then around. Because to get rid of this grade when they had to haul wool with horses, I guess they couldn't come up that hill, the old road was makai the Girl Scout Camp.

KM: And did it go out, is that right, what they call Pahua Koko? Is that down below there?

RG: Pahua Koko is... [gestures beyond]

KM: Further out?

RG: Further out there.

KM: Okay. But it was a more gentle grade to go out on to the flats of it and come up it?

RG: Just below the trees here. Pahua Koko is that flat just mauka of Pu'u Ke'eke'e hill.

KM: Okay.

RG: At least that's what I was told.

KM: Yes. You see, and there's a pu'u and it's just on the mauka side of Pu'u Ke'eke'e side that is called Pu'u Koko also. Have you heard a story about Pahua Koko? About the name or anything?

RG: No.

KM: Okay. [driving] So it was all māmane, naio scattered around here?

RG: Up here, yeah. Now it's state land we just came into.

KM: Evidently on the old Mauna Kea maps, I have 1880s, '90s, that section between those cones there that goes up the summit was called Nanahu. I don't know if you've ever heard.

RG: Yes, Nanahu.

KM: Okay. Have you heard?

RG: Yeah, I've heard. I'm not sure exactly where it is Kepā, but it's some where up between Waiki'i and Kemole hill. Up in there on the boundary fence, Nanahu.

KM: Nanahu?

RG: That's the way I heard it.

KM: You're right, I messed up on the pronunciation earlier. And nanahu, you know what nanahu means?

RG: No.

KM: Nanahu is to bite.

RG: Okay, yes, now that you said that. [at the bottom of the hill driving onto the flat lands] This is the place we used to run horses.

KM: This is the area here, and I'm sorry, did you give me a name for this area?

RG: Just Pu'u Ke'eke'e.

KM: Pu'u Ke'eke'e.

PG: There's Pu'u Ke'eke'e Hill.

RG: And that flat down there is Pahua Koko, at least what I know.

KM: 'Ae.

PG: And the heiau is on the other side of the hill.

KM: The heiau is on the Ahu-a-'Umi sort of side of the hill?

PG: Yes.

KM: Look at this dust. Look at this 'ūlei bush, it's choked solid with flowers!

PG: This 'ūlei looks so ratty here. I saw it growing in Waimea in front of somebody's driveway. It was so beautiful, the leaves were green and fat and thick.. I thought that is so pretty.

KM: This flat is Pahua Koko, here?

RG: Yes.

KM: Okay. Pu'u Ke'eke'e, now Pat, your understanding is that the heiau is on the other side of the hill then? The Ahu-a-'Umi side basically?

PG: Yes. That's why the trail is probably on that side, because it's...

KM: And see the trail came out to here.

PG: The old guy he walked it, he walked that road.

KM: Yes. You'll see the cut off on that 1869 map that Wiltse did when he was surveying the road alignment. Pu'u Koko, Pu'u Ke'eke'e, it came right in between, and then from Koko it went out to Kona. This trail cut over passed Ahu-a-'Umi and you could even I guess, connect with another trail coming out of Pu'u Wa'awa'a or something around to go into that side of Kona.

PG: It makes sense, because if you want to go to Hilo why go around? It's much shorter just to walk feet across mountain.

KM: You see this plant here?

RG: Yes.

KM: Do you know a name for it?

RG: No. This has all come in, in the last...this was nothing here before.

KM: You're kidding, so this plant here. Now this is a native, you know. This plant is...

PG: Is it a kind of 'ilima?

KM: No. You know it's funny it has that look doesn't it? It's called Chenopodium but it's Hawaiian name is 'āhinahina, 'āheahea or 'āweoweo. So you know Moku'āweoweo?

RG: Yeah.

KM: When this plant, and it's starting to come to it now. If you folks come through here, maybe within the next month or so, you'll start to see that the blossoms, the sprigs are coming out of the top, they're red like 'āweoweo. It's a native. And you're saying that when you

kept horses out here and stuff or when you were younger. You didn't see, this was just grass land?

RG: Kepā, I think this is the first time today that I've seen this stuff here.

KM: You're kidding, wow that's amazing!

PG: We can't get much of a look at some of the flowers.

KM: I'll find a flowering place.

PG: There they are.

KM: Let me pull over to the side.

PG: Look at it.

KM: You see this Rally, right there.

PG: See how it's red.

KM: See the red, red tufts up there, quite interesting.

RG: No, I haven't seen this here. In fact I haven't been up here for I don't know, several years, Kepā.

PG: Rally, look at the shape of the leaf too. Almost kukui like.

KM: Yeah. See podium is foot, Chenopodium. It's very interesting the only thing is it doesn't smell pleasant after a while. But it's quite pretty.

PG: You know this yellow flower along the road doesn't smell pleasant either. I don't know if it's this flower. The other one Rally, you told me to smell once and it's terrible.

Group: [all laughing]

RG: I don't remember the name. No, I haven't seen this stuff here.

KM: That's amazing!

PG: I've never.

KM: It's really interesting, this plant is one of those...

PG: And it's called 'āhinahina well it looks kind of hinahina.

KM: Yes, 'āhinahina, 'āheahea but 'āweoweo.

PG: 'Āweoweo that's the way I would remember it.

KM: 'Āweoweo. The plant can grow from this sort of mountain land area here, down to seashore. The dry land areas.

PG: What condition made it sprout up like this?

KM: The rain. I thought it was all going to die out until two years ago that big rain we had in November.

RG: And then also probably sheep, there used to be a lot of wild sheep.

KM: Yes. The sheep were all out on this land right?

PG: You know I haven't been up here for so long, Mauna Loa looks so close to me now.

KM: I'm glad that we have the chance to do this.

RG: Good tour [chuckles].

KM: You're the tour guide, I'm just the driver.

PG: This is fascinating.

KM: Did you ever, when you were young, still living home Honokōhau side. You folks would still go up, it sounds like you went to Halelā'au like that and stuff out to Ahu-a-'Umi. Do you remember hearing or maybe you remember seeing areas that look in the lava flow in certain areas that look like the rocks had been lifted out and a puka had been made in the lava at certain areas? Did you hear about bird catchers, hunters like for the 'ua'u, the petrels and stuff like that or shearwaters, old stories?

RG: Maybe some old stories about birds, but as far as caves or holes, or turned over, no. I guess those days, Kepā we were just thinking about catching a pig or a wild sheep or something.

KM: Right.

PG: When I went up with Jean Greenwell, we hiked all out there around Ahu-a-'Umi and below the other pu'u. We got into a shallow cave, it just kind of a sloped down and you get in under and I guess they did. I found these very nice stones, river stones like that.

KM: Yes, yes.

PG: And Jean told me, she seemed to know more about it. She said that they heated those stones and put them in the birds to cook 'em.

KM: While they were traveling sometimes even.

PG: Yes.

KM: You know you would wrap your bird up in lā'i, ti leaf like that or something and put the stones in, it would cook on your way.

PG: Oh, might be kind of hot to hold.

KM: No, no. Cooked from the inside out.

PG: Oh, okay. But anyway that was it.

KM: Very interesting, yeah.

PG: Cooking stones.

KM: What're you looking for?

RG: Right here was a boundary where the horses used to come, that pasture. And that was Pu'u ma'u [Pu'u Mau'u].

KM: That's Pu'u Mau'u right there?

RG: Yeah.

KM: Okay.

RG: There was a corral right in here.

KM: I can still see a little fence line I think.

RG: We used to bring sheep from Kalai'eha down here in one afternoon. Put them in the corral and next morning then you ride back to Kalai'eha, next morning maybe about three o'clock in the morning. You get up, you saddle your horse, you come down, pick up the sheep, take 'em down to Waiki'i. This would be the end of the shearing and then from there you go home to Waimea.

KM: I see. Take the sheep with you?

RG: No. The sheep would go as far as Waiki'i.

KM: I see.

RG: And then they stayed there for a week or two to rest. Then they'd move them down to Nohonaohae, and I would take maybe a thousand or two thousand down at one time. They'd stay at Nohonaohae, and when there was room on the boat to go to Honolulu they'd come out and pick up maybe two hundred or three hundred, take 'em to Waimea.

KM: Walk 'em to Waimea?

RG: Walk 'em to Waimea. And then from Waimea they rest couple of days, they go down to Pu'uiki, they rest there over night and then early next morning, Kawaihae.

KM: Now Pu'uiki. There was another pā down there?

RG: Yeah. About three round corrals.

KM: Round corrals.

RG: Yeah. The reason they made them round was that the idea was that you put your shipping cattle in there and they wouldn't get bruised. There'd be no corners for them to jam in.

KM: Yes. Interesting.

RG: Because if your meat was bruised when it went to Honolulu it would get deducted. So that's why they made round corrals.

KM: Amazing, really interesting. Pu'uiki from where Wai'aka stream crosses. About how far down is Pu'uiki from there, about?

RG: Well, you know where there's that big banyan tree on the side of the road?

KM: Yes, yes.

RG: That's Pu'uiki inside there.

KM: Okay. The round corrals right in there?

RG: Right behind there, yeah.

KM: Okay. Now, in your early times, were you keeping sheep or cattle out on this flat also, in what's now PTA?

RG: No, because this was state land.

KM: I see.

RG: And down there was state too, but Parker Ranch had a lease on that.

KM: That's correct, I've seen the lease.

RG: Because there was some grass, good for horses. This was state land and Parker Ranch didn't want it. There were a lot of wild sheep in here. And then beyond Pōhakuloa, there's a hill, might be that hill way inside there.

KM: Yes.

RG: Somewhere around there, there's a boundary between Hawaiian Homes and state lands. And Parker Ranch had the lease from Hawaiian Homes.

KM: That's right from Hawaiian Homes, so the Humu'ula section basically going over.

RG: Yeah.

KM: Now, one other interesting thing that you're going to see on that 1869 map that Wiltse surveyed for improving the route between Waimea and Hilo. He says he has a place that's marked "Pohakuloa water hole." Do you ever remember a waterhole anywhere out, and it's on the flats. It's not up.

RG: [thinking] Pōhakuloa. You kind of confused me now, where is Pōhakuloa?

KM: We're coming up to it, that's Pu'u Pōhakuloa, see the water tanks over there.

RG: Oh yes, okay. I should know that as well as...makule you know. Pōhakuloa, okay.

KM: No, and you know why you go out to you folks, the family place Halelā'au there's Pōhakuloa over there on one side of the Judd Trail. You go out to Pu'ulehua there's one more Pōhakuloa out on that.

PG: That's right.

KM: They're everywhere, you know.

RG: Yes, I was thinking of Hale Pōhaku.

KM: So you don't remember any sort of little watering area or anything out here that was natural?

RG: Not here Kepā, but way up on the mountain up there.

KM: Yes. You see the green.

RG: There was a little spring up there and Willie Kaniho took me up there one time to show it to me. What the Hawaiians did or the hunters, they dug a little ditch from the spring into a kahawai where animals could go into the kahawai.

KM: Yes.

RG: And they covered that little ditch all up with stones and they let the water run in the kahawai.

KM: Yes.

RG: The idea was that wild horses would want water and they would have to go into the kahawai to get water. And when they came out the cowboy would be outside waiting for them and rope the horse. And it was the kahawai that went up one of these kahawais up here. It's the only spring that I know of.

KM: Did it go up as far, the kahawai or the gulch goes up by Waiau side?

RG: Down below.

KM: So it's below there?

RG: Yes. As I remember it about halfway from the road up to the top of the mountain. And that's the only spring that I've ever heard of.

KM: There's a clump of those pine trees or something. Do you remember? Just at the highest part of the tree line.

RG: Yes, yes.

KM: Do you remember a place called Kawaihūakāne or Waihū?

RG: No.

KM: Okay.

RG: We never used to come down here. Was just on a Sunday trip that Willie brought me down to show me.

KM: The idea was that from the little spring that was there, they dug a ditch to the gulch or kahawai.

RG: Yeah, kahawai.

KM: The kahawai do flow sometimes when big rain?

RG: Yeah.

KM: But usually they're dry.

RG: Usually they're dry. And as I remember it there was a way to get down into the kahawai there, and I guess that's why they brought the water in there, so that animals could go in and get water and the cowboys would wait when they go up and check or when they see animals in there drinking water. They'd yell or something and when the animals come out and they'd rope 'em.

KM: These Mauna Kea horses or ponies were pretty durable horses. Is that right?

RG: They were strong horses, they were on the small side, but they had terrific feet. They could use them on the rocks and without shoes.

KM: This clump of eucalyptus in here [area in front of Bradshaw Field], was there a camp in here at one time that you remember?

RG: No. The only camp was up further

KM: The Mauna Kea State Park one?

RG: Yes, right where you go inside there.

KM: Okay.

RG: Nothing was here.

PG: You know, once in about 1956, I came up here early one morning, and it had been so cold, that the army left the water running in a sprinkler, to keep the pipes from freezing. I was so surprised because the māmane trees had icicles hanging off of them. Imagine these icicles some eight inches long [chuckling].

KM: [chuckling]. Now, you never went up on the slopes this side of Mauna Kea?

RG: No.

KM: This 'āina here, the flat up there, has a really neat name on it also, like Nanahu. This flat area here is called Houpo o Kāne, the breast or bosom of Kāne. There are these names just scattered around you know beautiful old place names... And look at how beautiful Mauna Loa is too. It's interesting Rally, I was asking you about the birds earlier. There is great evidence in the field of areas where rock hollows had been made and that 'ua'u were nesting. 'Ua'u like that probably nēnē and stuff like that. And the evidence archaeologically is that Hawaiians that were traveling the mountain lands perhaps going up as far as the adze quarries, were hunting these birds. They were actually making nests like you make little fish ponds.

PG: Yes, and at certain times they all got those little babies.

KM: That's right, the birds were in there, babies. Just like harvesting, that's what we hear. You folks Mokulua like that, go out [chuckles]?

PG: On Flat Island, Pōpōi'a. The Mahoe's used to bring them in, daddy wouldn't let us, it was a bird thing. They would eat 'em and we got a taste. Oh, so good!

KM: Fat and sweet?

PG: Just like plover.

RG: When we were little kids in Kona there were all kinds of Hawaiian birds around in the forest, no more now. There were hundreds of crows.

KM: Crows, the 'alalā?

RG: Yeah.

KM: Even in your area?

RG: Yes.

KM: In the Honokōhau lands?

RG: Yes.

KM: You're kidding, wow!

RG: Every Christmas, the 'alalā would come down to a couple of big mango trees around back at my father's house.

KM: You're kidding, so right on Māmalahoa basically?

RG: Yes. Today, I think they're wasting tax money on trying to raise these dam birds. Put 'em in the zoo, have a zoo up Pana'ewa, let people go look. There was some disease I'm sure, that killed the birds.

PG: An avian disease.

KM: Yes.

RG: Because all of a sudden Kepā, they disappeared.

PG: Yes, it happened very fast.

KM: You know Billy Paris was talking about that also. From Pu'u Wa'awa'a and he attributes a quick demise. I think around '28 or '29 there was a big earthquake or so?

RG: Yes.

KM: And all the stone walls around the ranch came down, and he says they got a bunch of Pākē and Japanese stone masons to come in. They brought with them their chickens and stuff up there. He said, that he thinks that maybe is how the avian disease got into the mountain lands like that. Interestingly to me, is he says when they were gutting animals and stuff like that, these 'alalā would be all around just cawing, begging for some food.

RG: No, I remember dogs used to catch a pig. The dogs would be barking at the pig and the pig would be squealing and all the 'alalā would come around.

KM: Wow!

PG: You know, when Carlsmith bought all those birds to Pu'u Wa'awa'a, they brought in all kinds of birds. I think that that's when the avian disease came in.

KM: Yes...

RG: There's the kahawai [pointing out Pōhakuloa Gulch].

KM: Yes. Right above the tree line there's a little clump of green right there?

RG: Yes. The thing that I could never understand, Willie told me. I'm not sure where we went up, on the side of the 'auwai some place. When they catch an animal up above, they bring it down. It's just like that steep coming down, how could they ever keep ahead of the animal with the animal hooking them or something. I don't know, they must have been real good cowboys.

KM: Boy you know it, because those steer wild, yeah! Wild, 'āhiu!

RG: Yeah...

Group: [recorder off make preparations to have lunch]

KM: ...Now, you brought up a couple of, what to me, are real important points. Just as you were standing around here looking. We're basically at what they call Mauna Kea State Park. Did the ranch have anything here at any time?

RG: No.

KM: Okay. The territory by your time, you know forestry they had stuff going here. Bill Bryan them?

RG: Right.

KM: Okay. You said, looking around here the forest used to be a lot thicker, there used to be more trees right?

RG: Right.

KM: Māmane?

RG: Mostly naio.

KM: Oh, naio.

RG: Some māmane but mostly naio. When we would bring sheep from Kalai'eha down to Pu'u Mau'u we'd come down the road. The road goes through here.

KM: Straight through right?

RG: Yes.

KM: No more this big bend that has now?

RG: No more.

KM: Did the road come straight, in fact at the little intersection there's a road that cuts, that's it [describing the dirt road that cuts across the entrance to the State Park from Saddle Road].

RG: Yes.

KM: That's the road that goes straight out to Kalai'eha?

RG: Yes. So we'd bring sheep down, and there was so many wild sheep in this area here. We didn't want the tame sheep to mix with the wild sheep because we'd lose them. So, to get rid of the wild sheep off the road here, going down, one fella would come down with a thirty-thirty rifle and he'd blow a few shots and all the wild sheep would take off. It would be a clear shot down.

KM: This crew, about how many people, cowboys would be?

RG: About six.

KM: Six like that, okay. You folks would run from Kalai'eha, the road cuts straight through almost immediately from the Kalai'eha compound straight out, come to here.

RG: Yeah.

KM: Connect back to this point so the big bend that we see now, that's new. Go up Pu'u Mau'u, you were sharing and as we were getting ready for lunch. You were sharing what to me is a good story. You said a group of cowboys, what happened, who made lunch?

RG: Well, for this particular trip, you'd leave Kalai'eha after lunch so you come down, drop the sheep and then you'd get home about dinner time. Other than that it was the cook at Kalai'eha.

KM: Okay. What about the 'ai pa'a? Where were you folks and you said there was like a group of a what...?

RG: About fifteen cowboys.

KM: Where were you, out on the...?

RG: This was all over. One fella would stay back at the restaurant in Waimea. And when the salt meat was cooked and everything and packaged up, then he would bring it out and meet us at a certain point where we would have lunch. It would vary one day we'd be here, the next day it would be several miles.

KM: This is like Hānaipoe or Keanakolu.

RG: Makahālau.

KM: Makahālau like that?

RG: Yeah.

KM: What about the 'ai pa'a? It was kind of a cute story though you know, one guy. How was it prepared?

RG: You know what 'ai pa'a is?

KM: 'Ae.

RG: One package of 'ai pa'a wrapped in ti leaves and the salt meat would be wrapped in ti leaves and then put in paper bags.

KM: Yeah. He would bring it out and everyone would gather together?

RG: Everybody gathered, they put it all down on the ground and everybody come around eat. We had pocket knives, cut a little salt meat. Cut a little 'ai pa'a and then go sit down and talk story.

KM: Wow, that's so great. What a life.

RG: In those days we work early, we work hard, and we come home late and everybody was happy. They'd be showing off how there horse could turn and do stuff. Today, these guys have no more aloha for that.

KM: Yes, hard to understand. I've got a couple of photos with me that by and by if you're willing, if we have the time. I would like to look at these photos, there's a house, particularly a couple shots of ranch houses that I'm curious if you can tell me where they are out in the field. I also have your copy of your Mauna Kea pictures, I wanted to talk to you a little bit about that trip. Okay?

RG: Sure.

KM: I going pio this recorder. Thank you. You can't say anything okay? [chuckles]

RG: Cannot say the kaukau good? [chuckling]...

Group: [Eats lunch, recorder back on.]

KM: I've got a couple of photos here, I wanted to see if you maybe had some thoughts about. This is a picture that came out of the Hawaiian Historical Society collection. I'm sorry it's not very good, but I thought you might, I wish those helicopters would go away... [noise of sight seeing helicopters in background]

RG: This is Mauna Kea [looking at Hawaiian Historical Society Photo No. 1016].

KM: Yes, that's Mauna Kea.

RG: And this fence here, it looks like there's a top rail here.

KM: Yeah. It may be the back side of the fence, because there's a house and water tanks here and then that's the roof of another house there. I was wondering if this was from the Waimea side looking to Mauna Kea, something back that side but I couldn't tell. And the Historical Society didn't have a description. All it said was, Mauna Kea. We'll pass it by there, come right here.

RG: Gee, I wonder what this is?

PG: Is there a stone wall? No. That's a fence line.

KM: It's like a rut, a ditch almost or something.

PG: What are those things in the background, buildings?

KM: Yes, that's a house roof there. This isn't, I was wondering if this was the Waiki'i side then maybe looking up, but it's too distant.

RG: Gee, I don't know. I would think it would be around Waimea. Because it's good land.

KM: That's right. You wonder if this is almost like a cart, like a rut from cart use or something like that.

PG: Is this an old picture?

KM: Yes. It's nineteen-teens or maybe a little earlier.

PG: Oh, okay. You see the tip of Holoholokū and you see the land is rising here. You could find this and the buildings over here. Is that the stables. Kepā, are those the stables by my thumb? Those are buildings?

KM: That could be.

PG: And the land is rising here.

KM: Yes. Where do you place Holoholokū?

PG: And Holoholokū [pointing to location].

KM: That's right, that's the tip of Holoholokū, maybe you're right. That's it.

PG: You line that up.

KM: Sure. There's a little pu'u stuck right in there. You're right, so maybe...

PG: You take that picture you go along the road until you come to a place where you can get Holoholokū peaking up over a slope.

KM: Kaniho mā house, Thelma them would be somewhere over to the side here then. Coming back towards Waimea right?

PG: First you got to know whether you're looking at Mauna Kea straight on this way or which way are you looking at it. And the way to line that up would be to get this peaking over a rise of ground. Then you know, Thelma's house might not be over here, it might be...

KM: Okay, more in the middle.

PG: But that might line you up.

RG: I still don't see any sign of Holoholokū.

KM: It's shaded that's why.

PG: Put my glasses on.

KM: It's shaded right...

PG: It's in the fog and it's just a little thing there.

KM: Just a little nub rising just above the hill there or the slope.

RG: I see it with these glasses.

PG: Then you look over here, are those the stables?

RG: What stables are you talking about?

PG: Pu'ukalani.

RG: Yeah but there's no trees down at Puhihale.

PG: Rally, this was taken a long, long time ago.

RG: I've been around a long time [chuckling].

PG: The trees might have died. It was probably taken before you were born.

RG: Then I don't remember. This fence here, I don't know, I can't talk.

KM: You're right, though the fence... Oh, maybe this is the corral...look at that the fence has, you were right. The fence has wood posts all the way across. It's sort of like an arena.

PG: The race track?

KM: The race track. I wonder, you see you were right I didn't see it until I'm looking at it real closely here. Each post has the wood laying across it.

RG: Here again, if this is a real old picture, this Puhiale corral did not have a little house here until later years.

KM: Okay.

RG: I don't know, I can't help you.

KM: Okay. This is another one that I enlarged a little bit [Hawaiian Historical Society Photo No. 1019]. This is another one out of that same collection of photos at the Historic Society. Do you recognize any of this stuff?

PG: Is it a mill, no it's a chute.

KM: These buildings don't jump out at you? Wow, that's amazing. I was just curious, some people that I asked, they were wondering if this was Pua'ākala. Makai.

RG: I don't know Puakala that well, that was Shipman. This cannot be too old I don't think because to me it looks like they got loading chutes here.

KM: That's correct, that's what it looks like doesn't it.

RG: In the old days they never had any loading chutes, and all these corrals. You ask Billy Bergin.

KM: Okay, I don't think I took this to him.

PG: Billy was up there wasn't he?

RG: Yes.

PG: Billy was up there with John Holi.

KM: Okay... Now, I know you know these guys and I was thinking if you might. When you brought these photos out the last time, and let me then borrow them to scan them. We were pau recording already and so I thought if we could talk a little bit about these photos This is your folks trip up to Mauna Kea.

RG: Yeah.

KM: About what year was this?

RG: Probably about '38 or '39.

KM: Okay.

PG: Right, he was still working for the ranch.

KM: Martin Martinson?

RG: Harry Koa.

KM: Was Harry an old Waimea Hawaiian?

RG: No, he came from Kona I think. He was working with some surveyor group, and then he came to Parker Ranch.

PG: I'm sure this was 1937.

KM: Okay. Then there's the infamous Rally Greenwell, then James. And sitting Frank Vierra, the Portuguese cowboy.

RG: Yeah, William Poai. Martin Martinson, that's the son of this guy.

KM: Okay.

RG: And then Sam Liana and George Purdy.

KM: Liana is a Waimea boy?

RG: Yeah.

KM: No more Liana family now, I don't hear the name?

PG: Kalani Schutte's, second wife, Lu, she was related to Sapo who was a Liana. Wasn't she Sapo's niece?

RG: I think so.

PG: Kalani had a baby boy who might be twenty-five now. That's the only Liana I think that's left.

KM: Amazing.

RG: There's one Liana that just left Parker Ranch I think, a truck driver.

KM: What was the occasion of this little jaunt up to Mauna Kea?

RG: Martinson was Willie Kaniho's father-in-law.

KM: Which one?

RG: This one, the old man. And this was his son. This guy's sister married Willie Kaniho.

KM: Okay.

RG: They're from Ka'ū, Kahuku. I guess Willie was making the grade with Mary at that time and wanted to do something for the old man. The old man had never been up the mountain, so Willie told him that he would take him up the mountain. The boy came along with him and we were working at Humu'ula shearing sheep, most of us.

KM: The other guys Koa, Liana, Purdy, and you and your brother?

RG: Yeah. My brother was working at Kohala. So Willie planned this trip on a Sunday when we were not shearing at Humu'ula (that day) so that's how we went up. Willie brought Martinson, the son, and Jimmy, my brother up. Met us up here and then we all went up the mountain. It was no special day, just holoholo.

KM: You folks rode horse from Kalai'eha up the old trail?

RG: Right to the top.

KM: Right up to the top. Along the way, did anything stand out in your mind, or was it just the feat of getting up there. Did you folks talk at all about adze quarries or shelters? Do you remember seeing anything?

RG: We did go to the adze quarry, but I don't remember too much about it. There were no good adze there that we could find, just pieces.

KM: The blanks?

RG: Yes. And we looked at it. Willie showed us and then we went up. I wasn't too interested in it, and we didn't spend too much time there. But this was just a holoholo trip.

KM: From the looks of this I'm almost wondering if this is Pu'u Waiau and Waiau would be behind here and then you're coming up to Lilinoe on the side here. I can't quite tell from the landscape. Maybe it's higher up.

RG: It could be, I don't know. When we went up this time, the wind was blowing, it was freezing. Then later on, I went up again on horseback, the lake was frozen over.

KM: Really?

RG: You could go on the lake with the horse and the sun was out and no wind and it was real nice.

KM: Wow, it must have been something. Do you remember, did the trail lead you first over to Waiau, and then you folks went up? Or did you folks take a side trail to get over to Waiau, to the lake side or pond?

RG: I think we took a side trail, but I'm not sure.

KM: Okay.

PG: When I went up with Willie on foot.

KM: Wow!

PG: We had to send the horses back because we got caught in a blizzard. He sent them back with the cowboys and Sumner Midkiff and I, and Amy Greenwell kept on going, following Willie. You can see where the old trail went up.

KM: Yes, this is again from Kalai'eha, Humu'ula going mauka?

PG: Yes. And the old trail goes up and it's marked with iron posts with red on top.

KM: Yes, yes.

PG: But when we came down we didn't follow, I didn't see the posts unless they were covered up, I don't know maybe I couldn't see too far. I had to go like this [covering her eyes] because the sleet was so bad.

KM: Wow!

PG: But, we got up and then we kept on going straight, I don't remember going sideways to Waiau. We didn't go to the adze place, we went straight to the lake. He didn't bother with the adze place that time.

KM: The trail, the main trail from Kalai'eha going up passes...and the first wonderful cluster of the debris from the adzes is still almost a quarter mile away from the trail. But there's a side trail that you can follow, an old trail that you can follow along this cuts up. What year did you folks go up with Willie and Amy them?

PG: In '48.

KM: In '48, wow!

PG: We were coming down, walking down and I couldn't tell when my feet hit the ground, it was so cold they were numb.

KM: Oh gee.

PG: And several times, I guess three or four times I went right straight forward...

RG: Do you know anybody in Kona by the name of Campbell, Les Campbell?

KM: No.

RG: Because his wife Alice was an Ackerman and I took her and her sister up to the top of the mountain.

KM: She was the part-Hawaiian Ackerman is that correct?

RG: Yeah.

KM: Okay. Actually, now that you've said the name I've heard it, I don't know them though. Who took this photo do you remember?

RG: Old man Willie.

KM: He did, that's amazing! Gosh! Here's the other group shot of you folks, that's such a nice picture.

RG: Yes, this is a good picture. Old man Willie was the one.

KM: This one looks like you're upslope somewhere you know you see another pu'u off on the side here. Did you folks actually go to the very top?

RG: We went right to the top.

KM: Wow! That looks like you're on your way here.

RG: And I think we were right on the top here. Because when we started down, Willie told us, "don't try and go straight down, go down on the slant."

KM: Yes.

RG: Because if you go down straight it's slippery, it's ice. This guy Frank Vierra was here; whether he was trying to be funny or what but he started to go straight down. The horse slipped, went down and he skidded all the way down to the bottom and Frank was about five feet behind the horse going down. The horse hit the bottom, Frank went like this [gestures running into the horse].

KM: [chuckles] And did the horse hit him back?

RG: And George Purdy and I hadn't left the top. We sat on the top and we laughed, it looked so funny and this poor Portuguese was so scared [chuckles].

KM: [chuckles] 'Auwē! Out of curiosity when you went to the top, I see that it was snow covered. But do you remember seeing any stone mound or heap or anything?

RG: No, because all covered with snow.

KM: All covered with snow and stuff. Yeah. You know on the old maps and in the Boundary Commission testimonies for Humu'ula and Ka'ohe, and on a map up to 1932 the name that's given to the summit cone is Pu'u o Kukahau'ula or Kukahau'ula. Do you by chance ever remember hearing that?

RG: [thinking] No.

KM: You folks just referred to it, Mauna Kea or summit?

RG: That's right.

KM: Beautiful name, the story and stuff. There's a connection of the name Kūkahau'ula to a tradition of Poliahu and Lilinoe and Waiiau like that. Beautiful though.

RG: Yes.

KM: Well, I really appreciate that you folks were willing to share the photos. They're just so beautiful.

RG: Well, Sonny Kaniho says, "You look at that picture, how come everybody make, how come only the two haoles living?" [chuckling]

KM: May I ask you one more question? And I know it's getting late. When we were talking before, the three of us, we were talking about gorse a little bit.

RG: Yeah.

KM: When you were a cowboy up here, when you were working Humu'ula, Kalai'eha. Was there gorse around?

RG: Yes. [thinking] The first gorse that I remember was down on the lava.

KM: Okay. [open HTS Plat Map No. 701] This is sort of a neat mountain map, we'll get a little orientation here. Humu'ula Sheep Station, the Kalai'eha pu'u right here. Here's the road you were talking about as an example and 'Ōma'okoili Hill coming straight yeah. No more the dip like we get now?

RG: Yes.

KM: And here's Pu'u 'Ō'ō, Kōle the old trail going up to the summit area. Now when you say the first gorse that you remember was out on the lava. Where were you talking about? Here's Pu'u Huluhulu [pointing to map]

RG: [thinking] Saddle Road this is?

KM: It would roughly be right here, Pu'u Huluhulu is right here.

RG: As I remember it, it was right in here someplace [pointing on the map].

KM: Okay, near Pu'u Huluhulu?

RG: This is the road going up to the sheep station now?

KM: Yes, it would be, that's correct. On the lava?

RG: Yes, somewhere right in here on the lava.

KM: Okay.

RG: And then later it started to spread in here [pointing towards the Pu'u 'Ō'ō vicinity].

KM: Okay.

RG: And then during my time, it was coming in here and then we started pulling it up and spraying it, and what not.

KM: Okay. So it was spreading into Kalai'eha. Did you folks have a policy about the gorse?

RG: Yes. We used to go out and pull it up or spray it, and during the summer time we'd bring kids up and give them a job to pull it all. But, I'm not bragging now, I'm just mentioning it. When I left the ranch I understand they stopped doing anything about it.

KM: Yes.

RG: And that's when it really took off.

KM: So prior to 1971, basically, the policy of the ranch was, you manage, you maintain, you're always...if you see the gorse, you're pulling it up?

RG: That's right.

KM: When that stopped, it just spread wild?

RG: Right.

PG: That was in the lease agreement.

KM: Yes, for the State lands.

PG: You had to send the land back in the same condition you got it.

KM: That's right, for the Humu'ula section like that, yeah? Now, you know if Pu'u Huluhulu is here, and a little ways from Pu'u Huluhulu there's this stone wall that crosses the road and back towards 'Ōma'okoili Hill. You know you follow that stone wall a way, do you have an understanding about the origin of that stone wall?

RG: No.

KM: Okay.

RG: And even Willie Kaniho who was around a lot longer, he said he never knew why they put the stone wall where they did, and what it was for.

KM: What we understand and in talking about this, you know the name Haneberg who used to, who had the, I think by the 1880s, he had the lease. And it was a sheep station that he was working there. We're wondering, but you haven't heard anything if it was sort of marking the outer boundaries of his?

RG: No.

KM: Okay. There is a proposal that Heather Cole, Nature Conservancy, a group of people with Hawaiian Homes is working on right now. Here's Pu'u 'Ō'ō going towards Laumai'a right in here. There are some plots that they want to do a test, eradication program. The gorse is solid through here now. I mean it's just a terrible, terrible pest.

PG: Over a man's head.

KM: Yes. That they want to clear and do a management program. They want to do some test plots, clear it and then work on keeping it out of there. I don't know for sure what all of it entails, but it would include using some equipment to go and open up the land there. Do you have any thoughts, do you know, wow there's some places along the side of the mountain that they said, don't ever go there, kapu this or... Do you have thoughts about what should happen with the gorse now?

RG: [thinking]

KM: Is it a good idea to try and clean it up, if it's at all possible or?

RG: I have not been around for a long time Kepā, but my understanding it's all down to the forest.

KM: Yes, it's pushing into the forest.

RG: I don't know how you're ever going to...the only way if they could find above, like the cactus. The cactus and then there was an noxious weed that we called Imex, on Parker Ranch with a lot of thorns, and finally they got a bug to come in and that cleared it out. If you got something like that, some bug that's somewhere in the world they can find to go and...I doubt it.

KM: Yeah. You know it's so interesting, is there any idea or thought about, that you've heard. How did the gorse get here?

RG: [thinking] I don't know, you hear stories. Some people say that it came in with the wool from Australia or someplace and some people said that maybe it came in with some feed or something, but I don't know.

KM: It seems like...and that was what, when you were sharing with me before about where you first saw gorse and that it was just at this one little place out near the edge of the lava or on the lava there. It was like wow, you think, like some people say, oh you know like how pānini was brought in to make buffer, barrier walls and stuff. The gorse might have done the same thing for the sheep but it just doesn't seem like that would have been possible then if you didn't see alignments of gorse planted at various places out there. You didn't right?

RG: No.

KM: No, just there.

RG: Well, nobody ever thought I guess that it would spread like this.

KM: Yes.

RG: It's just like this yellow weed here.

KM: Yes. And like that pampas grass, I understand that it started at Judge Mathewman's place which is now, Maguire-Springer.

RG: Yeah.

KM: And it was brought in ornamental and then it just kept marching, marching on.

RG: And lantana. It was Paris, I think, who brought lantana in as...but they got that under control.

KM: Yeah.

RG: Some bug or something.

KM: Bug, yeah.

RG: This gorse, I think that's the only way.

KM: I think it's very important, this idea about management and care for the land. But you know there's this other thing you said that the leasehold agreement said that the land would be returned in as good or better condition as you got it, right? It doesn't seem to mean anything anywhere now.

RG: No, I don't think that... You know more about than I do about it, but I think that the Parker Ranch lease is just about pau at Humu'ula and I wouldn't be at all surprised to see the Hawaiian Homes come in and sue Parker Ranch for something, or tell Parker Ranch you let that go so badly, give us some more land somewhere down the line.

KM: Yeah, elsewhere, yeah. Really interesting. Do you, when you folks would...and you described earlier about driving the pipi around from this side and meeting with the Waimea cowboys like that. Did any place stand out as a, or do you remember seeing some of the old road alignment? You know there's a couple areas where stone are even set in, into the ground where, to keep people from slipping.

RG: Around Keanakolu.

KM: Did you, is that old or did the ranch put that in?

RG: [thinking] I think the forest people put that in. I think Johnny AhSan and Bill Bryan had something to do with it.

KM: That's right, some places they did. Johnny though, getting closer to the cabin side there's one hill, he said, "this was old, we never put this in." To me it was very interesting to see how they actually, like cobbles yeah?

RG: Yeah.

KM: Laid out and paved the road. Did you folks, maintain, take care of roads and stuff?

RG: No.

KM: No, you just?

RG: Just used it [chuckling]. That is still going on today. Nobody wants to claim that road.

KM: Funny, yeah.

RG: No, not funny, seriously.

KM: Yes, you're right.

RG: Whoever's claiming it, get a bad accident on there [chuckles, shaking head]. If Johnny told you that, I would certainly go on what he said. Johnny would know.

KM: Yes. Do you want to go sometime, we could drive it real easily. You know slowly, carefully. If you want to go back up Ahu-a-'Umi or something like that sometime.

RG: Not especially.

KM: Not especially. Okay, I just wasn't sure, if you were just pulling my leg.

RG: I was only kidding you.

KM: Okay.

RG: No, we used to go up there for picnics before on horseback. That's before any roads ever came through [chuckling].

KM: Some history... Nui ke aloha!

Group: [Recorder off and back on – return to car and begin drive back to Waimea.]

KM: ...right out of the park entry, this is a part of the old road.

RG: That's part of the old road, right.

KM: This is the alignment that you're going to see on that 1869 map when they were laying it out.

RG: Uh-hmm.

KM: Okay. Just like you said though, coming straight through here and the only real difference I guess is that section going below what is the Girl Scout Camp and over.

RG: Girl Scout Camp, yeah.

KM: Did you spend any time at all on Mauna Loa?

RG: On Mauna Loa, no. Except you call Pu'ulehua on Mauna Loa?

KM: Well, it is isn't it?

RG: That's the only place we used to go up before we had our place on Hualālai. Kahuku is on Mauna Loa.

KM: It is yeah. But you never went up the mountain or anything like that. You know that 1950 lava flow that came off of Mauna Loa. Were you out at Kahuku? When did the ranch give up Kahuku side?

RG: I was at Kahuā. It was about '49 or '50. That 1950 flow that you mentioned, we went out in a boat and watched it come in to the ocean.

KM: You did! Wow, that must have been some trip. I heard that who was his name... Yee Chee, who used to sort of take care of C.Q. Yee Hop. His wife Amoi is still living. They got stuck between the flows, they were trying to open up the gates, to let the pipi out and he and one other guy had to run. They made it down to the ocean and got picked up off of the shore down there. Because the flow locked them in on both sides.

RG: Gee.

PG: In the '50 flow?

KM: Yeas 1950. Look at this cloud cover that's just settled in. Rally was just saying "we sure hit Waiki'i at the right time, didn't we?"

PG: We sure did.

KM: And you know there was no indication that the clouds, it was clear.

RG: There was no sign...

KM: Such an incredible landscape. You know, I've been in to some caves this side of the hill in PTA, and in those caves there are still kapa sandals like that. From the journeys between back and forth between the mountain I guess, the adze quarries and stuff. People, they were traveling all over this place.

RG: I wondered what they used for shoes?

KM: That was it, it was the kapa, the twined kapa, sandals. You know like how they make ti leaf now and stuff like that.

RG: Yeah.

PG: They twist the kapa around and then they weave it and you make like a Japanese slipper, about that thick [gestures an inch], and then you have that. It doesn't last very long on rocks, but that's why they make stepping stones on the 'a'ā.

KM: Yes. Did you ever do anything along a trail from Kēke'e back towards Ahu-a-'Umi? You never went out on a trail is that correct?

RG: From Ahu-a-'Umi out this side?
KM: Or coming to Kēke'e like that.
RG: Only from Ahu-a-'Umi to Halelā'au.
KM: Okay. And that's up on the side of Hualālai yeah?
RG: That's all.
KM: Okay.
RG: And the only time that we'd go is if we were looking for something to eat, mutton or pig or something.
KM: You know, coming back to these sheep for a moment, and you may be interested. There a letter between Isaac Young Davis and Keoni Ana from about 1856, talking about sheep on Mauna Kea. At one point Davis says something like, "We have to do something on Mauna Kea because where we once walked and there were māmane and the forest was growing the voices of birds filled the air..." (something like that). "There are now no trees and the birds are gone..."
PG: That early?
KM: Yes, and he says, "these sheep are animals with poisonous teeth." I thought it's just such a striking communication, how early yeah?
RG: Yes.
KM: They saw the impacts of these animals. Then they're talking about Hopuwai?
RG: Yes.
KM: Going around, establishing camps or bases or pounds at various areas that Kamoku, various areas around the island. Sending diagrams back of the efforts that they're trying to do. The sheep evidently were just foremost in their mind, then those wild steer and stuff.
PG: Hmm. This is all in this letter?
KM: Yes, a series of communications.
PG: Hmm. Rally, this is kind of a thick fog isn't it?
RG: It is.
PG: The thickest ever I've seen.
RG: Yes.
KM: Soupy.
RG: Spooky, you're right.
Group: [all chuckling]
PG: He said, soupy.
KM: Both. Before you know, in the early days working up here, you mentioned that this was just a dirt road, yeah, the trail just coming. Johnny AhSan gave me a real neat photograph by the stone wall side going towards Pu'u Huluhulu. Just as they were paving the road.
RG: Yes.
KM: That was some feat I guess.
PG: This road used to be so bad, it was like this [gestures, making a peak with her hands], a crown in the center you know. And then every time there was a hole they'd put a little

patch on it, another little patch there. And so the road just went bounce, bounce, bounce all the way to Hilo. It was terrible. But the road to Hilo was no better and when you came by that Laupāhoehoe place and you were coming home from Hilo it was spooky because if you met one of those big cane trucks. The road was so narrow, you have to go way by the pali. I used to sweat that.

OM: How long would it take you guys?

PG: I think from Kahuā it took me two hours to get to Hilo.

KM: But, compared to walk feet you know [chuckles].

PG: Oh, yeah!

KM: Even in all your years you haven't seen anything in the day time like this? [speaking about the thickness of the fog]

RG: Not this far.

PG: This is, how far ahead are we able to see?

KM: Fifty feet.

PG: Three markers?

RG: Now, as we climb up the hill, the road used to go makai there.

KM: Right across there. Oh, okay. We just passed the third oncoming traffic section here. So the road cut across there and went...?

RG: Down below, around the hill.

KM: Okay.

PG: Okay, we're going to come to the Girl Scout Camp pretty soon, after we go up the hill?

KM: It's still a good mile I think, just about a mile.

PG: We haven't started climbing yet?

KM: We did, we're climbing.

RG: Right now...

Group: [driving below Pu'u Mahaelua]

KM: ...You know Rally, down along here and I haven't seen any quite yet. There's a type of plant called 'ākia that gets a little orange berries, fruits on it.

RG: Nice, sweet smell.

KM: Very small little flower.

PG: Does it have a sweet smell?

KM: Yes. That 'ākia is quite a beautiful plant, Wikstroemia, is its botanical name.

PG: I want to get my 'ūlei, because when that is taken care of properly, I've only seen it growing wild. You know the Donkey Mill Road?

KM: Right, yes.

PG: You see a lot of 'ūlei after you get up into the rocky, gravel quite a ways up.

KM: Right, it's beautiful.

PG: It's ratty looking.

KM: Yes, but the blossoms and that light fragrance.

PG: When it blooms all white along, it looks like a lei.

KM: It does.

PG: It's pretty. Oh this forest, oh my!

KM: Yeah, the drought took those trees out.

PG: Yeah. I remembered when they planted those.

RG: I saw that same plant that's growing out at Pahua Koko, out here, I think.

KM: Yes, the 'āweoweo I think that's the one you're talking about?

RG: Yeah.

KM: Evidently it used to be quite widely spread, and as I said it can grow down to the sea level area.

PG: There's some right there. Yes, but the flower was still green.

KM: Yes... ..Well, thank you so much for being willing to let us join you and take you away from home today.

RG: I don't know why you're thanking us. We thank you!

PG: Well thank you for a lū'au! That was a beautiful lunch!

KM: So good fun you know, just nice to go holoholo... [end of interview]

Theodore “Teddy” Bell Field Interview—Waimea to Waiki‘i and Humu‘ula March 12, 2002 – with Kepā Maly and Robby Hind²

Theodore “Teddy” Bell, was born in 1923, in Waimea, and was descended from families with generations of residency in Waimea, and cultural attachment with the ‘āina mauna of Hawai‘i. Uncle Teddy was raised in Waimea and Waiki‘i, where his father, Alex Bell, was the station manager. He traveled the ranch and mountain lands all his life, and learned about the cultural landscape from elder Hawaiians with whom he lived and worked.



Teddy Bell at Humu‘ula (KPA Photo No. 2761)

In this interview, and a follow up interview at Waiki‘i (March 28, 2002), uncle Teddy, shared detailed descriptions of the land, families, ranch

operations, and history of which he learned. He expressed strong belief in care for the land, use of the old place names, and respect of place. As a youth, uncle Teddy attended school at Waiki‘i, and the pine tree situated in the field just makai of the saddle road, and Kohala side of ‘Auwaiakeakua gulch was planted by him when he was a student at the school. He also shared his recollections of life in the village, who the families were, and the development of the Waiki‘i corn fields. Uncle Teddy worked for Parker ranch from 1940 to 1985, and his interview includes recollections of both his personal experiences and those things learned from his elders.

When speaking of Mauna Kea and the ‘āina mauna, uncle Teddy shared his recollections of old tales of travel to the mountain, and he himself, traveled the trails with his uncles and father. He shared that for a while in the later 1960s, he worked on the project that improved the route of access to the summit of Mauna Kea. When asked, his recollection of any pule (prayer) or observances that may have occurred when that work was done, uncle shared

“When we were working on the road to the summit, and preparing the pad for construction of the first telescope, the pule was conducted by one of the old timers on the crew.”

He noted that was what they always did, an elder kama‘āina would gather with group and pule. (pers comm. June 13, 2002)

² This interview was in part conducted to help document the history and occurrence of gorse on the Humu‘ula lands — gorse eradication program of Parker Ranch and associates on Hawaiian Homestead Pastoral Lease Lands. While in the field at Humu‘ula, we were also joined by Mrs. Ululani Sherlock of the Office of Hawaiian Affairs, Mr. Ed Stevens of ‘Ōiwi Lōkahi (a Hawaiian Homesteader’s advocacy group).

Uncle Teddy's attachment to Mauna Kea and the mountain lands was so great, that he often shared with Maly, his desire to be buried at Pu'u Nānā (the Pu'u Nanahu vicinity), when his time came. Uncle Teddy passed away July 18, 2002 — Aloha 'oe!

Uncle Teddy Bell gave his verbal release of the interviews to Maly on June 13, 2002.

[leaving Kūhiō Village, discussing changes in Parker Ranch operations]

TB: ...Looks like they going get rid of everybody [chuckling].

RH: I took it too. They offered everybody early retirement. I've been there eighteen years, Teddy. Not as long as you, but...

TB: That's good enough.

RH: I feel I did my job. I'm going to...I've got my family's place down in Ka'ū. I'll go down there and help out. We'll see, it was an opportunity for me. Plenty guys took, you know.

TB: Yeah. How about Ramos, he going too?.

RH: Yeah...

Group: [further discussion regarding employees and future operations]

KM: ...Uncle, you hānau what year?

TB: In '23.

KM: Wonderful. You and Billy Paris, same year I believe, '23?

TB: Yes, yes.

KM: Mama, [Coco Hind] was '25?

RH: Yes. So you guys all the same generation.

TB: Yes.

KM: This 'āina around here, has it changed from when you were young?

TB: Oh yes.

KM: Hmm. I brought a couple of interesting old pictures, I thought maybe you could look at 'um. You were little bit kama'āina with one shot before. One, I think from by the old race track, this side, and one from, I'm not sure if it's Pua'ākala house or what, on the other side. Real interesting, you know. And you know Tita Spielman, Annabelle's daughter?

TB: Yes.

KM: When Eben Low died in '54 they took his ashes up mountain?

TB: Yes.

KM: Up on top and I brought a photograph of them. And Tita them were trying to figure out who were these people so we thought, maybe since you're kama'āina with some of those guys, you might know. Toshi Imoto is the only one I know.

TB: Toshi.

KM: And he stands out because his hair [chuckles].

TB: Yes [chuckles].

TB: When are you folks pau Robby?

RH: That's what they're talking about right now. If, we're trying to work out something where maybe all the lands with the gorse we keep, and we continue on with the program. All the lands that are clean, then Hawaiian Homes takes that back and they can award it to whoever.

TB: Yes.

RH: And then we continue working on that gorse, and then there was some talk about a land trade. Maybe they can trade land or something like that, it's up to the trustees they're dealing with the chairman. Teddy, right here the old air-strip was that during the war only?

KM: Yes.

RH: That was a war time air-strip.

TB: When the war ended went over to the public and too many planes were coming in.

KM: So this one opened up across the road when?

TB: In the sixties.

KM: After the one on the makai side of the road closed, 'Upolu was the main one? Or did they still come in here?

TB: 'Upolu and this one here same.

KM: Oh, okay.

TB: They just used 'em for emergencies.

KM: Okay. You know, Robby was just talking about the gorse. When you were working ranch and maybe earlier, did you folks see gorse around?

TB: Yes.

KM: You did? When did you start working? About what year, you think?

TB: In the forties, I used to go out with Willie Kaniho and them. They used to use the knapsack. In one week, we could spray the whole thing.

RH: In one week, it was just spotty here and there.

TB: Even in the seventies it was alright, then after the seventies, the eighties that's when that darn gorse took over.

KM: You saw it?

RH: When they hemo the sheep, when they took the sheep out?

TB: Now, the sheep went out in '65.

RH: Right, was Rally's time.

TB: Yeah. In the '70s the gorse was still spotted out?

KM: I understood though, you folks regularly, if you saw gorse you were always picking it?

TB: Yes.

KM: Pulling it yeah, or poison, spray like that?

TB: Always spray.

KM: When that stopped, and what you said in the seventies, if I recall from some other kama'āina yeah. When they stopped the regular maintenance, did it spread then?

TB: Yes. The ranch way back never used to allow hunting, and the darn gorse, the pigs, that's the only thing used to go in the gorse. And that's what really spread the darn thing out.

RH: The seeds would get on their feet.

TB: Yes.

RH: The other thing to is the sheep, when they raise sheep, the sheep would keep it...

TB: Right down.

RH: All the keikis, they eat, they would keep it back as soon as they got rid of the sheep, then it started going. I don't think we would want to get back in the sheep business.

KM: I brought along a letter for you from 1856, uncle. It's between Isaac Young Davis and Keoni Ana, about the sheep on the mountain, and even at that time, I guess there was a man Montgomery who had had a lease on a portion of the land. And the sheep he said though spread all the way from Pu'upueo or Pueo section all the way out to Kahawai Kemole. Out this side he said "they were animals with poisonous teeth, they were eating everything."

RH: Poisonous teeth, wow.

KM: That's what he said, it's a great letter.

RH: Must have had plenty sheep.

KM: Oh, he said there were thousands.

TB: The ranch, before they went to Humu'ula, they had sheep at Ke'āmoku, Waiki'i on the Range Paddock here.

KM: Even makai out here?

TB: Yes.

RH: Oh, wow I didn't know that.

TB: Yeah, and Ke'āmoku had a regular shear house.

KM: Spencer had his first sheep station there by the, what sixties or something, I think.

TB: Yeah.

RH: I know my great...John S. Low, he married one of the Parkers and took her out there and that's where my great-grandmother was born.

KM: At Ke'āmoku?

RH: Ke'āmoku, and he started the Ke'āmoku, raised sheep out there. They were born and raised and he took all his children and his wife brought 'em back to Mānā, put them on the front porch and said, "I'm going to go silver mining in Nevada, here's your 'ohana." And he took off. My great-grandmother was really raised by old man Parker up at Mānā and she married my great-grandfather. So he was one of them out here in Ke'āmoku.

TB: Hmm.

KM: Uncle, is this Nohonaohae iki?

TB: Yes.

KM: Did you folks...did the land look like this when you were young also?

TB: No, this pampas came in when... [thinking] this pampas is not too long. The pampas took over here.

KM: Before had some native...more 'a'ali'i or things like that?

TB: Yes, yes.

KM: Did you folks come out gather any kōko'olau or anything out here or did the 'ohana come out that you recall?

TB: All these pu'u was all that kōko'olau.

KM: All these pu'u. Uncle, did you hear, was their a prison somewhere out here?

TB: Yeah, right here.

KM: Right by these trees here, right at the Saddle Road intersection [makai side of Waimea-Kona Road].

TB: Yes.

KM: Was this prison in use, not in your time or was, when you were a child?

TB: Yeah, when I was a kamali'i.

KM: Still had?

TB: Yes.

KM: I heard in Eben Low's time. When they were building up the newer road between Waimea-Kona, I guess they had also used prisoners for labor.

TB: Yes, the old Waimea-Kona, the first road.

KM: Hmm.

RH: Did they do the Saddle Road too?

TB: No.

RH: Only the?

TB: The main highway.

KM: This was a trail, I brought you a map from 1869 when they laid out the trail from Kalei'eha down to Hilo and then Kalei'eha out to Waimea and it passes by Heihei, Pu'u Heihei. Right across, right into Waimea.

TB: Yes, right there.

RH: That's the trail we see on the maps from Waiki'i, come back?

TB: That right.

KM: 'Ae. It goes just the side of Ku'ikahekili and Waiki'i.

TB: Yes.

KM: And comes out Heihei passed Holohokū and into Waimea.

RH: That was the main trail before when they would go back and forth?

TB: Yes.

RH: That's where my great grandfather on my mother's side was killed on the trail.

TB: Yes.

RH: Up Waiki'i when he was coming down.

KM: Pahua Koko, they call that. You heard about him, that was Vredenburg?

RH: Vredenburg, yes.

TB: Yes.

KM: Got shot?

TB: Yes.

KM: Evidently right on the low side below Kilohana.

TB: Yes.

KM: How did?

RH: My grandfather Theodore, he was like ten years old at the time when they were either coming back to Waimea or they were...anyway he was with him. And I guess the dogs

got a pig on the gulch. He went down to get the pig and the pistol fell out hit the ground. Those days no more the safety, boom shot him right in the heart and my grandfather rode back to Waiki'i and got help. That's when A.W. Carter kind of took the family under his wing and kind of helped them out.

[The hunting accident took place on December 11, 1909, below the Pu'u Lā'au vicinity; see narratives in historical section of study.]

- TB: Yes.
- KM: Wow, that's something. That's Wilmot?
- TB: Wilmot, yes... [phone ringing]
- KM: Uncle, were you born up here at Waiki'i?
- TB: No, in Waimea.
- KM: Okay. Your father used to take care of out here?
- TB: This place, yes.
- KM: When did your father stay out here?
- TB: From 1932 till he retired in the '50s.
- KM: Did you live out here with him?
- TB: Yes.
- KM: You did... Now this 'āina out here lower Nohonaohae, has it changed a lot since you were young? Or looks pretty much the same?
- TB: About the same, except never had the pampas.
- KM: Never had the pampas grass. So that's the main thing?
- TB: 'A'ali'i and pānini, cactus.
- KM: Hmm.
- RH: Teddy, when did they mine this hill [indicating Pu'u Mahaelua]? This is the one that always bothers me, it's such an eye-sore.
- TB: Yes. This hill here, was way back. When we were up working Waiki'i they used it to patch this road.
- RH: So it was used to patch Saddle Road?
- TB: Yes.
- RH: And that was county would do that?
- TB: No, no, Parker Ranch.
- RH: Parker Ranch, oh.
- KM: So this is before the war?
- TB: Yes.
- RH: Pu'u Mahaelua.
- TB: Mahaelua.
- RH: I want to really...every time they say, "oh, maybe we can take some stuff..." I want them to dress that hill back up and clean it back up.
- KM: Renaturalize it.

RH: Renaturalize it because it's such an eyesore. Teddy, in the old days there weren't more trees out here?

TB: No, never have trees.

RH: Was all open like this?

TB: Yes.

RH: Wow. I remember you took me hunting with Jimmy Kennedy when I was in high school, like 1963.

TB: That's right, in the sixties.

RH: We drove up in must have been Pu'u Anuanu?

TB: Pu'u Anuanu.

TB: I remember the feed... We went in the weapons carrier, and the feed was up to the door of the weapons carrier. We just drove, I remember just driving and driving and driving for miles up there with that feed. Unbelievable the grass up there.

TB: Since this kikuyu came in, the kikuyu wiped out all that.

RH: So it choked out the bunch grasses.

TB: Yes.

KM: This kikuyu is later then?

TB: Oh yes.

KM: After the what, fifties or?

TB: [thinking] Yeah, in the fifties because Baybrook was in charge that time. He was the one [chuckling], who spread this kikuyu. They brought in the kikuyu to hold down the noxious weeds (imex).

KM: Hmm.

TB: The weed with the kūkū. It did hold the weed down. Way back during the spring, like we had this rain now, the noxious would come up, take over. And then when the noxious was dry, there was nothing left here.

RH: Now the noxious, was that the goat's head or was that like a thistle?

TB: No, it's like a head, goat's head.

RH: Like the goat's head. You know it's interesting the goat's head grows down in kind of the lower country and kikuyu grows a little bit more mauka. So [chuckles] they kind of missed each other.

Group: [passing area of old Waiki'i Village]

KM: When you lived up here, you lived over this side, right by Kremkow's house area?

TB: Yeah that was our house.

KM: And were there still Russians up here when you folks came?

TB: No.

KM: Pau?

RH: Had two families, that's all.

KM: Do you remember who those families were?

TB: The Muragins.

KM: How many families were living up here all together you think when you were young?
TB: About sixty.
KM: Sixty?
TB: This was a pretty big place at one time, more than Waimea.
KM: Wow!
TB: This was a common area.
KM: The Russians though were pretty much pau when you were young?
TB: Yes.
KM: Do you know about when they came in to Waiki'i?
TB: They came in the early nineteen-hundreds.
KM: Early nineteen-hundreds. Did you go to school up here too?
TB: Yes, I went school.
KM: The school was right back there just above your house, by the road?
TB: Yes.
KM: Do you remember when the school closed?
TB: [thinking] In the fifties.
KM: In the fifties. Was it a regular...the territory put the teacher in like that?
TB: Yes, that's right.
KM: Plenty children then?
TB: Oh, maybe about thirty.
KM: Wow! Were the houses for the families mostly on the makai side of the road like where your place was?
TB: Yes.
KM: You know inside there, you still see there's a couple of old, looks like bread ovens?
TB: Yes.
KM: Were those from your time or the Russian time?
TB: The Russian time.
KM: You folks didn't use those ovens?
TB: No, no. Our time we had wood stove.
KM: Wood stove. You know the ovens I'm talking about yeah?
TB: Yes.
KM: Mortar, the stone go around, chimney on top where the puka.
TB: Yes, yeah...
KM: ...You know that's some story that your folks uncle Kahalelaumāmane, Ka'aluea told about the trip going up and like how you said you folks would go up Pu'u Lā'au mauka here up to the mountain. Some journey.
TB: Oh, yes. [looking around at paddocks] These paddocks here, were good grass, then the kikuyu came in, took over.

RH: So that was all the rye, the roam?
TB: Yeah, and orchard grass.
RH: Now we got the yellow flower, fire weed.
KM: That's what it's called, fire weed?
RH: Yes. That's going to be our biggest problem here.
KM: Yes, because nothing is eating it, eh?
TB: No.
RH: We're looking at trying to find some natural predators that will attack it biologically. To do it with chemicals or something like that it's going to be tough; and better grazing management where you actually rest the paddocks. The grass competes with it. Those four years of drought didn't help, the last four years.
KM: Who brought this fire weed in, or how did it get here?
RH: You know, first, we saw it in Kohala.
TB: Yes, in Kohala.
RH: And I don't know, it might have come in with some feed or something. Once it got established people thought it was pretty you know kind of a little flower, all of a sudden boom, it started going and by then cars coming back and forth from Kohala to Waimea. You'd see it on the Kohala mountain road and then it came into Waimea now you see it going to Kona.
KM: Wow.
RH: It's a bad one.
Group: [approaching Waiki'i Gulch]
KM: This area here uncle, had more māmane and stuff or was opened up by your time already?
TB: Had māmane all around.
KM: Uncle, Ahumoa.
TB: Ahumoa, yes.
KM: Are there some ilina inside there, ahu or burial?
TB: No more.
KM: That you know of. And is this Waiki'i Gulch?
TB: Right here.
KM: Right in here. From this section here Kilohana, the old road was makai not this section here?
TB: It goes right down here.
KM: Right a little below, so a little easier grade, yeah?
TB: Yes. This road came in during war time.
KM: So war time like that. And is that Pu'u Ke'eke'e out there?
TB: Yes.
KM: Uncle, did you ever hear that there's a heiau out there?
TB: No more heiau.

KM: No more that you know of. That Pahua Koko for your great-grandfather is this flat here?

TB: Down here.

KM: Just pass Ke'eke'e?

TB: Yes.

RB: You know that nine-hundred acres up here that the military's leased forever, for their maneuvering. This Pu'u Ke'eke'e and all, the ranch is selling that to the military.

TB: Oh I see.

RH: So this hill and nine-hundred acres goes over to... [thinking]

TB: Pu'u Kāpele.

RH: Yes.

KM: Pu'u Kāpele?

TB: Yes.

KM: You know, there's an old account from a man named Kanuha, who in his youth served under Kame'eiamoku mā with Kamehameha. And in the 1860s some interviews with him were published in a Hawaiian newspaper. And he said that Pu'u Ke'eke'e had a heiau that connected with Ahu-a-'Umi, and a heiau that... there were four heiau on this mountain land. This was published in the 1860s.

TB: Hmm.

KM: He was actually interviewed in the 1850s, published around 1863, '65. One heiau on Mauna Kea and then Pōhakuohanalei up on Mauna Loa.

TB: On Mauna Loa?

KM: Yes. It was a set of four heiau around here. In your time you never heard if had heiau out there?

TB: No.

KM: Now, uncle do you know where the trail is that cut out from here going to Kona? Out to Ahu-a-'Umi?

TB: Right by Pu'u Kāpele.

KM: Pu'u Kāpele, passed there?

TB: Yes. On the side of Pu'u Kāpele, and it goes right over.

KM: Is there a hill out here that you know Pu'u Koko?

TB: [thinking] There's one hill out here maybe that's the one.

KM: Pu'u Mau'u is coming up, is that it up here or further down?

TB: Down.

KM: Down further. On this old map that I brought for you from 1869, it shows you just passed Pu'u Ke'eke'e, then there's a Pu'u Koko.

TB: Yeah, and then Pu'u Kea.

KM: Yes. And from Pu'u Koko, the old trail that ran and connected with what would have been Judd trail.

TB: Yes.

KM: Down into Kona. Runs right from out here and they said that was like the main thoroughfare before for people from that sort of North-South Kona section. Did you ever go out along trails out there to Ahu-a-'Umi or anything?

TB: I never went all the way to Kona but I went to Pu'u Wa'awa'a from Humu'ula.

KM: You did go. So you cut out and went to Pu'u Wa'awa'a, down. Did you go as far over as Halelā'au?

TB: No. See, when Humu'ula was running sheep, dogs used to come in and kill the sheep, that's why we had to travel out that side.

KM: You would go hunt dogs then?

TB: Yes.

KM: This 'āina here, I understand, was this good grazing land for horses or something? You folks kept the horses out here?

TB: Horses, yes.

KM: Has this changed from your recollection?

TB: Never change.

KM: Never change?

TB: No.

KM: Still pretty much the same?

TB: Yes.

KM: You know this bush along the side here? Not the 'a'ali'i this...

TB: 'Āheahea.

KM: 'Āheahea, 'ae, so you're kama'āina with that. Animals used to eat that, or they no eat?

TB: The sheep. The sheep eat that, and you don't want eat that sheep, the smell.

KM: Oh, smell like the 'āheahea. It doesn't smell very good. So the sheep take that taste?

TB: Yes.

KM: Did they use the 'āheahea for anything that you know?

TB: No. That's Pu'u Kea there [pointing to pu'u on Mauna Loa side of road].

KM: So has that whatever that white and orange shed is sort of in front. That's Pu'u Kea, the two back there is that Pu'u Kulua, the two there? That's Pu'u Kulua further back.

TB: Yes.

RH: They used to just turn horses out?

TB: Yes.

RH: And then they bring 'em in like at seven, eight years old and that's when they'd start riding 'em right. They never started a three year old?

TB: No. Those days you had to...everything was all traveling on horse. The horses had to be matured before they used 'em.

KM: Uncle, were you going to say something about mauka?

TB: Yeah. The name up there is Pu'u Kauha.

KM: Pu'u Kauha?

TB: Yeah. They used to have a boundary fence right here, going up.

RH: I wonder why that was named Kauha, Pu'u Kauha.
TB: [chuckles, shaking his head]
KM: Yeah, interesting, yeah.
RH: Interesting. You know what is, do you know the history or is it Pu'opelu or Pu'uopelu?
TB: Pu'u 'Ōpelu.
RH: Pu'u 'Ōpelu, that's what you recall?
TB: Yes.
RH: That's what my mom says too, and do you know why, do you have a recollection why it's called that?
TB: No idea.
RH: Way back when, I know there's all kinds of theories but anyway...
KM: One of them has to do with the type of kalo that was called 'ōpelu, and it was a dryland type. It evidently was known in the Kohala mountains.
RH: I've heard all kinds of stories of why and how.
KM: Yes. And just like Ahumoa there's a mo'olelo that ties Ahumoa to 'Akahipu'u the...all of these accounts each one has a story there's something but so much has been lost.
TB: Yes.
KM: Nalowale.
TB: Nalowale.
RH: You know and then Pukalani, Pu'ukalani.
KM: 'Ae.
RH: Which is what?
TB: Pu'u, Pu'ukalani.
RH: Pu'u, that's how I always remembered it.
KM: They cut short.
RH: I think it's just in the way they say it, it's shorter.
TB: Western people move in and they cut it all short.
RH: Yes.
KM: Well, just like now, most people just say "Puwawa."
RH: Yes. Eventually it gets, "oh that's what I heard."
KM: And wa'awa'a is literally furrows, the gullies in it.
RH: Yes.
KM: Did you folks have any station out here in what's now PTA [Pōhakuloa Training Area]?
TB: No.
KM: Any area?
TB: No.
KM: You folks, the old road went pretty much through here?
TB: Yes, through here.

KM: You folks would just go back and forth between...because this was Territory land yeah?

TB: That's right.

KM: On the old map that I'm talking about from 1869, it's Register Map 528 and I brought a copy for you. It was done for the trail alignment. The man who surveyed it was Wiltse.

TB: Hmm.

KM: This Wiltse put, when he got to Pōhakuloa he marked it Pōhakuloa and then he said waterhole. Do you remember any water out here in your time?

TB: Has the spring.

KM: The spring mauka, yeah?

TB: Yes.

KM: Way high, right just kind of above the forest line or low?

TB: Right above.

KM: Yes. So you can see the little clump of trees.

TB: Yes.

KM: I guess the pipe goes up to there now.

RH: Is there a special name for that Teddy or, does the spring have a name?

TB: It had a name Robby, but I can't recall.

KM: Can I say a name, uncle and see if you remember?

TB: Yes.

KM: Kawaihū or Wai-hū-o-Kāne?

TB: Wai-hū-o-Kāne.

RH: Wai-hū-o-Kāne, that's the one.

KM: Yes. There's a very interesting mo'olelo about that spring. You know, on the map uncle, the way the map is set up. Supposed to have water down here also because it's right next to the road alignment that he put in. Not just the one mauka. You know, I was wondering if you had ever heard or remembered that there maybe was one little water source out here.

RH: They had the water line come down to Pōhakuloa. You know by the gum trees [the area near the Mauna Kea State Park]?

KM: Yes.

RH: Had one house there.

KM: Hmm. Since we're driving out along this side, you know you go out on the lava lands here. Do you remember ever seeing, or did you hear about people going out in the old days to catch birds out here at all? Anything about that?

TB: Never had birds out here.

KM: How about the 'ua'u, the petrel or shearwater that nest on the mauka lands sometimes? No?

TB: No, way up higher.

RH: Nēnē was up high.

KM: Yeah. It's interesting you go out on these lava flats out here. You can see areas where the people lifted out the stone...

TB: Yes, yes.

KM: They actually made poho just like.

RH: Really?

KM: Yes. There are thousands of them out here, and there's certain areas where there are caves with shelter. You know where the people I guess maybe when they were going mauka.

TB: Yes.

KM: To get adze, some of them like that.

RH: Or they would stay along the way.

KM: Yes.

TB: That's the original Pōhakuloa right here [at the entrance to the Mauna Kea State Park].

RH: The original right here.

KM: The original. So where the road used to go straight to Kalei'eha here, right?

TB: Yes.

KM: But now get this big bend, so in front of the park. You folks didn't have any kind of a little...did you have a ranch post, something half way?

TB: Sam Parker had a house here.

KM: Sam Parker?

TB: Yeah, when he was running Humu'ula.

KM: Right by the park here?

TB: Yeah.

KM: Oh.

TB: In those days, they kept the wild horses and cattle, they'd come down for water.

KM: Ahh. Do you remember Johnny AhSan?

TB: Yes.

KM: With the Territorial Forestry?

TB: Yes.

KM: He and I, we went out go holoholo on the mountain. You got the interviews yeah, the ones I sent you [the Mauna Kea Oral History Study –HiMK21-020199]?

TB: Yes.

KM: Nice you know to go and talk story like you, the kama'āina who are familiar with the land and what happened where and when. Did you ever hear how the gorse came to Hawai'i?

TB: I think it came when they brought some sheep in.

RH: I heard that, and then I heard somebody brought it in as a hedge too. Some Scotsman or something.

KM: See that's the other story, they talk about Haneberg's time when he had the sheep station out here, 1880s-1890s.

RH: I heard two stories. The sheep make sense, they came from England or Scotland, where ever.

TB: Yes.

RH: But at the same time they might have sheared them too, before they came. Hard to say.

TB: Yes.

KM: It was funny though because Rally started working, what in '36, I think, and he said, he didn't see gorse anywhere but one place near Pu'u Huluhulu on the lava in the '30s. So it's kind of confusing, because AhSan them and a couple of other old timers had heard...and this was according to Bill Bryan, that, "oh the gorse was brought in, just what you said, Robbie, as a hedge." Just like pānini or the pāpipi out on the other lands.

TB: Right.

KM: But you would think, if that were the case, that it would have been seen, that you would have recognized it. You would almost expect to have seen at least in the earlier days, alignments of it. If it was brought in to plant fence you should have seen it planted in rows.

TB: Yes, in rows.

RH: Yes.

TB: See, the gorse, originally had three spots on the Humu'ula area. Just three spots, and then from there it started to spread.

KM: Can you kind of point out you think, those areas when we get there?

TB: Yeah, when we pass.

KM: Good, good thank you. You were just a teenager when you started working, yeah?

TB: Oh yeah. Our days you go eighth grade school and then pau. A.W. Carter was the iron man you know [chuckling]. He thought he had to leave it up to the present.

RH: So in the mid-thirties you started work?

TB: Yeah, mid-thirties.

RH: This flow was 1935?

TB: Yes...

RH: [phone rings]

KM: ...Uncle, these little hills here, do you know the name of these hills?

TB: [thinking] I forgot already.

KM: Can I say a name and see if you remember hearing it?

TB: Go ahead.

KM: 'Ōma'okoili, did you hear that?

TB: [shakes head, no]

KM: 'Ōma'okoili No?

TB: That's Pu'u Nēnē.

KM: Where they quarried?

TB: And then up here, there's a name for that hill, but I can't think of it. We used to come inside here, rope sheep.

RH: Rope sheep?

TB: Yeah.

RH: Oh yeah.

KM: You know from this Pu'u Nēnē has the stone wall and they cut through the lava flow in '35, '36. Who made that stone wall because the lava flow covers it over.

TB: Yes. That's when the Germans were here.

KM: Haneberg them?
TB: Yes.
KM: Ahh. Speaking of Germans, some guys say had German prisoners of war or something, World War I maybe out at Waiki'i or something?
TB: No, never had.
KM: You never heard that?
TB: But way back, according to old man Willie Kaniho, people used to make trouble down Hilo someplace, then they run away and come up to Humu'ula here. And then all the Germans used to feed them and clothe them.
KM: Oh.
TB: Same like the Doctor's Pit [Kaluakauka], they figured someone killed him and throw him inside that cave.
KM: Hmm. So this is Pu'u Nēnē, is that right yeah?
TB: Yeah.
KM: And the wall starts right here. So the 30 mile marker. It's amazing to see the wall along this older flow, and then where the 1935-36 flow covered it and just pukas right out.
TB: Yes.
KM: You figure wow, those are tough sheep I guess, to come out on to this 'a'ā. That's what it was for you think, the sheep then, the German time?
TB: Yes, yes.
KM: Keep 'em on the land they leased. You see leases being issued out here by the 1850s already.
TB: I think.
KM: From Crown Land, from the King.
TB: Yes.
RH: The other day I saw a whole flock of sheep right out here on the pāhoehoe.
KM: You're kidding?
RH: Just standing there, they were trying to cross. I guess they were waiting, watching the cars. They move.
TB: Oh yes.
KM: Wow! [approaching Pu'u Huluhulu] This pu'u, I saw some communications, I guess it was just after World War II, Kimi was building the Lanakila Housing. He asked permission to mine, and got permission to mine Pu'u Huluhulu. Must have been beautiful yeah before with all that forest over it.
TB: Yes. Well, they mined that to get this road.
KM: Oh to get the road. So you worked out this side, Humu'ula?
TB: Yes.
KM: Did you call it Humu'ula or Kalai'eha?
TB: Kalai'ehā [pronounced]. You talk about Humu'ula, people would look at you.
RH: Like they wouldn't know where you're talking about.

KM: It's just the ahupua'a is Humu'ula. Would you pronounce the name of that place one more time? Kalai...?

TB: Kalai'ehā.

KM: Do you think Kalai'ehā?

TB: Yes.

KM: Okay.

Group: [stops at Pu'u Huluhulu pull off, waits for Ed Stevens, of 'Ōiwi Lōkāhi; and Ululani Sherlock, of the Office of Hawaiian Affairs.]

RH: This must be Ed. What we'll do is we'll pick them up. Was Ulu supposed to meet us here or sheep station?

KM: She's supposed to meet us here. This is where Ed said he was going to meet... [recorder off – back on]

Group: [Driving to Kalai'ehā Station to check if Ed and Ululani were there; return to Pu'u Huluhulu.]

KM: ...Uncle, the sheep station here, this land around Kalai'ehā looked like this when you were young too. Was it open pretty much?

TB: Yes.

KM: The cluster of pine trees like that for shelter.

TB: Yes.

KM: The old road that went out, can you kind of point out where the old road was that went out back up to Waiki'i? Because it went out from right there?

TB: Yes.

RH: Right here.

TB: Yes.

KM: Okay. This is it really right here, right in front of the sheep station?

TB: Yes.

KM: You stayed out here before?

TB: Oh, yes.

KM: You stayed, some fun eh?

TB: You know our days you couldn't go to Waimea. You had to stay here. We'd stay six months.

KM: Wow!

RH: You'd stay six months?

TB: Yes.

KM: Your water was all catchment?

TB: Yes, catchment.

KM: All catchment. And you folks would just come stay out for the six months at a time and then go home?

TB: Well had boys here already. My time here, we had about thirty young boys.

KM: Wow!

TB: As soon as you get married, they kick you out of here, all single.

RH: How would you meet girls when you way up here?

Group: [chuckling]

TB: Some times they come out [chuckling]. Back when A.W. was running the ranch all the stations, they were strict. Someone had to be there, continuous.

KM: All the time.

TB: Every station.

KM: What were the stations? Kalai'ehā? What else?

TB: Kalai'ehā, Ke'āmoku, Makahālau.

KM: Makahālau?

TB: Yeah.

KM: How about the other side of the mountain?

TB: Old Dairy. All the stations people had to stay there all the time.

KM: You folks had station at Hānaipoe also?

TB: Yeah, Hānaipoe had.

KM: And where else, going around?

TB: That's about it, come to Keanakolu.

KM: Keanakolu next. You folks had something at Laumai'a.

TB: Yeah, Hopuwai, Laumai'a. Usually had two boys on every station.

KM: And from Laumai'a the next one was Kalai'ehā?

TB: Kalai'ehā.

KM: Hmm. Hopuwai, was that the old koa house?

TB: No.

KM: Keanakolu you know, wasn't there an old ranch house, a koa ranch house, that's burned down now? [at Waipunalei]

TB: [thinking] Yes. They had a house at Keanakolu too. Then they moved 'em to Kalai'ehā, because Keanakolu was a pretty wet area.

KM: Yes. This was some story about Eben Low, I guess, he lost his hand up by there. It was up by that cabin right?

TB: Yes, Kanakaleonui.

KM: That's it, Kanakaleonui. And that was the koa house yeah, Kanakaleonui.

TB: Uh-hmm.

KM: Who stayed there?

TB: The old fence men and cowboys used to stay.

KM: That was Parker right?

TB: Ikuia Purdy them.

RH: Yeah, it was Parker owned.

KM: Okay. Minamina I guess, that house burned down right? Went burn down?

TB: Right.

RH: They say that somebody came back up, found his hand then took it back down and buried it under Mānā Hale.

TB: Yeah...

Group: [return to Pu'u Huluhulu to wait for Ululani Sherlock and Ed Stevens]

KM: [discusses 1856 letter, gives copy to uncle Teddy]

TB: ...Way back never have grass, you know.

Group: [greeting Ed Stevens]

KM: We were just talking about a couple of the old recollections out here. It's amazing you know, how these guys saw early the impacts of wild animals grazing. Davis talks about this, he says where the māmane grew now, they eat it down to the ground. Where the birds, where we heard the songs of birds, now there are none it's mehameha.

RH: And this is what date?

KM: In 1856, November 1, 1856. If I can just for a moment please, I have a few photos here, that I was thinking maybe you kind of kama'āina. Sorry, this photo [Hawaiian Historical Society Photo No. 1019] is old, you see here's the fence line, it's got wood laid across the top of it that's Mauna Kea in the background. Do you recognize the?

TB: [looking]

KM: Is that the race track?

TB: Looks like.

KM: Puhiale would be on the side?

TB: Yes.

KM: You think because you look at the mountain, that's the summit peaking out where all the observatories are now.

TB: Yes, that's right.

KM: That's what I was thinking, I'm wondering if that's the peak of Holoholokū, because you know how the land drops down from your office.

RH: Yes.

KM: Okay good. [Ululani Sherlock arrives] Oh, this is Ulu here.

RH: [looking] Where do you think this is, the race track?

KM: Do you think? I'm trying to...

RH: This is not Pu'ukalani over there. There's no...well, from makai? Just these trees remind me of Pu'ukalani.

KM: Okay, I'll ask you by and by there's a couple of interesting photos and you take these pictures home with you. Okay?

TB: Okay.

KM: Thank you. And this letter too, I think you'll find it really amazing!...

[Recorder off – drive up to Kalai'ehā Sheep Station. (recorder back on) Selected excerpts from recording — discussing history, spread of gorse and plans for proposed eradication test plots transcribed. Teddy Bell, Robbie Hind and Ululani Sherlock in car; Ed Stevens and two friends ride in his car; and join conversation at stop points.]

KM: You see that little stone wall like enclosure, house like that's below there, you think, that's older then?



**Remains of possible house enclosure-water catchment at Kalai'ehā
(KPA Photo No. 2891)**

TB: Yeah. Some like that, the old people they use that to catch water, for catchment.

KM: Yes, yes...

RH: ...After we put the pipi in here and then they fight, come over here and come right through and get hit by the cars.

TB: That's why this electric fence is all over.

RH: Yeah. This is all pa'a now.

KM: Uncle, this māmane that's scattered around here when you were younger had more, or was it...?

TB: Was like this here. For one reason, sheep. Sheep were all over. Way back in the 1800s, early 1900s, never have this grass, that's when the sheep was by the thousands. They had no choice but to go for the trees.

KM: Wow. That's what we see in the old...

RH: In that letter.

KM: That's right, the letter. The sheep are in the thousands and just eating everything down to the nubs.

TB: This grass just came in not to long ago, in the 1900s I'd say.

KM: Hmm.

Group: [turn onto the Kalai'ehā-Keanakolu dirt Road]

KM: Do you know the names of some of these pu'u around here?

TB: I used to know but now [shaking his head]. That's Pu'u Kalai'ehā.

KM: Kalai'ehā... Did you zero out the speedometer at the gate?

RH: I set it at zero.

KM: Good.

RH: I think the first one is right over there by that pu'u, there are some walls or something?

KM: Now, when you folks were working out here do I understand that you guys used to take care of the road like that and maintain and things. Is that right or not? The ranch used to take care of things?

TB: Yes, the ranch. Those days never had front-wheel drive. You only go to right around here and then stop. We used wagons.

KM: So you folks were still using wagons, yet? Even when you were young? Two horse wagons?

TB: Two horse, some times you use four horses, even eight horses.

KM: Where did you catch the trail up to Mauna Kea from Kalai'ehā?

TB: When we leave.

KM: When you leave the station?

TB: Yes.

KM: You would just catch the trail straight up the mountain?

TB: Yes. That's the road goes right up, it sort of follows the old trail.

KM: I see. The part of the trail is under the road now?

TB: Yes.

KM: When you and I spoke and interviewed that time before, you were working in the '60s or something yeah, up here?

TB: Yeah.

KM: And you did some, you opened up the road to go mauka, is that right?

TB: Yes.

KM: Up to the mountain.

TB: Yes.

KM: Did you ever have snow down this low?

TB: Yes, come down way back, but just in spots, you know.

RH: Did you guys use dogs when you ran the sheep here? Did you have sheep dogs?

TB: No.

RH: Only on horseback?

TB: Yes. They bought in the sheep dogs in the... [thinking] in the '50s.

RH: And Rally them took the sheep out in the '60s?

TB: Yeah, and dogs came in the '50s.

KM: I guess the burr and stuff it just got to be such a problem is that right, with the sheep or? How come they stopped the sheep?

TB: Well, they started to put in these waterholes and then they ran more cattle.

RH: I heard that in the '60s they started developing synthetics, you know wool was kind of not a popular item to use. And so they had synthetics and all this Dacron and nylon, and so, really there was no market for the wool.

TB: Yes...

KM: ...Is this Pu'u Huikau, this one right up there?

TB: Yes Huikau.

KM: How come they call 'em Huikau [chuckles]?

TB: [chuckles] Too many hills in one.

KM: So you get turned around. Is this the place where Sam Parker had one bird blind in here? He used to hunt in here?

TB: Yes.

KM: Uncle, you ever ate nēnē?

TB: Never did.

KM: Never did.

TB: But there were quite a few around. The problem with the nēnē, when they start to molt, they can't fly. Even the dogs and the pigs get after them.

KM: I guess the wild dogs got to be a real problem up here.

TB: Yeah, and the pigs.

KM: Yeah. You folks had to go out shoot dogs, yeah?

TB: Yes, that was our main job.

KM: Wow! So bad you know, they go after the sheep like that?

RH: Wild dogs?

TB: Oh, yes.

KM: Wild dogs. You ever ate kōlea?

TB: Oh, yes.

KM: How's that, 'ono?

TB: That's good, that's the best.

KM: You folks hunted kōlea up here, or home side, Waimea?

TB: Up here.

KM: When the kōlea, just before they leave Hawai'i, that's when you would get them?

TB: Yes, about ending of March, middle of April. By the end of April they're all gone.

KM: And fat?

TB: Oh yeah, they're butterballs [chuckling].

KM: [chuckling] Butterball, just like turkey.

TB: Oh yes.

RH: Oh, you know I got to tell you a story. [chuckles] This is Dan Kaniho...

TB: [laughing]

RH: I got here in '84, December and in March I was down at Pu'ukalani, just checking around things. I was by the stable and I heard this boom, boom, these gun shots, and it was coming from Puhiale. I said, hey maybe the cowboys down, maybe they got some problems or something. I drove down, I couldn't see anybody and then I saw a Parker Ranch truck parked up mauka of Puhiale, on the hillside. I drove over there jumped out of my car walked up to this truck, I didn't see anybody. Suddenly heard boom, boom off in the hollow below there. So I walked over and there was Dan...

TB: [laughing]

RH: He's got his shotgun and he's got four kōlea.

Group: [all laughing]

RH: And I walked over and I said, "Dan, what are you doing?" He goes, he smiles, "This is the real bird season." I go, "What do you mean? I said, those are protected, you can't shoot those things." But he goes, "No, this is the real bird season." I said, "You get the heck out of here, take those birds!" And he said, "Oh Robbie, if you ever taste these, you know you would be out here with me shooting 'em." [chuckling] That was...he said, "This is the real bird season." And bless his soul...

TB: He and I used to do all kinds [chuckling].

KM: How did you prepare the kōlea when you were young out here?

TB: Usually some people fry, but I like to parboil.

KM: Oh. You never kō'ala those birds?

TB: That's right. But all the aila run away.

KM: That's right. I hear that it would just like pop and explode open.

TB: Yeah. I like to put 'em in a pot and put couple of prunes inside, good eating.

RH: You pluck 'em put 'em in a pot?

TB: To clean that Robbie, you melt wax in the boiling water, then dip 'um in there and you bring 'em out and cool 'em off. It forms a coating and then you peel that just like an orange.

KM: Wow!

RH: So you don't pluck, you actually stick it in and you peel it off.

TB: You can pluck but hey [shaking head, waste time]. But if you put 'um in boiling water with wax, oh, it comes right out, nice.

RH: I'll be darned.

TB: This is Huikau, here.

RH: If you see, you'll see a few gorse bushes on the side of the road. We call this the perimeter and we keep this all poisoned, and we do it with a helicopter or by hand. Once we get to the first cattle guard that's called the thick infestation part. And that fence line is kind of the boundary between what I call outside and inside. We're now starting to work on the inside, we only worked on the outside, to kind of keep it contained. And now we're working on the inside and this project we're doing is part of that, that inside work. So as you can see, there's a few gorse plants here and there, but they're all poisoned. We'll send a crew with a spray rig in... We poisoned this about a month and a half ago so it's not really turned yet.

KM: That's a section of the old road there that we just passed. I think that was a section of the old road where it was right on the side of us and this is over laid. Here's some of the cobble paving on it now. Evidently the carts would just slip and slide out here also or the wagons yeah?

RH: Yes.

TB: This rock here was set in. When they had CCC camp in Pōhakuloa, they're the ones put in this road.

RH: CCC camp?

TB: Yes. The CC Boys, They put in this road, right to Keanakolu, and right out. Then when the war started they worked on Saddle Road.

US: Is this road the hunters use?

RH: Yes, they used this road to get into Pihā like that, for their access. And then if they don't get pigs they come out shoot our cows and take the pipi.

TB: Yes, a lot of poaching goes on. I think eventually, Robby, this place has to be fenced two sides, something like Hānaipoe section.

RH: Because they have access here.

TB: Oh, yes. It's alright to hunt, but when they start shooting the cows, that's rough.

RH: Yes. This time of year it's colder up here and the grass isn't really growing, summer time is when you get the grass real tall and lush. It's warmer, the summer growth. All the water out here has been developed. It's water holes, there's no county water out here, it's all catchment.

KM: Uncle, when you folks were coming out here, in your young time like that. Did any of the old-timers, the mākua, kūpuna talk story about places, or did they talk about any heiau before? Or this is where the old people lived or...?

TB: They never did, they only talk about work. They only tell about what happened during the day. The bulls, how man pounds, and what. They don't talk about the area.

KM: Did they ever talk story about how come this place is named such and such, or what Humu'ula is like that.

TB: No, they don't talk about it.

KM: Aloha, yeah. When you folks had to make fence line like that, were you still harvesting māmane or something from here?

TB: Yes, that's right.

KM: Just out in the field?

TB: Yes.

KM: Some hard that māmane?

TB: Oh, yeah...

RH: [approaching Pu'u 'Ō'ō, discussing efforts at gorse eradication] ...About three years ago we came in, we sprayed it, then we burned it, then we crushed, you see where there's a little line there on top?

KM: Yes.

RH: We were trying to see what using a bulldozer to just smash it and see how the grass would compete with the babies. That was done there and in the mean time we've come back and re-sprayed to get the volunteer plants. We do that every year now, we go back and hit it again.

KM: Wow. Is that a trig station point on top of it?

RH: Yes, a trig station.

KM: Okay. Now, when you folks burned or poisoned, dried out, then burned the gorse. What's the grow back been? Is it still just waiting to always pop up there?

RH: What the burn does is it kills a bunch of it. It burns, it's standing gorse and then it burns some of the seeds that's in the ground.

KM: Yes, yes.

RH: And it also germinates the seed so what happens is you get a re-growth, but then you go and hit it again with poison and you keep following up and you'll see less and less starting to come. From this, when we hit the cattle guard here, from here over was just thick, thick. You know that Teddy.

TB: Yes.

RH: You could hardly...

TB: Go through.

RH: You couldn't go through and we've done this for three years now and you can see how it's opening up. Opening up every time we come. I'm finally seeing somewhat of a light at the end of a tunnel on this stuff. You know we're getting to a point where, we're kind of winning the battle against this stuff. It's still just a terrible pest. Here's the boundary that we are entering the real heavily infested part. I would say four thousand acres is what it is.

TB: Yes.

RH: Before, you'd look up here and you couldn't see anything, you couldn't see grass. You see where the grass is with that gorse?

KM: Yes.

RH: That was thick, thick, thick gorse, I mean just everything was just a mass of gorse. You couldn't see the ground and after three years this is what it looks like, after poisoning, burning and then continuing poisoning, all the volunteers, poisoning. And so I think as we keep doing this you'll see this land finally...

TB: Opening up.

RH: Finally opening up again.

KM: What's it going to open up to, grass is that...?

RH: Grass.

KM: That's the basic?

RH: And if you know like [DHHL] they're talking forestry and some other things.

KM: Yes.

RH: At least it gives, you know whatever they decide would be fine. At least you got a base to start off with. In New Zealand they use forestry to control the gorse. It just shades it out.

KM: So it's not shade tolerant?

RH: No. It just wipes it out. But I'm not sure, you couldn't plant trees, you know on this stuff. This is all going to have to be, this herbicide.

KM: And see that's the big difference that forest, the māmane, pili grass and stuff that was up here that was recorded in the nineteenth century, the Boundary Commission things and in the early accounts. It had been centuries getting to that point you know. There wasn't a competition.

RH: Right.

KM: For you to put in a tree now, it's going to make it tough because you're going to have to care for it because it's going to be competing with gorse and other aliens.

RH: This project we're doing, now remember that hill [pointing to Pu'u 'Ō'ō], you couldn't see the hill it was gorse ten feet high. Thick, thick, thick right across that whole hill.

KM: This was one of the fires also that you folks set?

RH: We burned this, yeah.

TB: On the top there, that's one of the places where the gorse started.

RH: That's one of the spots?

KM: On top of Pu'u 'Ō'ō?

TB: Yes.

RH: Oh, that's good to know.

TB: When Shipman had Pu'u 'Ō'ō, he had the old Japanese guys come up, dig 'um out. They used to take care the gorse up here.

RH: Pu'u 'Ō'ō guys took care of this?

TB: Yes. Only two, three days Robbie, pau.

RH: So it wasn't a major deal?

TB: No.

RH: I wish that was all I had top deal with. I tell you, kill fight. We started with the outside, and when we came inside here was like, I would come here. What am I doing?

TB: Well, the people before you, if they had it under control, would be alright.

KM: That's right.

RH: If they continued, not too bad.

TB: There you go.

KM: Rally said in '71 they stopped, when he left. The ranch, the early ranchers like uncle Teddy's time, Rally them, Willie Kaniho they recognized what a threat it would be if they did not control it.

RH: They understood.

TB: A.W. Carter was a strong man for...

RH: ...weed control.

TB: Yes, weed control. He took care of his pastures.

KM: Logical though, no pasture, no cows.

TB: Yes.

RH: I remember coming in '84 and they said... I was livestock manager, and they said "okay, your responsibilities of course are to build a genetics to take care the herd, the cowboys, all that, water systems, the whole nine yards. And by the way, you got to take care of the gorse too." I said, "What's gorse?" I didn't even know what it was.

TB: [chuckles]

RH: They said, well, drive up to Humu'ula and so I...Walter Stevens brought me up and hoo! I looked, what the heck! And that's when we started taking care of the perimeter. Finally we started the inside now. What a deal! But to me, there's hope, when I look at this,

compared to what it was before, we got some hope. Before, just kill fight. Now a days as we get further in, we haven't reached that area yet to take care of, but when...we cannot get the bulls out. During breeding season we have maybe a seventy-five to ninety day breeding season where the bulls are out with the cows and then the cowboys go in and take the bulls, pull 'em out of the cows. [chuckles] The bulls, they just go in the gorse, come get me [chuckling] .You can't get them out. That's why you see off season calves now.

TB: Yes.

RH: That's all state land down below there, we used to have that under lease.

KM: I guess that's Sugi pine, the redwood, the Japanese redwood like, Shipman planted all that.

RH: Yes. The state and Hawaiian Homes land here. Our boundary is right below this road to the fence line and that's in Pu'u 'Ō'ō, makai, that's the boundary.

KM: Oh, wow look at the gorse!

RH: That's what this whole country looked like, thick.

KM: See on the other side, how thick that gorse is. You said it's about ten feet?

RH: It can get ten to twelve feet high. Dust your shoes off before you go home.

Group: [all chuckles]

RH: A constant battle you can't give up, you got to just keep after it, keep after it. Now, this portion here we did not...we aerial sprayed it but we didn't burn it and here's where, this is the area where we have our experimental plots that we're trying to do with this program. I'll explain it to everybody but basically what we're trying to do is scientifically determine...are we really, truly making progress with what we're doing? The spray, the burn, follow up spray. Are there better ways to try to do it. New Zealand used a little different method. And so we're trying to do that on a real scientific model and come up with, this is the best way to control gorse here. These are the ways to do it, you know and have a.... So anybody, a land owner can use this to take care of gorse on his property. That's basically what we're doing. There are four experimental plots that we've got designated and we just want to make sure where there's nothing culturally significant in them, so that we can go ahead with the project.

KM: You know it is interesting when you say culturally significant because one other entire aspect of cultural significance is the landscape itself. The things that belong on the land.

TB: Yes.

KM: Or things which we may loose. You may not even know it's here, there could be something under here, some unique plant and if they have their body forms or kinolau. Those are cultural resources also. So stewardship, good stewardship is a way of life.

RH: Yes. It's just that when you've got gorse, you're kind of right behind the eight ball to start with. It's choked out a lot of that stuff already. Somebody started this fire recently. I don't know who, you know lot of people drive by...hey lets try burn.

KM: Just malicious then?

RH: Oh, yeah.

KM: 'Auwē! And see look at this little clump of 'ōhi'a.

RH: Yes, see this is my little clump and it grows in this little pocket and some of it burned from these guys. Some koa burned too.

US: Gees [shaking her head].

TB: Hmm.

RH: This is the first plot. [see diagram on next page]

KM: This is one of your plots?

RH: Right.

KM: You've already dozed to the perimeter?

RH: I did the fire breaks because these guys were up here messing around. I had to do it, I did it about four or five months ago to protect our plot. What I'm going to do is have Ed....

TB: You're going to fence this out eventually?

RH: Yes, I will fence this and then to keep the pigs and the cattle out of the plots...

Group: [stops at first plot, Robby describes program]

KM: ...Okay. From where we are that hill above us [to north east] is Pu'uloa?

TB: Yes.

KM: All grassy, open and Wailuku is right on the...?

TB: Right under.

KM: Right underneath there.

RH: I set mine...

ES: I set mine right at the turn off and I got 5.4 (mileage).

RH: Okay. Based on this map, we're right here. Wai'a'ama is the stream going right down by the gulch, 'ōhi'a, right there.

KM: That 'ōhi'a right there that you were talking about?

RH: Yes. It should be, this plot we just generally, it comes over to this gulch here. We're probably right about here someplace. Okay. Now, basically these plots are one hundred feet... [looking at the map; see next page] This is actually upside down. This piece, mauka here that we're looking at, it's two hundred feet deep by nine hundred feet long, and then below it is another piece, if you flip this upside down.

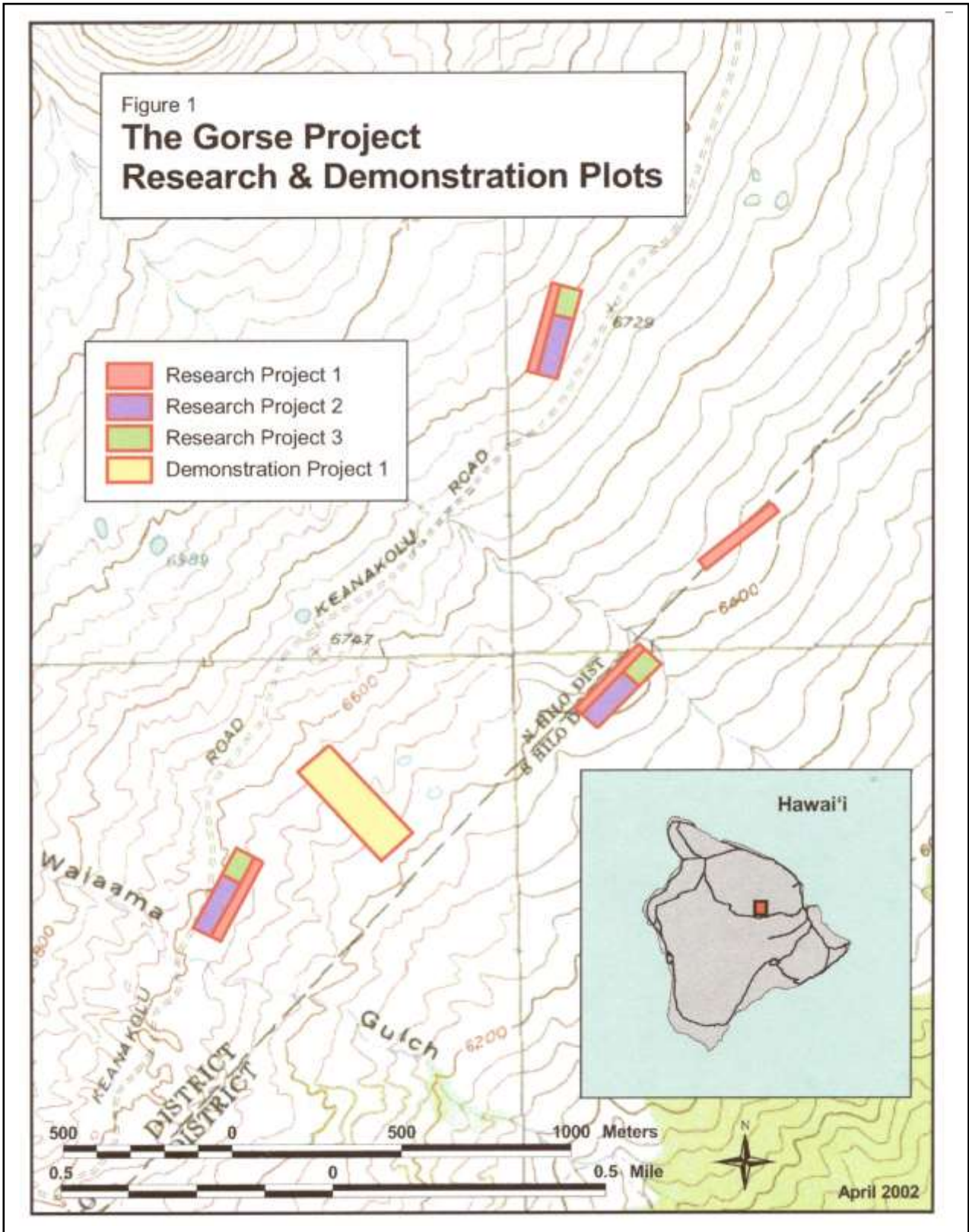
KM: Yes.

RH: Which is a hundred feet wide and nine hundred feet long. You got to just kind of make it upside down. And it's divided into eight different little plots and we can take a walk down and take a look at that. I'd like to just make sure that you guys have a walk through. Now, why are we doing this? We've been...I've been fighting gorse for seventeen years and we've recently started doing...

ES: Who's winning? [chuckling]

US: Good question.

RH: Yes. When we first started all we did was take care of the perimeters. When you were coming in you see, before that cattle guard that we hit out here, by Pu'u 'Ō'ō, from that cattle guard in, was the heavy infestation. From that cattle guard out was spotty, here and there. We said "okay, let's just concentrate on that spend our money in keeping it from going out and up." So we spent our money on that. In the last, four to five years, we've started working our way into the infested part so what we've done is aerial sprayed the gorse to get it dry, then we burned it. Then we come back year after year and aerial spray. Many volunteers would come up and what the burning did was of course take care of the volunteers... [inaudible] and the burn would kill some of the seeds there that germinated. All the volunteers germinate year after year, we would spray. Now... [inaudible]



Gorse Project Research & Demonstration Plots (April 2002)

Now these plots, what we wanted to do was...okay we're doing it like this. New Zealand does it in a different way. We've got bugs we've released up here. We're doing all kinds of different deals and so we thought scientifically we need to do a study. I hate the word study but do a...

ES: Survey.

RH: Survey or measurement on the different methods that we've been using and New Zealand is using. And do it here and literally have them measure, what is the best way to control gorse. Learn about the plant, how long does it take to regenerate? Do that stuff. So, we asked for a grant and we've, it's been approved and what it will do is, I've got a New Zealand fellow, that's going to be the main scientist for this thing. A very experienced guy with gorse in New Zealand. He's going to be monitoring all these different plots and will be doing the same thing. We've sprayed, we're going to burn, and then we want the crush. That's why when they said crush, we said maybe there's something there so we've decided not to do any crushing until we burn it, so at least somebody can go look. Maybe that archaeologist can come.

KM: Yes, yes.

RH: And walk through after we burn.

ES: The crushing you're saying was before the burn?

RH: Before they wanted us to crush it, spray. Crush because that's what they do in New Zealand, and they said they get a good burn. I said, well look if there's anything in there you know if we run the cat on it it's going to destroy it. What we want to do is, we're going to burn it like we've done here and then somebody can go take a look and see if there's any sites or spots.

KM: Yes. That's the really important thing I think, in some of the mo'olelo that have come from the kūpuna in old newspaper articles and things, and in the Boundary Commission, is that we know that the people were coming to these lands. Even here they talk, in the Boundary Commission things they talk about coming mauka. There were various houses, Hale Aloha, Hale Loulu, Kīpuka 'Āhina, several different places that they stopped at, and they actually had designated. You know like trail side resting places. They would come into the mountain to gather pili or birds, māmane, or things in different places. So what you're suggesting is a good protocol.

RH: At least that way we're not going to be, because you can't tell what's in there. You would have to crawl on your hands and knees to go in there.

ES: One consideration, and this is what maybe the New Zealanders are doing. The gorse, you know when you spray it and it gets dry, the fire burns so intense and fast it doesn't have time to kill the seed. The crushing before you burn it, concentrates the mass fire stays longer maybe the rationale is to burn the seeds.

RH: You're absolutely right, that's exactly what they said. They said you get a much better burn.

ES: The come back is less.

RH: So that's where we are. We've got four plots, one, two, three, four. This was an area that we were going to do some forestry stuff, which is over here along this next fence line. You can see the koa over there that we planted. It's this side of the koa.

ES: You planted that?

RH: Yes, we wanted to see how koa would do, how it would maybe choke out the gorse. It's canopy is not thick enough yet, too much light.

KM: Still coming up.

RH: Yes. What I was thinking today, and I know you've got that site. Let's just walk around this one, check it out. We're go over to this one up here, this other one mauka the road, check that out and then we've got two makai along there...

...Why don't we just take a hike, we'll just walk around. Down and I can show you those little plots, then we'll come back up.

KM: Uncle, what do you remember of the land use in your time, here?

TB: This was all pasture.

KM: In this area of the plot, and that is an important point.

TB: There's nothing in here.

KM: Nothing that you remember?

TB: No.

KM: It was all open pasture, the land?

TB: Yes.

KM: Forest trees were scattered around?

TB: Yes.

KM: Is this part of an old fence post that Robby's at here or...?

TB: Yes...

Group: [comments on 'io soaring overhead]

RH: ...Maybe we'll walk, we just go down to the pasture there, and then we'd be right in the middle of that other hill then we don't have to go all the way around. ...For the scientists, testing and everything has to be random and all that stuff.

KM: Yes. So the idea is so that there would be eight plots and each one is going to be a different kind of treatment? Sort of determine what is the best application for this landscape.

RH: Right. And they'll measure how fast the gorse grows by the burn and the spray.

ES: You're getting scientific now.

RH: Yes, so they'll actually measure. They don't know a lot about gorse, with all the gorse that's been around forever.

ES: And that's the missing ingredient.

RH: Yes, they need to know about the plant. We don't really know about this plant. What makes it tick, what it really needs?

US: How can they treat it when they don't even know.

ES: It was all emotion driven, spray 'em and burn 'em.

RH: Yes, that's me...hey, let's go charge 'em you know [chuckles].

ES: I have a question. This is that nine hundred feet?

RH: Yeah, nine hundred feet.

ES: This is the end of it right here?

RH: Yeah, it's right there.

ES: And then the other?

RH: End is by the almost, it's the gulch.

KM: Wai'a'ama.

ES: So we're actually looking at this, like this technically. The upper side is the wide area and this is the...?

RH: Narrow.

ES: Is this the narrow?

RH: This is the narrow.

ES: Okay.

RH: [speaking of the orientation of the plots on the site map] It just needs to flop it over when we made this. We were going to put this like that but because there were big open parts in here, we decided you know let's just keep it in the thick part. So each part is kind of the same. That's one.

ES: This is that number one, you're talking about?

RH: That's number one. Yeah right, and then we'll go here, then we'll come back and we'll go down to these two here. This is only a narrow one down here.

ES: This is the boundary.

RH: North Hilo, South Hilo.

KM: North, south.

RH: And that's really a fence line that separated Pu'u 'Ō'ō Ranch from...

KM: The Parker holdings?

RH: Yes. A lot of dirt here you know, you look at this soil. This is really nice land.

ES: Choice for something.

RH: We're going to be doing a bunch of experiments on trees. What does well up here, native as well as some exotics, and see what might be done as a forestry project.

KM: Not introducing any new weeds right? [chuckles]

RH: Thank you Kepā.

Group: [chuckling]

RH: We're watching what species we use up there.

ES: Have you connected with the Hakalau Refuge?

RH: Oh, yes.

ES: See the work they're doing with reseeding.

RH: They're doing a terrific job.

ES: Bringing back the native trees, germinating seeds. The whole idea is to replant.

RH: Replant that whole thing, they've done a terrific job.

ES: This is what you're thinking too, is do a plot see what comes up.

RH: Do some plots and see what species... There's the feeling okay, if gorse is going to be controlled, how do we control it. Do we keep just dumping chemicals in this place, which I hate. Or do we kind of do it naturally somehow. We've got bugs, we're doing... Another thing with this plan is they found another bug that attacks the seed. So, we've got three bugs up here already. Another one would help, it's a natural way to do it you see.

KM: So they have found something, and gorse originated where?

RH: I think it was like in Scotland or England.

KM: So, they found something that is a natural enemy?

RH: Right.

KM: Or predator.

ES: Bore into the seed?

RH: Yes. There's one that does it already, that goes in and eats the seed on the plant. And there's another one that actually attacks the seed in the ground.

ES: That's the baby we need boy.

RH: Yes.

ES: Only thing we'll find out what else it does when it runs out of seeds.

Group: [all laughing]

RH: No, no they do a whole study. They don't bring them in and throw them loose. There's four things, there's a mite that creates a web on it.

KM: Yes, we've seen that.

RH: There's a couple of other things that are working right now on the gorse but you know, it's a slow process and I'm more of a guy, I want to see some result so...

ES: Another question, are you aware of DHHL [Department of Hawaiian Homelands] they have a program to do some reforestation, some tree planting?

RH: Yeah. It's out by the first cattle guard.

ES: How do you feel about that? The concept of Sugi to create a...

RH: A natural barrier.

ES: A natural barrier so that it doesn't.

RH: How are they going to spread it? How are they going to keep it from spreading makai? Because all streams run down hill right?

ES: Yes.

RH: That's my biggest question on, you know, okay guys that's a neat concept.

ES: If you surround it?

RH: But, even if you surround it makai, you get a big rain all those seeds are going down to Hilo. That's my biggest problem on that and it's going to be very costly you know.

ES: I think what they're probably just looking, real generic, well they figured when it hits the forest that it can't grow anymore but the seeds. You're right, go right down to it.

RH: The thing that worries me on that one is it's going to be very costly, going to be big money. You think about the boundary that goes, you can see it way over there on...

ES: The thinking is somewhere like getting the children involved with some of these youth projects to do the planting.

RH: Good.

ES: But I think the rationale is at least plant the mauka boundary to prevent that spread. I don't know what the elevation, where these things don't grow anymore, is there such a thing?

RH: You know it goes pretty high up but we kind of keep the mauka boundary intact.

ES: You know your fence up there?

RH: Yes, the fence.

ES: Is it over the fence?

RH: Yes, but we're poisoning that on the outside.

ES: On the outside what, kind of sparse?

RH: Yes, here and there. It kind of is in this belt here but you know it'll go all the way down. I think if they do that Sugi...and you've seen how Sugi grows. I mean, it's dark in there.

ES: Yes. But it can also become a pest.

KM: That's right.

RH: Sugi can be invasive.

KM: Well, just in that, what else do you then, so it's just a nice Sugi forest.

ES: But then to you can look at harvesting the Sugi eventually for chips or whatever.

RH: They sell it, they make, it's valuable wood in Japan they love that stuff.

KM: Is this Hawaiian Homes also, this section here?

RH: Uh-hmm.

KM: I'm just thinking out, my wife is a beneficiary of the trust. So I'm curious, if in the restoration and I'm not saying... I think it's an important idea bringing back renaturalizing it particularly from the natives, but if the effort is to bring a bunch of things in here...

RH: Exotics.

KM: No, I'm thinking of endangered species. Does that once again preclude the use by beneficiaries of the trust, of the land? So the planting has to, I imagine be really carefully thought out.

ES: I think the main thought in that area is the curly koa. In these kinds of areas, the curly koa, just like what you were doing. On a test basis to see if it can come back.

RH: It'll come, it'll come. There will be gorse with it, but it will come. The other concept was okay, we reforest naturally, use natural stuff in certain areas where we can. In areas that the gorse is really thick, you could put say a tree that had some value down the road. You put it in, it controls the gorse and then in twenty five years you know whoever the beneficiaries are or... I don't know if you form a company with everybody has like stockholders.

ES: A co-op.

RH: A co-op or something, where maybe they have the ranch land here but they also have a crop in the ground. And then when it's harvested they get some of the proceeds, they can go in the forest go hunt while it's being grown, and it's more of a co-op thing with a crop. And then you just keep planting that crop over the years. Of course, it's not a native forest, but it's a crop. The longer term, the sixty year crop, the koa, whatever you'd be planting that would be down the road if you decided to make it a crop versus having it as just a reforestation project. That's an idea, you got to do something on this land.

ES: I think going about, as you're doing now is about time to do it logically with thought, rather than with emotion.

RH: Just going out, everybody going their own direction. I think we get something that's scientifically sound and then whoever land owner is that has gorse. He has something to look at. Okay, I can do it either this way or that way or this way. I've got some options.

ES: You know what the good feeling is, is that you're doing something, making that effort that you're doing to get rid of this stuff. That's encouraging for the beneficiaries, knowing that Parker Ranch is taking that move.

RH: Yes, and I don't think a lot of people that come up here five, six, seven years ago and they just went, "Oh my God!" You know that's what I was saying at the time, "Oh my God!" But, it would be good if we could maybe bring 'Ōiwi Lōkāhi [an organization of Native Hawaiians, organized to address land use issues on Hawaiian Homestead Lands] up on a field day. Some group, and have a lunch and say okay, this is what we're doing. Just kind of show the progress we're making. Like I said, finally I'm kind of seeing a light at the end of the tunnel. But it's a lot of chemicals.

ES: Rob, another thing too is, we're planning two field trips. We have four hearings going on right now.

RH: Yes, I saw that.

ES: Those hearings are to show land use proposals and when the hearings are done, we've planned two field trips to bring those who are interested into the area to see. You know, this is what we're talking about, this is the land we're talking about. Let them see for themselves what exists here, what is useable, what is unusable for the present. Give planning and so forth, the future plans.

RH: Yes.

ES: You're right.

RH: I'd be willing to come and explain what we've done and where we're going and what we're trying to do anyway.

ES: Yes, it would be good.

RH: And of course our lease is up in August.

ES: Yes.

RH: And I know the trustees are talking with the chairman and they're trying to come up with some suggestions. You guys have your suggestions, and I think at one point it was suggested that any of the lands that are outside and clean. Take back and award or do something with for the people who want it. And then the land that still has gorse, that's still our kuleana, we take it and keep working at it. Maybe like we said, create some kind of company or corporation where Hawaiians could be part of it, those that are up here. And maybe put in a plantation of some tree that could be harvested. It kind of makes sense in the long run, or else they were talking about land trade too. Maybe Parker takes this land that's got the gorse and we give some land someplace else. Those are ongoing ideas that have been talked about.

ES: Those have been among our discussions. I think you're right maybe 'Ōiwi having a session with you out here to see, just get a reading from you what the plan is.

RH: I'm not the planner, I'm just the worker [chuckles] I'm not a trustee, you know what I mean.

ES: Yes, well the end result...

RH: I could share my mana'o, whatever...

ES: You see just by being here with you, I have a different slant on this now, more positive. You know when I heard that Parker Ranch wanted to retain the area I didn't know how much of it. It didn't specify, but if you're saying block off these areas and let Parker Ranch retain it... Hallelujah, why not?

RH: I mean well, you know, you can't use it right now.

ES: That's right it's not useable so...

RH: And hopefully with this stuff that we're going to do with this deal, we can come up with some uses, and they can say hey, these trees do very well, these species do well, this does well.

ES: This is the kind information that has to get out, and hopefully you're going to be with Parker for the next forty years.

RH: Unfortunately, I'm one of the guys who signed, but I'm hoping they might want me to...like this gorse thing, I mean that's kind of my kuleana now. Or if they want me to help them with it, I'd be willing to do that. I don't know, it's up to them.

ES: You're talking about when you say them, you mean the trustees?

RH: Yes. It's up to them to recreate... You know there's twenty-nine people who took the package. My last day of work is the end of this month.

ES: Oh shit [chuckles] you just threw water on it.

RH: No, no. It's still, I'm the only guy that's really been involved with this thing from day one so... [change recoding disk]

Group: [returns to cars, drive to next test plot; talking along way]

KM: ...So we're coming below Pu'uloa now or not quite?

RH: Yeah, we're coming across.

KM: And your question was if he had seen?

RH: I asked him if he, over here below Pu'uloa, there's a, where our next plot is, we put kind of on a level area and before the gorse was there. I remember driving cattle through here when I first came fifteen years ago and it was a nice, kind of field and I don't remember any rock walls or structures. There was a quarry up here for the county, but I was just, thinking... They always put me by the road. [chuckles] The boss, I had from the road maybe two, three hundred yards mauka and that was where I would ride across and check. I just can't remember any... I would have noticed it.

KM: So, uncle you didn't see... but what were you talking about sometime small ahu or something?

TB: They would make ahu, for shooting birds.

KM: Yes, yes like little bird blinds?

TB: Yeah, that's what it is.

KM: And this is in your time, making?

TB: From my time, and before my time.

KM: I think even Hitchcock them you know in the 1860s-'70s were talking about hunting up here and then the bullock hunters maybe even blinds for hiding.

RH: Kepā, you have any, when Hawaiians used to go to Mauna Kea to make their adzes. What route, was it like they would come from all different angles up the mountain or was it one area that you'd go out?

KM: Did you see the report that your mama did with me, the interview? And that uncle was in?

RH: No.

KM: You got to ask your mom. Uncle Teddy talks about that really well and then we find... And uncle, what were you going to say about the routes?

TB: There's only one route they go up to.

RH: It goes up. And where was that at?

TB: That's the road goes up Hale Pōhaku right now.

KM: Kalai'ehā.

RH: Right up Kalai'ehā mauka.

KM: Humu'ula. But, uncle remember your own kūpuna had the trail that came from Makahālau up Kemole...

TB: Waiki'i.

KM: Yes, cut around Waiki'i side, up Pu'u Lā'au, and it converged at Waiau. But then there's the Waipunalei trail and the Kuka'iau Trail. So there were additional accesses from the districts.

RH: Accesses.

KM: And this was an important part of our conversation last night. [Referring to a Mauna Kea Culture Committee meeting, also attended by Ululani , Ed and Kepā]

RH: It makes sense.

KM: Yes it does. Because people from different districts, like if you're coming, I don't know if you ever did the Kahuku ride coming out here Keauhou through Keawewai like that.

RH: No, I didn't.

KM: Same thing, people coming from Ka'ū would come up.

US: So they used their different paths.

KM: Yes. Which to me was really important discussion last night we were having. But uncle in your time primarily you folks would go because you were already at Humu'ula so you would just go mauka Kalai'ehā and up?

RH: I guess they used this to fix the road when they were quarrying.

TB: Yes.

KM: Sort of a cinder pit like.

RH: Yes.

RH: Now this is another plot, this is the nine hundred foot leg... Like I said, I was number one makai and I would ride right up across here through this little quarry and the next guy would be above me up there, and we'd push the pipi this way. Before the gorse was thick it was like a field of kikuyu. This was a nice dirt place, I remember riding through it. And I don't remember seeing any walls, it was just a pasture. But that's recently, I don't know maybe it was after. Same deal where this area is cut up into... ...We've driven through here over to here, we're right here. And then you've got your eight plots.

KM: Number 2 yeah, is that right?

RH: Yeah, this is Number 2.

KM: Okay.

RH: And so you got your eight plots on top here, the narrow strip and you can see where the next fire break is, and then that strip below it is the two hundred foot wide section.

ES: Which is that?

RH: We came from here over, now we're at this plot, right here, and we're looking down this right here.

ES: That's what we're looking at there?

RH: Yes, that's at nine hundred feet, it goes down a hundred feet, then you can see the next fire break and then two hundred feet and another fire break. You can see how, the big piece the two hundred by nine hundred has been sprayed. That's going to be the forestry test area. Then you look at these the eight plots some are sprayed and some aren't sprayed... [inaudible]

...we will stop spraying mauka. ...where it has been sprayed, we'll burn, where it hasn't been sprayed, we'll spray and then we'll come back a year later any volunteers we come and whack again. And of course we're going to have to be careful because this is where the experiment is going to go on. Keep on going. All those plots you see on Pu'uloa those have all been sprayed, the perimeter. Anything that's above and just spotty that's all sprayed already.

- ES: You took care of that. Right on. Take care of that pu'u for us will you.
- RH: Isn't that a beautiful thing.
- ES: It's got strong significance.
- RH: Certainly a monument.
- ES: Yes. I use it as a marker, as well as Pu'ukole, back there. When I'm up on the mountain sometimes walking in the fog, to get where I'm at.
- RH: So this is the Number 2. What we'll do is we drive down... [recorder off – back on]
- Group: [driving down from Plot Number 2, to road, and drive to next plot]
- KM: ...About what is our mileage in from the main road?
- RH: About 6.9, so maybe 6.7.
- KM: Okay.
- RH: I think we're okay based on this map, I think we're right on. I don't think this map...
- KM: The Federal Highway's one they did the GPS stuff too, so the coordinates are better.
- US: Yes.
- RH: Now that we've got the plots are defined, we could do the four corners almost. Plot them...
- KM: ...Uncle I wanted to real quickly, one quick question. Do you have some mana'o, what is your thinking about the gorse. If they can get rid of it should they, or should they just leave it go or what do you?
- TB: Well, I think the only way you can hold the gorse, is you got to use animals.
- KM: Need to keep animals on the land also.
- TB: I mentioned to Robby, that Hawaiian Homes wants me to take care of Pu'u 'Ō'ō for them. I wanted to get with Robby and run some sheep, to hold the thing down.
- Group: [Ed Stevens joins us in car for last site visit.]
- KM: So, 6.7 was where we cut up to go to the little quarry.
- RH: Right here. That's marked pretty well and then 5.4 was right here, that's where the other one is.
- KM: Right at Wai'a'ama Gulch.
- RH: It's right here and right there.
- KM: Okay.
- RH: Now we're going to go makai.
- KM: Your mana'o about the gorse though, got to clean it up or...?
- TB: Get it to a point of control.
- KM: Got to control it. Otherwise the land is useless right?

TB: Yes. At one time this was all good pasture lands. If it was good in the past should be good in the future.

KM: That's right.

TB: The only thing is, you got to get into it.

RH: What about goats?

TB: Goats only eat high. Sheep will eat like a lawn mower.

KM: That's right they go down to the ground, don't they?

TB: Yes. You got to use both, and then cattle can go in, break through. If you had sheep and goats inside here, this would be hard. When the cows, pipi go inside make it all open. Then the sheep go after the young gorse...

RH: Maori lands used to be just inundated with gorse, and they started going into forestry and today they raise a lot of timber and it not only generates income for their tribe, but it gives jobs for the people and it's become a real positive thing for their whole situation. They like to plant in areas that have gorse. Because of course, it's a legume. And it actually helps the trees grow. You really want to scrounge and find out something good about gorse, it could be used to help grow some trees.

ES: See that concept is contrary to the other theory of shading them out the trees. Their saying, keep them in harmony...

RH: This is another plot that we, but this is, let me see here's where we are. This one here...

KM: Is on the fence line.

RH: Yes.

KM: The boundary.

RH: The boundary. The fence line really went right through, probably right here, where Teddy is. You see the old post over there, it went through. Really we're looking for gorse that was healthy for nine hundred feet by three hundred feet and literally we have no more of that mauka. It's not, you know we've burned and sprayed and to find a contiguous piece of gorse we've actually had to put two plots below the fence. That's what this one is. It kind of rides the fence, this is not a... I'm just trying to see where this thing goes down. You guys want to get out, we can just jump out for a minute, take a look. Here, this single strip is just this right here. See this little strip that runs nine hundred? That's Number 2...

KM: Okay, so this is number three?

RH: And you can see the narrow strip above.

KM: I see. So Number 3 and Number 4 are really close together then.

RH: Yes, that was a pretty good chunk of gorse over there, so we used that. And I have actually finished the fencing on that.

KM: Wow.

RH: You can see the fencing. It's really thick.

KM: What kind of crew have you had working out here with you?

RH: I've actually contracted this with a guy who does a lot of our fencing.

KM: Great.

RH: He's just waiting, I told him to hold off, don't fence anymore until we make sure we're gonna... Pu'u 'Ō'ō is in charge from their outside boundary into, close to this fence line here, this road that comes down. And then from there to [thinking]

TB: Pua'ākala.

RH: Pua'ākala, was the ranch's kuleana. Anything that we were repairing this side of the fence they repaired that side of the fence. So when Freddy called, basically it's a Parker Ranch fence but of course he's the lessee. So basically it's his kuleana [chuckles].

ES: How you figure that? [chuckling]

RH: Kolohe buggar...

KM: You know what's really sad, you get out there towards Laumai'a and you see the 'ōpala, at least the last time when I was out with Johnny AhSan before he died.

RH: Where?

KM: Mauka, up on the road here. He was putting some trailers and stuff in . You know, just dumping crap you know. It'll stay and that's what, your comment about whoever the people were down here. Somehow they'll take everything they can, or let's go home to your folks Pu'u Wa'awa'a.

RH: Right.

KM: And look at the condition. These are ceded lands, they are in significant lands in the trust, and they take everything they can, give nothing back to it.

RH: Yeah, I blame the State.

KM: Absolutely, hundred percent.

RH: Because they give no incentive for a fellow to...

KM: Pick up after themselves?

RH: Give back to the land. Otherwise they figure, hey we got short term, we just going to take what we can and let the next guy, you know.

KM: And then like with 'Ahahui o Pu'u Wa'awa'a and with particularly with the native families, Hui 'Ohana mai Pu'u Anahulu a me Pu'u Wa'awa'a, they want to get the school house at Nāpu'u or something and it's like "Well, the guys before you had a toxic waste dump here..." Here's this group of kua'āina, no more money they get the aloha and connection to the land.

RH: "You'll have to clean this up before we give you the lease."

KM: "You got to clean it up." What kākā, you know.

RH: They're their worst enemy sometimes, the State. Okay, so what we'll do is we'll go cruise on that side in that area.

ES: Teddy, to my knowledge the gorse started here?

TB: By Pu'u 'Ō'ō hill.

RH: You see that hill, Pu'u 'Ō'ō, it started on top of there, that's one and then where else Ted?

TB: Inside Hopuwai 3, right on the side.

ES: It was two separate stands of it?

TB: They were separate.

KM: Hopuwai 3?

TB: Yeah, on the ridge, Hopuwai Ridge. That's where it started too.

KM: When you saw that. How early did you see this? From when you came up in mid '30s? You saw it that early?

TB: Yeah. I knew they were going after it already.

KM: Was that Willie Kaniho mā out on the crews?

TB: Yes.

ES: When I saw it was in the mid sixties, still wasn't that spread out.

KM: But you see they were still doing the regular maintenance also.

ES: Yes.

RH: Had sheep up here to then and that helps.

ES: That's Magnetic Hill then?

TB: Yeah, Pu'u 'Ō'ō hill.

RH: That's Magnetic Hill.

ES: Get some strange goings on when you got a compass over there...

Group: [recorder off, return to car, begin driving to Plot Number 4]

RH: ...In the pre-contact days, how much real activity was going on up here?

ES: The only signs I found was at Keanakolu, the actual site itself where the name comes from. The three caves and there were signs of having village remains.

RH: In the area?

ES: In the area, yeah. I didn't explore it to see how far it extended.

RH: But as far as farming and such?.

KM: No. The records that are documented, there are places like Hale Loulu, , Hale Aloha, several places. Laumai'a that...in traveling again, it was in traveling to a place that they would have what they call their rest areas like that. But also, on the journey between makai to the mauka to the upper regions and then like you were talking about pu'u, Ed.

ES: Uh-hmm.

KM: There are important traditions relative to burial, ilina, uses you know. So, you're on your way... In the Boundary Commission stuff there are descriptions by native informants in the 1870s some of them born as early as the 1790s traveling with their grandparents and parents here. Describing places where they stopped and where offerings were made or where chants were given on the way to the mountain to gather stone for adze like that.

ES: There's one of those sites as we came in, at the point eight tenths of a mile, is an area that is actually that. Pre-contact use and then subsequently other uses even up to the current times where National Guard people were using it for something, whatever they were using. They were throwing trash inside the caves and so forth.

KM: Aloha.

ES: But originally pre-contact that's what it was, it was a rest place. ...Keanakolu, my feeling, Keanakolu was the site for the halfway for the summit.

KM: Pololei, that's what they say.

RH: Staging?

ES: Yes, staging area, overnights, rest place.

RH: You said there was a trail?

KM: 'Ae.

ES: Yeah. Kaula Trail. Which then means the priesthood... Hey, how's your ducks over here, look at them taking off.

KM: That's another thing right there, further towards Laumai'a is it above one of those 'āina, there is a place called Waikōloa. And the assumption is, based on the mo'olelo for the Boundary Commission, is that they used to go up to hunt or gather kōloa.

ES: Uh-hmm...

ES: Waikōloa is an area the State leased to Nobriga's son.

RH: Where's that?

ES: That's what used to be...you know where the Shipman's Saddle House?

RH: Oh, down here.

KM: There's another one up this side, it's by the Pīhā.

ES: Even Pu'uloa get one more further in.

KM: 'Ae. Pi'ihonua?

ES: Yes, right...

RH: This is one of the areas that we proposed to do an experimental tree planting plot.

ES: How big again?

RH: It's about ten acres, 300 feet all the way up to the road... ...They're thinking now maybe because the Hawaiian Homes is doing that tree deal that maybe we should tie it in with their deal and maybe do some natives along with their stuff. That's still in progress. This one is easy to walk the gorse is all small so an archaeologist wants to go look.

ES: Yes, in there is sparse enough to walk.

RH: He can go check it out.

KM: Is that a product of work that you've done or is that just?

RH: Yes, we sprayed that and we burned it once, it just hasn't gotten out of control... ...You know, gorse is really flammable, when we first burned it we didn't know, it scared us.

ES: That's the paraphan in it, sixty percent paraphan.

RH: What could we use it for, there's got to be some use.

KM: [chuckling]

ES: There is if you want to...instead as bio-mass for energy. You know sixty percent paraphan.

RH: When you think about it , there's got to be an opportunity here, somehow.

KM: That's right.

RH: I just don't see how you can harvest it.

ES: Kelly Greenwell was saying it's sixty percent paraphan and forty percent nitrogen. So he was even talking about chopping it and using it in pellets for feed.

RH: That's expensive cattle feed.

ES: It would be.

RH: Hey, it's an alternative.

KM: That's right.

RH: Instead of control, maybe we should use it.

ES: Instead of fight 'em, join 'em.

RH: You see this koa plot, how it grows, it does well but then you know the gorse can still come up any time.

ES: Not heavy enough a canopy.

RH: Yeah...

ES: Hey, there is a Douglas Fir in there.

RH: That's another thing you know Christmas trees, making a lot of money.

ES: I've thought of that also, I suggested it before that Christmas trees, you ought to make some money off it?

RH: I have two people from Canada who do the deal. They were putting in test plots and I'm going to bring them up here, and I think part of our tree testing will be some of the Doug Fir and some of the Christmas tree stuff. You never know... You got the rain out here, lot of fertilizer and gorse.

ES: You're only talking about a couple year crop?

RH: In Hawai'i they don't know how fast it will grow. They were thinking possibly, they didn't know, but five years is probably what they felt... [recorder off]

Group: [standing on Kalai'ehā-Laumai'a Road; reviewing site visit]

KM: Easy...

RH: I appreciate all you guys coming.

US: Thank you, I appreciate this.

ES: This was really good, Robby.

US: I appreciate the car more than the horse.

Group: [all chuckles]

ES: If in the future, I can get 'Ōiwi Lōkāhi out here with you.

RH: Any time, I'd be willing to come.

ES: They need to know what you're doing, it gives a more positive outlook. I'm really encouraged by what you showed me so far, the advancements that they made.

RH: We're moving forward that's for sure. I think this part, the scientific part is really important. It gives some direction to what we're doing and how we're doing it, and what works, what doesn't work. Study the gorse and kind of learn what makes that thing work.

ES: You know you're going more extensively than the material I read from New Zealand. I've read their studies and it doesn't compare with what you're doing now. More power to you.

RH: And gorse is not only here and New Zealand, it's in Oregon, it's in California. The more we can learn about it, we can share with those guys and maybe they'd be able to use some of this stuff.

ES: You don't watch out it's going to inherit the earth. Hawaiian Homes was going to give Kelly a fifty acre plot to make his experiment.

RH: Hmm...

[discussing weather patterns]

KM: ...That's the thing how it's changed, as an example and that's an important thing. Here when you were young working, rain regular?

TB: Yeah, got lot of rain.

KM: Were there times that you knew it was going to rain, automatically, you maybe moved the pipi from somewhere or move 'em?

TB: No?

KM: Just all year round?

TB: Year round.

KM: Different kinds of rain. Not like the makai lands where seasonally you knew the rain, the Kona storms were coming in so you could move the pipi out so they would have feed. How is the rain compared today here, to the 1930s?

TB: The same.

KM: You think, has anyone done?

RH: We got rain records back to [thinking] gee, we got 'em back to...

KM: Turn of the century I think, right?

RH: Yes.

KM: Do you think basically the rainfall here is still the same?

RH: I'd have to go back and look at...

KM: Roughly the same?

TB: Yes. All my life I've been all over the place, Laumai'a and Hopuwai, rain day in and day out. Keanakolu got a lot of rain too.

KM: So Laumai'a and Hopuwai, particularly.

RH: Waimea has changed.

KM: Yes.

RH: That's what my mom says, real different. Maybe on this side because of the trade winds, it just catches it.

KM: Catching it all the time.

RH: You look at us in the middle of a big body of water, I can see little micro climate changes, but as a whole I think it's tough to change our climate. What do you think?

TB: You know this area here, the winter months you don't get much rain. That's about all. Spring, summer, a lot of rain.

ES: The major influence would be the world wide stuff, you know the El Nino stuff. That may have some...

KM: Interesting.

RH: On a bigger picture. I think micro climate has changed a little, look at Waimea big difference.

KM: Yes, well but you see and it's relative to well several things, the global things that are occurring, and the changes that have occurred on your immediate landscape. So those micro climatic things because less foliage, less rain. And you know, I talk with a lot of old ranchers, South Kona coming around all the way like this. They say, while we may be getting almost the same amount of rainfall it's not falling like it used to. Before...

RH: It comes all at once?

KM: Yes. You get ten inches then you get six months dry. It's so hard for them to...

RH: That doesn't do anything.

KM: Yeah...

Group: [recorder off – return to cars and drive out to Kalai'ehā Sheep Station]

TB: [Describes old Pāloa, a stone wall trap on slope of Mauna Kea above the Kalai'ehā-Laumai'a Road, in vicinity of Pu'u Kole]

KM: ...Does that Pāloa you were talking about up to there. Does it run into Pu'ukole or off the side only?

TB: Up the side.

KM: Up the side, so they just drive sheep, go up?

TB: They drive sheep, horses, cattle.

KM: Ah, so horses and cattle too?

TB: Yes.

RH: I remember riding by it. I can't even remember where it was.

KM: Is it a stone pen?

RH: Part of a gulch eh?

TB: Yeah, a gulch.

RH: It looks like they drove them down the ridge and into it.

KM: Hmm...
[Teddy Bell, Robbie Hind and Kepā – driving from Kalai'ehā to Waimea.]

KM: When you folks were out here, and on the Pōhakuloa Flats area, you said there were thousands of sheep.

TB: Oh yes.

KM: And these were the wild sheep?

TB: Wild sheep.

KM: So you folks, when you were driving the ranch sheep, did you folks have to go and open it up, or did you just let the sheep mix?

TB: No, we just go right through. When we would come through, we'd make noise and the wild sheep take off.

RH/KM: Hmm.

RH: So you didn't have a market for the meat, it was only for the wool?

TB: The wool, that's pretty much all.

RH: Interesting... ..You know, you don't see any 'ōhi'a at Waiki'i. Maybe it's too dry?

TB: Right below Waiki'i, by the big gulch over there, there are a couple of 'ōhi'a trees.

RH: So right below Waiki'i?

TB: Yes.

RH: But you sure don't see it mauka.

TB: No.

RH: And I wonder, you know.

KM: What that's a reflection of?

RH: Yeah.

KM: Uncle, has some 'ili-ahi below Waiki'i also?

TB: Yes. Up inside here, by Ahumoa, has 'ili-ahi.
KM: Ahh.
TB: Pu'u Wa'awa'a has a lot of 'ili-ahi.
RH/KM: Yes.
[driving up hill towards Kilohana]
KM: So the old road, used to go just makai of here on the flat more?
TB: Yeah.
KM: There's nice naio up here too.
RH: Yes... [end of interview]

**Kamaki Lindsey, Jr.
Recollections of Pu‘u Wa‘awa‘a and Parker Ranch
(including the Waiki‘i-Humu‘ula Section, Mauna Kea and Kahuku)
March 22, 2002 – with Kepā Maly**

Kamaki Lindsey, Jr., was born at Pu‘u Wa‘awa‘a in 1932. His family has lived upon, and ranched the lands of Parker Ranch, Pu‘u Wa‘awa‘a and Hu‘ehu‘e for several generations. In his teens, during World War II, uncle Kamaki went to work with Willie Kaniho on Parker Ranch, where he applied the knowledge his father had taught him about braking horses, with that of his own experiences while working with old timers on Parker Ranch. Over the years that he worked on Parker Ranch, he spent time at the Waiki‘i and Ke‘āmoku stations, and traveled the mountain lands. Working as a cowboy, he also specialized in “kau lio hou” (breaking in new horses), a job he did with respect for the animals.



Kamaki Lindsey, Jr. (KPA Photo No. 4758)

During the interview, uncle Kamaki described the Waiki‘i setting, working the corn fields, the orchard, and relationship between the families who resided there. He also expressed his mana‘o about the attachment that Hawaiians share with the mountain lands of Hawai‘i. His family has a tradition of taking the piko of children to Mauna Kea. When his father left Waimea, to go work for Robert Hind at Pu‘u Wa‘awa‘a, that practice was continued on Hualālai. And as family members have passed away, their remains have been taken to the mountain heights as well.

Uncle Kamaki is a man with great love for the ‘āina, and he laments the radical changes that have occurred. He notes that it is so important to “care for the land, and in return the land will care for you.” On June 29th, uncle Kamaki also participated in a group interview at Waiki‘i, with family members and other old-timers of the mountain lands.

Kamaki Lindsey, Jr. gave his personal signed release for the interviews to Maly on October 31, 2002.

- KM: ...Aloha, uncle, you hānau what year?
KL: Thirty-two.
KM: Hmm. And you were hānau at...?
KL: Pu‘u Wa‘awa‘a.
KM: Pu‘u Wa‘awa‘a. So dad had already moved.
KL: Yes, he moved.

KM: Okay.

KL: And then from Pu'u Wa'awa'a, I go school till I was thirteen years I think. Then I left the school I go cowboy for Pu'u Wa'awa'a. Kau lio hou, all that. That was my job.

KM: 'Ae.

KL: Then my father retired, and he came to Hu'ehu'e, he left me there. Then when Mrs. Holmes, Mona Hind took over, I stayed with her little while, then I took off to Parker Ranch, Breaking Pen.

KM: Yes. Now, you hanau 1932?

KL: Yeah.

KM: As a child though, you shared with me before, you were young, you were out already?

KL: Yeah.

KM: I guess dad had you on new horses like that?

KL: I used to walk go school and after that he took me on the horse. Eight years old I had to ride by myself go school. Three miles, from Pu'u Wa'awa'a to Pu'u Anahulu.

KM: Yes. You folks were living mauka by the big house, Pihanakalani?

KL: Mauka, big house.

KM: And you would ride pony or horse, come down?

KL: Yeah.

KM: Go up the old school Pu'u Anahulu?

KL: Yeah from up, go down.

KM: You went to school up to eighth grade?

KL: No, no sixth.

KM: Sixth grade.

KL: Around there.

KM: And then pau school?

KL: Pau, I was cowboy with Hind. Olden days you know that's how it is. You the oldest in the family you got to support...help your father support the family.

KM: Help, kōkua, yeah.

KL: That's why I never go school. So that was my living.

KM: Uncle, your father was Kamaki Lindsey?

KL: Kamaki Lindsey.

KM: He hānau at Waimea?

KL: Hānau Waimea.

KM: Do you remember who his parents were?

KL: [thinking] That, I don't know.

KM: Not, James?

KL: No, not James. I forget.... (William Miller Seymour- and Kaluna Ha'alo'u Ka'inapau-Lindsey).

KM: Okay. [thinking] You know, when we spoke before, your family Lindsey, to their Hawaiian side. Such a strong connection to the Waimea area and into the mountain lands yeah?

KL: Yeah.

KM: Do you remember an uncle of yours Ka'aluea?

KL: Yeah, my uncle.

KM: Yes. His Hawaiian name was Kahalelaumāmane.

KL: Something like that, uh-hmm.

KM: Your family has a very interesting story and sort of 'ohana to you, Larry Kimura.

KL: Yeah.

KM: Larry, in 1966...

KL: Larry and Maka'ai.

KM: That's right, Maka'ai went and stayed with him. That's right. Well, they did an interview with your uncle Ka'aluea.

KL: Yeah.

KM: And his papa was Lindsey his mama was an Ka'inapau.

KL: Yeah.

KM: And he told a story about your family's travels up to Mauna Kea. Did your papa talk to you at all about Mauna Kea at all?

KL: He showed me about the trails and where to go.... [thinking] Well, I was working already for Parker Ranch. I left Pu'u Wa'awa'a, and I had to come home Kona to Hu'ehu'e. I used to ask him, and he used to tell me where and where, you look for this marker, you look for that.

KM: Yeah.

KL: And then when I went, I went with Willy Kaniho, up Humu'ula he was my foreman.

KM: Oh. This was a little after World War II, or around that time?

KL: [thinking] After.

KM: Yeah.

KL: When it was the war, everything went stop, pau. No more we taking pipi in the boat, because of the war, they were kind of afraid.

KM: Yes. So when you went work for Parker though, was war time, I think, yeah.

KL: Yeah.

KM: And then pau war... So when you would come home, you spoke to your father about...?

KL: Yeah, he tell me what was what.

KM: You know it's interesting I have a couple of maps here. Let me just pull out one for now. This is Register Map 2786 and it sort of shows a portion of the Parker Ranch lands. Here's Kemole over here.

KL: Yeah.

KM: Makahālau is down a little further.

KL: That's right.

KM: Do you remember did dad talk to you about the trails up this side (the Waimea side), go up the mountain?

KL: Yeah. And when I went there he also showed which trail to come up Makahālau. Go around go up by, oh, I forget that name of the other place... [thinking] Holoholokū.

KM: 'Ae. There's a trail actually pass Holoholokū comes up to Waiki'i too right?

KL: Yeah, get two, one go up Kemole side, and one go up Waiki'i.

KM: 'Ae.

KL: Those trails, I know.

KM: Yes.

KL: Nobody use, now I think, all ka'a.

KM: I think so.

KL: Us guys, all kau lio before, twelve hours a day, fourteen hours.

KM: Wow!

KL: Yeah, but every time I pass there, me I aloha the 'āina. I look around, I shake my head.

KM: Nui ke aloha! So hard yeah. Even when we were talking a couple of months ago, and you were talking. Even about you know like, Pu'u Wa'awa'a like that, how changed.

KL: Yeah.

KM: I think you said hāpuku?

KL: Yeah. They push too much, hāpuku, greedy! These new people go school and come back, they run the ranch. Us guys, we still working. The way they operate things, not like the olden days. Olden days kind boss you had, mālia is mālia.

KM: That's right. You would go easy ho'omaha ka 'āina...?

KL: Yeah, no hainā!

KM: Hainā, that's what you said.

KL: Hāpuku! Uwē ka 'āina, pau. You look at the 'āina today.

KM: 'Ae. Malo'o, the pipi all wīwī.

KL: Yeah, I look at that every time I like cry. Different!

KM: It's very hard. It's just a different attitude.

KL: Yeah.

KM: You know the land can only support so much.

KL: So much yeah, you got to take care the land. Even the pipi, they hainā.

KM: Yeah. You know when you were working for Parker, did you spend any time out here at Waiki'i at all?

KL: Yeah we used to go out. Some times they needed help, station to station we got to stay.

KM: I see.

KL: Every time we get two or three boys from Breaking Pen, or another three boys from cowboy's string, and we go.

KM: Breaking Pen, was what area?

KL: You can see by the police department. You know where the police?

KM: Yes, in Waimea.

KL: In Waimea, right across you can see one big pen.

KM: Puhiale pen.
KL: That's where.
KM: Okay. Puhiale and then you said one other station, sometimes they...different cowboys would come from like Hānaipoe or...?
KL: Yeah, yeah. They get their own station.
KM: I see.
KL: All over. It's not the kind everybody come back to Waimea, they got to stay.
KM: That's right so you would stay out there sometimes a month at a time.
KL: Yeah, you have to stay, you have to take turn. For instance I go home this weekend, two guys stay back. Come to the next weekend, my turn to stay back and they go.
KM: You always watching the pipi?
KL: Yeah, always with the pipi. Sunday to Sunday, your saddle is always on the horse. Go up nānā 'āina.
KM: Yeah, so you look the land. I guess fences were a big thing back then?
KL: Oh, yeah.
KM: Because by your time the forest preserve had been well established, and they had to make sure that along the Mauna Kea...
KL: Yeah. You got to put that, take care, they get all the fences and stuff. Not like Pu'u Ō'ō was all down, eh. That's why Pu'u Ō'ō get plenty 'āhiu, all go inside the forest. They no maintain.
KM: That was Shipman them?
KL: Yeah, Shipman them.
KM: The fences weren't that well maintained for a while?
KL: No. Because Tommy, my cousin was up there running that job, Tommy Lindsey. He was running that job, he had hard time.
KM: I guess no more enough people and what, they no like put the money in for the fence.
KL: Yeah. The State no like, the ranch no like.
KM: Yeah. You know out here at Waiki'i, the old ranch. This map is really neat because it shows some of the old pens. There used to be a school even up here at Waiki'i before.
KL: Yeah.
KM: This is the big pu'u now?
KL: Yeah.
KM: Pu'u Ku'ikahekili?
KL: Yeah.
KM: And, the old school I understand was there. They had different silos. In your time was this land still pretty much, were still growing corn and things like that?
KL: Grow corn, and they had plums around the school. Plum trees. The trees were nice.
KM: Oh.
KL: They never get 'em when ripe, the kids they climb 'em they eat 'em [chuckling]. They were nice. And the corn, we used to go with the mules and the long wagons, [gestures picking corn] You scrape 'um and throw, you hit the canvas, and they fall right in.

KM: Into the wagon?
KL: In the wagon, two sides.
KM: Oh. You folks actually had to go out, pick by hand?
KL: Yeah.
KM: You picking all this corn by hand. You open 'em?
KL: Yeah, you open it like this, throw 'em in the trailer, in the wagon, I mean.
KM: The wagon.
KL: One guy just drive slow.
KM: Wow, that's amazing!
KL: Then they had the family go, maybe your wife, yourself, you go.
KM: Yes.
KL: They all pick too.
KM: Everyone would help pick corn?
KL: Yeah.
KM: And these are fields, acres.
KL: Yeah, by the acre.
KM: Oh, wow, that's amazing!
KL: That's why you see when you pass Waiki'i you see the old wagons. That's the one.
KM: That kind of wagon?
KL: Yeah.
KM: And so two horses?
KL: Two horses.
KM: Two horse pull. You folks...there's a crew of people then I guess.
KL: Yeah.
KM: About ten or?
KL: No, maybe about twenty, twenty-one. Guys want to work, they pay 'em.
KM: Were most of those families, the one's that were living up there or did they come up?
KL: No, some of the family come up from either Hilo side or from Waimea.
KM: During season time?
KL: Yeah, season time, they stay up there.
KM: Yeah. There were still families in your time living up there?
KL: Yeah, still had families. That was a good time place that.
KM: Oh, yeah.
KL: All the families together, weekends and when the cowboy's get payday. All get good time. One cowboy catch a fat pig, they bury, kālua.
KM: Hmm. So you folks, they could go out hunting and stuff like that?
KL: Yeah, was free, good.

KM: Uncle, all of that...if this is Pu'u Ku'ikahekili here, and that barn you were talking about...

KL: Right.

KM: The shed where they used to hold the wagons like that, it's right across the street.

KL: Yeah.

KM: Most of the houses at that time were on this side, on...?

KL: By the school, below.

KM: By the school and below.

KL: Yeah. All houses over there, mauka no more nothing.

KM: No more. Do you remember who some of the families were?

KL: I poina.

KM: I understand before they used to be Russians up there.

KL: Yeah. They're big bugga's you know, tall bugga's. They ride horse their legs almost touch the ground [chuckling]. Big Russians. Most of them there, and Humu'ula, had couple up there too.

KM: Oh yeah. That time you folks it's mostly all horses right?

KL: All horse.

KM: You would come up the trail like you said out at Waimea?

KL: Yeah, Waimea come out.

KM: Pass Holoholokū?

KL: And go up.

KM: Go up Waiki'i?

KL: Up Waiki'i.

KM: The old road sort of cuts, you can see on the map here. Let me just get to the right place. From by where the school was, the old road used to go and then it would cut out and go to Holoholokū?

KL: Yeah.

KM: Here's Heihei out here.

KL: Uh-hmm.

KM: Nohonaohae iki and the big Nohonaohae.

KL: Right.

KM: Right out to Waimea. This is the route you folks would take when you were coming?

KL: Yeah.

KM: And then did you go all the way through Waiki'i?

KL: Waiki'i.

KM: Out here go?

KL: Yeah.

KM: Out to...?

KL: Out to Humu'ula.

KM: Humu'ula like that.

KL: All by horse.

KM: Wow!

KL: That's where Willie Kaniho was. He took care of Humu'ula.

KM: I see.

KL: When he was manager, I got my string of horses and stayed up there.

KM: Up Humu'ula?

KL: Humu'ula. If not me they send somebody else work with him up there.

KM: Did you hear anything about Germans out here at Waiki'i or Humu'ula side, or something like that?

KL: Well, we had few, the Russians I know had mostly up there. That's the guy they sheared the sheep.

KM: Oh, for real.

KL: Once a year, come around like March, April, getting warm. They shave the wool, they hemo all the wool. They pile up the wool, they bag 'em all, they take 'em, they load the wagon go all the way to Hilo. Unload 'em down there for the main boat come in, on the old steamers.

KM: Yeah. The old trail down to Hilo?

KL: Hilo.

KM: All wagon yet?

KL: All wagon.

KM: Wow!

KL: That's all the Russians. They do, because that's their job. That was olden days. Then I used to stay Waimea, and Waiki'i, they making party, the regular cowboys tell, "eh boy come with us." I got to drive them up for a party [chuckling]. 'Ona those buggas!

KM: Feeling no pain [chuckling].

KL: They singing.

KM: The families up here, must have had a real close pili kind of relationship with one another.

KL: Yeah, yeah close, they take care each other. They take care of everybody's kids.

KM: Mostly all mixed, part Hawaiian?

KL: Yeah, those people up there. They were good...

KM: Up here, do you remember, was there a song or you know you said they played music. Did people write songs about Waiki'i?

KL: Plenty songs they sing but I don't remember. I don't know, but me those days, I don't drink. They drink, pau, they play guitar, ukulele, they sing, all Hawaiian. I poina the songs, they sing about Mauna Kea, they sing about Mauna Loa.

KM: 'Ae, it must have been beautiful.

KL: Olden days, but I poina.

KM: Each of these places like when we were talking about home, Pu'u Wa'awa'a, out here Waiki'i, Mauna Kea, Waimea. Each place name has a meaning, yeah?

KL: Yeah, supposed to get a meaning.

KM: Some have stories still yet?

KL: Plenty stories, plenty stories. Those days you young, the mind holo pupule [chuckling]!

KM: [chuckles] In one ear out the other?

KL: Yeah, yeah, that's true. And when you grow up, become one man, you think, but too late [shaking his head].

KM: Do you by chance remember hearing what Waiki'i means, or something?

KL: No, those old families never say nothing.

KM: You know tūtū Kihe who used to go Pu'u Anahulu?

KL: Yeah, right.

KM: He wrote a real neat story about Waiki'i, Holoholokū, to Pōhakuloa like that from the old mo'olelo.

KL: Hmm.

KM: Was there a place where there was water up here that you remember hearing about?

KL: I think I heard about that from those old folks but I never see that.

KM: Yeah. You know it's very interesting, the Waiki'i gulch they call.

KL: Yeah.

KM: Sort of comes through something like... [pointing to location on map] This is Ahumoa [looking at map] so the Waiki'i gulch comes through somewhere down here just within the edge of the Waikōloa point.

KL: Yeah, right that's the one.

KM: Next gulch down they call 'Auwaiakeakua.

KL: Yeah.

KM: And you see that puka out down at the makai road now, get the new bridge.

KL: Yeah.

KM: And then another one Po'opo'o or Pōpo'o?

KL: Right. Get one more yeah.

KM: On an old, old map in 1859 for this 'āina, what they call Waikōloa. Big 'āina, yeah?

KL: Big 'āina that Waikōloa.

KM: Down in this area they said used to have one old po'e kahiko time planting area like that and stuff.

KL: They had you know, I remember.

KM: You remember hearing something?

KL: We used to go, move pipi here and there, all the way down. Yeah, they had right. But hard to remember [shaking his head].

KM: Sometimes would you folks see things that the old people left...you know kahua or pā or something like that.

KL: Sometime we see like almost the foundation all kind but I don't know if still there now because they went build Waikōloa already. They went bang 'em out I think. They used to...before my days was, people used to stay down there all those places. The kind people stay there is the farmers, must be farmers.

KM: You know even like when you come out here you get Pu'u Hīna'i.

KL: Yeah.

KM: You know that Pu'u Hīna'i down there. All these places along the Pu'u Anahulu boundary.

KL: Right.

KM: See, like here on this map that says Hānaiali'i cave.

KL: Yeah, yeah.

KM: There's Wāwaekea, there's these different place names that were recorded by the old people along here.

KL: Right.

KM: And you come into Ke'āmoku like that.

KL: Ke'āmoku, yeah.

KM: Did you folks go out to the Ke'āmoku station too?

KL: We have to stay there when we worked on this side. Below Waiki'i.

KM: 'Ae.

KL: Over there get one old camp too.

KM: Had one old camp too.

KL: Yeah.

KM: Evidently you know the old man Spencer in the 1860's like that.

KL: Yeah, right.

KM: The same, a little later he went come Pu'u Anahulu but he had his sheep ranch house out here at Ke'āmoku also.

KL: That's right above the road, they get trees around that house.

KM: That's right the eucalyptus section now?

KL: Right, that's where. Then we were using that, the cowboys. No need go all the way back to Waimea.

KM: Was it pipi, or you still had sheep out here?

KL: No, pipi.

KM: The sheep kind of 'oki, pilikia yeah?

KL: Pau already.

KM: Still at Humu'ula?

KL: Humu'ula had hipa.

KM: Hipa, through the '60s I think.

KL: Through the '60s then they were pau. That's when the military started making roads here, roads there, roads going down to Hilo, pau, everything went. Then they had old freight trucks come take something to Parker Ranch and take to Hilo for Parker Ranch. Everything went down, dead.

KM: Yeah. So each of these camps, Waiki'i was a big one. Like Humu'ula, Kalei'eha, big one?

KL: Yeah. Waiki'i and Humu'ula was the big one's. The rest was all small.

KM: Smaller, couple man like that?

KL: Yeah, five, six men in one station.
KM: All the way around?
KL: Yeah, right through the mountain.
KM: I guess you go Kalei'eha you get Laumai'a?
KL: Laumai'a and [thinking].
KM: Get Keanakolu?
KL: Keanakolu House.
KM: Keanakolu, Kuka'iau?
KL: Kuka'iau, yeah.
KM: Hānaipoe?
KL: Hānaipoe and [thinking] ...we get some more yet. I forget.
KM: Makahālau had something or was just?
KL: Makahālau, yeah we had one more on top Makahālau, an old one up high. That's where we keep all the pipi laho.
KM: 'Ae. You were sharing earlier that in the '40s, you folks still I guess, did you drive pipi from Waimea out to Kalei'eha side too?
KL: Yeah, yeah we drive 'um.
KM: And you folks were still working Kahuku?
KL: Yeah.
KM: Tell me you were starting to describe a little bit how you would drive the pipi out to Kahuku.
KL: From Humu'ula. That's the shortest way we get. They know all that old trail. Kahuku was on the Parker Ranch, those olden days.
KM: Yes.
KL: The trustee.
KM: Yeah. Was Martinson still around?
KL: Yeah. Then from there, we always take young bulls or young heifers, they need something for fatten up, or they take young steers; not calves or what, kind of too hard for them travel.
KM: Yeah.
KL: Got to take something kind of light. It would take us a day and a half.
KM: You would go from Kalei'eha, Humu'ula.
KL: Humu'ula.
KM: If we're...let me, what I'm going to do, this is a Territorial Map 701. [pointing out locations on map] Here's Waiki'i would be right up here.
KL: Right.
KM: Here's Ahumoa, the old trail you folks used.
KL: Ahumoa. Yeah, that's the old one.
KM: Now, you know it's interesting. You know where Mauna Kea State Park, then PTA, Pōhakuloa?

KL: Yeah.

KM: The road right by, I guess Mauna Kea State Park went straight through.

KL: Yeah, straight.

KM: But now get the big curve.

KL: Yeah, now get the big turn there.

KM: Well, so you would come passed here, the 'Ōma'okoili Hills, come straight through, come right out here Kalai'eha.

KL: Yeah.

KM: From here [looking at map] when you would drive the pipi from Humu'ula. You know the hill Pu'u Huluhulu that's on the side of the road?

KL: Yeah.

KM: When you would go over to Kahuku. Would you go on the right side or left side?

KL: No, we go on the left.

KM: Left side. You would be going around from Kalai'eha, the trail cuts across.

KL: Yeah.

KM: But it didn't go, did it come in to Keawewai?

KL: Right on the side of Keawewai.

KM: Ah. And then you would follow a trail?

KL: Yeah.

KM: Mauka then?

KL: Yeah. That's the one.

KM: All along the mountain?

KL: All around on the side of Mauna Loa.

KM: Do you remember the place, 'Āinapō?

KL: Yeah. 'Āinapō, [thinking] no like come back already, the mind.

KM: You would go through Kapāpala, I think?

KL: No.

KM: Not quite.

KL: We were on top of Kapāpala, on top more high.

KM: Wow! You folks do you think you were, how many thousand feet up you think you were?

KL: [thinking] Oh shucks, was cold like a bastard. All day is heavy, you wear your jacket. Way up high.

KM: You think eight thousand?

KL: Above the plantation.

KM: Oh yeah, so maybe...

KL: Next to the State boundary.

KM: That's right, get the forest line. You would follow the old forest?

KL: Right below.

KM: That's right, oh okay. You would go along the top, skirting Kapāpala, Nā'ālehu like that?
KL: Yeah. Then the other way, you can go all the way to Shipman's.
KM: That's right.
KL: After Kahuku you can still go right around to Shipman, but we only go to Kahuku boundary. We meet those cowboys over there, they take the rest.
KM: So the Kahuku cowboys would be bringing pipi up to you?
KL: Yeah.
KM: Swap like that?
KL: We swap.
KM: What were they raising out at Kahuku?
KL: Mostly cows and calves, the wean-offs.
KM: Oh, so younger?
KL: Yeah. Wean-offs, we trade and they take ours.
KM: I see. So they matured them out in Kahuku?
KL: Yeah, Kahuku.
KM: That's the real interesting thing you know when you come back to using the land. When the old ranchers like that whether it was Parker or Greenwell you know them, Hind even. Because Hind took up pipi out to Honomalino like that right?
KL: Yeah, right they used to do that.
KM: When they had the big 'āina, they had the room...
KL: ...to play.
KM: That's right.
KL: And the animals respect the cowboy too.
KM: Yeah.
KL: Not like when these kids came back from school. The school they went they run the ranch, the old timers they not around.
KM: Yeah.
KL: Pau, they hainā the animals, they hainā the land!
KM: Yeah. And so then they no respect yeah, they no care.
KL: Yeah, they only like money, money, kālā [slaps the table]. And us we catch hell, we so used to the olden days work, mālia, mālia.
KM: 'Ae.
KL: They no lose nothing when you mālia.
KM: That's right.
KL: Even the 'āina still fresh and rich.
KM: That's right. When you hana mālie, aloha?
KL: Yeah, that's good aloha, real. Every year we come down, once a year we get our fifteen, maybe twenty colts to bring. They always tell you, you mālia, mālia the horse.
KM: Yeah.

KL: No hana 'ino. Not like today, different. You walk up to the horse, the horse shaking already. There's something wrong.

KM: That's right, yeah. People no aloha.

KL: Real sad already.

KM: Hmm. It's so interesting though, you know just the history, land use. You folks would, were you still taking sheep sometimes between Kalai'eha and Waiki'i side?

KL: Sometimes us cowboys we take, or else they use the Filipino gang like that. They follow the sheep.

KM: I see. Evidently had plenty wild sheep out there too.

KL: Yeah, had plenty wild hipa too. That's how they had more sheep too, they come down for the laka ones.

KM: Yeah. You know out in what's now the PTA area?

KL: Yes.

KM: Was there anyplace...did you ever hear about heiau or people, ilina like that?

KL: Get heiau.

KM: Get heiau?

KL: But I forget where. I know where in those days, the old timers tell, "Hey, no kolohe."

KM: 'Ae, no kolohe. You know it's interesting because each of these places like even. [pointing to locations on HTS Plat 701] You know here's Pu'u Mau'u, here's Pu'u Kulua...

KL: Uh-hmm.

KM: Here's Pu'u Kāpele, Pu'u Ke'eke'e right here or like on the big map. Here's Pu'u Ke'eke'e.

KL: Right.

KM: There's an old mo'olelo that was written in the 1860s. It says on this pu'u, Ke'eke'e had heiau. I don't know if you...

KL: Maybe.

KM: Maybe, but you never, they didn't point it out that you remember.

KL: No, they only tell mālama. They give us the hint so we understand.

KM: I understand this area here sort of once you come by Kilohana Girl Scout Camp side down, was where you keep horses before like that.

KL: Yeah, in the olden days.

KM: Did you ever go up to Mauna Kea from this side passed Ahumoa, Pu'u Lā'au or something up into this side? You went?

KL: Yeah, we used to go all the way up with the horse.

KM: Up Waiau like that?

KL: Yeah, Waiau.

KM: Did you hear mo'olelo, any stories about?

KL: I hear plenty stories about that place, but when I go I no bother, you know. I just stay quiet, I feel something. I think about the stories they tell me, and that's true. I feel 'em

KM: You got to aloha yeah, you respect.

KL: Yeah.

KM: Like you folks, you, uncle Kino mā, they say noi mua.
KL: Yeah.
KM: When you go into a place...respect.
KL: Respect for it.
KM: And you no go lālau?
KL: No.
KM: Your 'ohana that story and like your uncle Ka'aluea, what he had said in his interview and this was in the '60s. He was saying that the father them, and the father taught him, you come up Makahālau, Kemole you follow along and somewhere Pu'u Lā'au you cut up and the trail goes up in between these pu'u.
KL: That trail, I don't know, they don't kūkā any kind, the old timers. They no explain, the old timers, Like Jiro, you remember Jiro?
KM: Jiro, yeah he's still...
KL: That's the one old timer, yet.
KM: Good, good. I'm going talk to him again.
KL: He's good, he lives there, yeah Jiro.
KM: Do you remember, like when, you went to Mauna Kea from Kalai'eha side right?
KL: Yeah,
KM: You went mauka, in fact I'm trying to remember, you were saying that the old trail right from Kalai'eha shoot up the mountain?
KL: Yeah, shoot right up.
KM: Come out by Waiau?
KL: Waiau, go down again.
KM: Did you folks, when you went up there, do you remember someone pointing out this was where they make adze, chisel or something like that?
KL: Oh, yeah. I know where that place is. What they call that now [thinking]? See this kind no can, forget.
KM: You mean Keanakāko'i?
KL: I think so.
KM: The adze one or Kaluakāko'i, Keanakāko'i?
KL: Keana, I think.
KM: Yeah, Keana oh. I guess you know there are old stories, the kūpuna talk about.
KL: Yeah.
KM: Even when they gather the stone, you don't just go take, yeah?
KL: No.
KM: You got to ask. There were places where they would stop and have pule or something like that.
KL: Yeah, always.
KM: Did you go all the way up to the summit cone on Mauna Kea, up to the very top?

KL: Yeah. Those days I used to go all the time. All 'ohana working together, we go on the horse.

KM: You go holoholo, nānā 'āina.

KL: Yeah, talk story, play.

KM: Did you ever go in Waiau?

KL: We went inside Waiau [chuckles].

KM: And what anuanu [chuckling]?

KL: Boy the water is [chuckling].

KM: Did you hear...one of the really interesting things on some part of your 'ohana under Lindsey, the Hawaiian side, mā. They talk about taking the piko of babies, up there.

KL: Yes, that's right! The old folks when they going on the horse they going only for up there.

KM: Up to the peak?

KL: Yeah, they don't wala'au already. So you know why. You know already you no bother. If you like go, you follow him, go. He get 'um in the 'ōmole already. Like ours different, my father take 'em up Hualālai.

KM: 'Ae. Because he had ne'e to Pu'u Wa'awa'a, Anahulu side.

KL: Yeah, he take all ours up there, he put me on the horse. Me, I was young yet, eight, nine years old, I think, ho'opa'a on top, and climb up, hā'ule.

KM: Hā'ule, steep and the 'ā'ā loose all that?

KL: Yeah.

KM: Just like when you go up the pu'u on Mauna Kea, the summit like that.

KL: Yeah on the horse.

KM: You, yourself you heard, you knew, you saw old people go up, take piko up the mountain?

KL: Yeah.

KM: Must feel a very strong attachment.

KL: Our piko is in a puka at Pu'u Makani.

KM: 'Ae, Pu'u Makani.

KL: He and I go all the way. I hold the horse, I watch him climb up, he go.

KM: Amazing!

KL: He come back, he get his bag empty right on top his back. They put 'em, all of ours in a bottle. The oldest one to the last one, he had.

KM: Hmm. What do you think, how come your 'ohana...and like on Mauna Kea or daddy them taking you folks up to Hualālai, Pu'u Makani. How come 'ohana do that?

KL: I don't know, they no tell you know, they no tell. That's why me and my brother we figure when we make, we should go home up there. Our piko is there. But, like the rest below, my brother and I they all, you know high school thinking.

KM: Different, already.

KL: Different, yeah.

KM: There must have been this strong aloha, attachment. They look at the mountain and you know just like you feel peace.

KL: Yeah.

KM: Like when you go up to Mauna Kea, Waiau, mehameha.

KL: Yeah, that's right.

KM: You just feel...

KL: Yeah.

KM: You know on the summit of Mauna Kea...and this is that Map 701. Here's what you were talking about. Here's Kalei'eha, Humu'ula Sheep Station.

KL: That's right.

KM: This is the old trail.

KL: That's the old trail.

KM: This map is 1915. The old, trail coming up, passed Lepeamoa.

KL: Yeah.

KM: You go through the slippery, the cinder cones, Keonehehe'e side, Kaluakāko'i, adze quarry section over here. Come up, here's Waiau then when you come up to the summit. I don't know, did you ever hear the name of some of the pu'u like Lilinoe, Poliahu?

KL: No.

KM: You don't remember.

KL: I never.

KM: They just called Mauna Kea?

KL: Yeah, only Mauna Kea, the other names I don't know, it's the first time I see them.

KM: Hmm. You know really interesting, the summit peak here on the old maps, older maps than this. They call Pu'u o Kūkahau'ula, on the old maps, beautiful.

KL: Pu'u Kūkahau'ula [thinking]?

KM: Yeah, Kūkahau'ula.

KL: What does that mean?

KM: Kū...

KL: Kū, stand.

KM: Yeah, or one of the old gods

KL: Yeah a god.

KM: Ka-hau-'ula, rosy or red colored snows.

KL: Oh!

KM: Because you know when puka mai ka lā?

KL: Yeah.

KM: 'Ula'ula.

KL: Yeah, oh that's right, you're right, you can see it.

KM: You see, beautiful, yeah.

KL: You're right.

KM: At least that's the mo'olelo. Beautiful though.

KL: Nice.

KM: And old man Willie Kaniho, you go holo with him up mountain?

KL: Yeah, he's an old timer.

KM: He was smart on the mountain, yeah?

KL: Smart him, good cowboy, smart man.

KM: Yeah.

KL: He wala'au to himself too, so no more humbug for us.

KM: That's right, so he would pule mua?

KL: Yeah. Even for when we cross, we go Kahuku, yeah, good man that. He take care of us.

KM: Yeah, interesting. It's so important because kūpuna mā, you folks everything is alive yeah?

KL: Yeah.

KM: If you respect like you said mālie, you ask, you do pono, it's okay.

KL: Yeah.

KM: But hana 'ino like you said.

KL: No can.

KM: No can.

KL: No can. Sometime you going starve bum-by one day.

KM: That's right. And you know all of these places like Mauna Kea is so important in the old traditions. Each of these places you come...they talk along the mountain, the old people, not only did they take piko up to the top. But you know their burials along places.

KL: Yeah, right.

KM: Kihe, Kanakaleonui.

KL: Yeah, Kanakaleonui.

KM: What is your mana'o about ilina, about burials on the land?

KL: [thinking] I don't know maybe those days was, why they bury like that maybe they had hard time. Not like today but... [thinking]

KM: Hmm. How do you feel. If get ilina should people go move 'em or leave alone?

KL: No, no move, leave alone.

KM: Leave alone?

KL: Yeah.

KM: No mess around with the burials.

KL: No touch.

KM: Because that was their time and place yeah?

KL: That's right.

KM: And many of them, you know that if people were living more makai near shore they had to have a strong purpose if they were taking their ilina up the mountain. Like this place 'Iolehaehae, Pu'u Kihe, and there's another area, Ahupo'opua'a, these places get burials. It's not one or two, some of them plenty.

KL: Piha some places.

KM: Yeah. You know some they talk, even on the summit area near the top of Mauna Kea.

KL: Yeah.

KM: You know like the old cave, Pu'u Wa'awa'a on the pali you know get by Pu'u Huluhulu side.

KL: Yeah, that's true.

KM: And their 'ohana go, they keep going back. No good go lālau that kind right?

KL: No can.

KM: Got to aloha.

KL: You no can fool around that. Leave them in peace, let them do what they want to do.

KM: Yeah. Did you by chance, if we come back to Waiki'i, in your time there...

KL: No more Kālawamauna in here too?

KM: No, Kālawamauna is down.

KL: Okay.

KM: Let me see, maybe on this map.

KL: We used to cut from over there, straight up.

KM: Kālawamauna to where?

KL: From Kālawamauna straight down to Pu'u Wa'awa'a.

KM: Oh yeah.

KL: The Reservation.

KM: Yes, Reservation?

KL: Yeah.

KM: From Waiki'i side?

KL: Kālawamauna and hit Reservation.

KM: That's right.

KL: The Reservation then you hit inside Kīloa.

KM: That's right. Let me ask you a question. Where you hit Kālawamauna, were you leaving right from Waiki'i, or were you coming out by Kilohana, and down on the flat and going out?

KL: Yeah.

KM: You would go down on the flat?

KL: On the flat, then you cut across.

KM: Cut across, Kālawamauna?

KL: The old trail, I don't know the trails already.

KM: Now that you said that uncle, that's very important too because in the old maps, I'm just trying to see. There's a place, here it is Pu'u Koko [pointing to location on Register Map 528].

KL: Pu'u Koko, yeah. Who was that telling... [thinking] I forget the family, Kaholo I think, Sonny Kaholo, he would go up.

KM: Oh. The trail would go by there right?
KL: Yeah, right. Now I remember this name. He's the one who went teach us, show us all those old trails when I was young.
KM: They could go from this side, out Kālawamauna?
KL: Yeah.
KM: Mauka of Ke'āmoku?
KL: Yeah.
KM: Above Ke'āmoku?
KL: Way on top.
KM: On top. Go through Reservation, Anahulu?
KL: Yeah, and then out to Kīleo.
KM: Kīleo.
KL: Same like Pu'u Wa'awa'a, if you like go to Mauna Kea, takes you about two days for go up to the top. You take extra horse.
KM: Wow!
KL: You go like that.
KM: Wow. So they follow that trail?
KL: Yeah.
KM: Interesting, there's another place, where is that place name. It's on the side out here they call Nā'ōhule'elua, it's an old place, where the boundaries of Pu'u Anahulu and Ka'ohe like that come together.
KL: Yeah.
KM: And they fought with Keauhou people there, and they follow...trail like you said.
KL: Yes.
KM: And that would be for the Pu'u Wa'awa'a people can come mauka and go up Mauna Kea like that.
KL: Yeah, that's true.
KM: You folks traveled this land all over?
KL: All over, all on the horse. Right over to McCandless [South Kona]. You come behind Hualālai, go.
KM: Keālia side like that?
KL: Yeah, go all the way.
KM: You would go behind Hualālai, passed Ahu-a-'Umi side?
KL: Passed Ahu-a-'Umi, go to Pu'u Lehua, right over there, people going to McCandless on the trail.
KM: Again, just like how you go around the top?
KL: Yeah.
KM: To Kahuku?
KL: Kahuku.

KM: This one you're along the top of the land.

KL: Yeah, take a different trail.

KM: Different trail, oh. Amazing!

KL: Yeah.

KM: The ranch life was something, hard work?

KL: That was the best life I know. Forty dollars a month, I had free food, free everything from the ranch.

KM: Yes. The ranch provided you with house?

KL: House, everything, blankets and all. Forty dollars a month.

KM: Yeah.

KL: But today, you know they no take care of you. They hainā too much, that's why.

KM: Yeah. [pauses] Mahalo! It's so interesting. In your recollection for Waiki'i side no one said this pu'u get burial or something that you heard of.

KL: Nobody say nothing, but until today, you go down that road, you know where all the new houses stay. I look around, I miss the 'āina, but I feel ano ē, I don't know how come those guys can build houses like that.

KM: Loli ka 'āina.

KL: Maybe the 'āina know, that's why.

KM: You know it's amazing because each of these pu'u that have a name.

KL: Got to be something important with the pu'u.

KM: Nalopakanui, Maha lua. You know all of these pu'u get stories.

KL: Yeah. Even I forget all those guys, we used to travel together.

KM: Poina the names?

KL: I poina.

KM: All pau, hala lākou.

KL: I don't know how I still alive yet.

KM: Mahalo ke akua! And good 'cause we can talk story, like I said we record, I bring this home to you so you have this. What we're going to do is we're going to pull together like we did for Pu'u Wa'awa'a, Waiki'i side, Mauna Kea like that. So we can pull together and all of these mo'olelo come home and maybe your mo'opuna. Somebody going, what did grandpa them, where do we come from. We bring it all together in a report like this. Just like for down here you know.

KL: Yeah... [discusses ranching and the lands of Kekaha] ...I came Hu'ehu'e in '55 after Parker Ranch.

KM: I see so you left Parker Ranch in '55?

KL: Yeah. Hartwell Carter went put up... Hu'ehu'e needed one guy for train the horses. This guys over here they train the horses real different than how we train for Waimea. So I tell them okay.

KM: Yes, and dad was there, right?

KL: Yes, he was over here Hu'ehu'e.

KM: Dad was still alive when you came home?

KL: He was working. Then I came over, ride horse for those guys. Met my wife pau, I didn't go back Waimea. Well I figure, maybe that's better I never go back Waimea... Look, all my 'ohana, why they all make? 'Ai kanaka, I think that place. My sister all them, like palahū mangoes all falling down. Maybe that's why my father take off, because his brothers were dying too.

KM: Interesting. Was Ka'aluea your father's cousin or brother?

KL: Brother.

KM: Brother okay. I don't know if daddy told you the story. In 1882, Queen Emma came to Hawai'i to go to Mauna Kea. Old man Parker them had your grandfather guide them up to Mauna Kea and that's the story that your uncle Ka'aluea told. He wasn't born yet. What had happened was your tūtū was pregnant with him. The queen wanted her to go because Hawaiian, yeah.

KL: Yes.

KM: But she couldn't because she was too hāpai. Tūtū Ka'aluea, your uncle said that grandpa took them, they went Kemole, Makahālau, Kemole around Pu'u Lā'au side and up the mountain. Had one big uhiwai like, they built a house of māmāne leaves, māmāne branches and sheltered the queen. Then they continued and went to Waiau, they did what they had to do. When they came home, the queen... This is at least what Uncle Ka'aluea was saying, the queen told your grandmother name this boy Kahalelaumāmane because they made the house.

KL: Yeah, that's right.

KM: You kind of heard that?

KL: Yeah, a little bit.

KM: Do you remember, did your father have a Hawaiian name also besides Kamaki?

KL: No.

KM: They just called him Kamaki?

KL: Kamaki, yeah.

KM: Was Ka'aluea older than your father or younger?

KL: Was younger.

KM: Oh, so dad was born before 1882 then?

KL: Yes, he's the oldest of all the rest.

KM: Hmm... Mahalo, uncle. It's so important that we talk story. And I know what you said, like before, "the old people sometimes, they no talk..." But things have changed so much now.

KL: You have to come out with it.

KM: We have to otherwise...

KL: Pau!

KM: Pau, everything is gone 'ai 'ia.

KL: That's true.

KM: Do you have any thoughts about Mauna Kea and observatories being built on the mountain?

KL: I hate that. I don't know about you.

KM: No, no, no.

KL: Me, now they stop us, we cannot go up there, we would go around there shoot sheep or what. Part of it is because of damn thing up there. That went hurt me too, I used to go up there every season, I lease the Pōhakuloa housing, Friday, Saturday, Sunday, I come home.

KM: Down by Pōhakuloa?

KL: Yeah, Humu'ula go straight up, go up holoholo, go get hipa.

KM: 'Ae.

KL: Every season.

KM: Wow! Must have been some life. Up on the mountain, not paupauaho?

KL: I get ma'a. Us we ma'a. We chase the hipa too.

KM: Did uncle Willie ever tell you about any water hole up near the up side?

KL: He went tell me something like that you know before but I...

KM: Get spring?

KL: Yeah.

KM: They call Waihūakāne.

KL: Yeah, he told me that but I never go.

KM: He never take you over there?

KL: No.

KM: Evidently, I was talking with Rally Greenwell a couple of weeks ago. He's 89 now.

KL: Yeah, old bugga, strong bugga yet.

KM: Yeah. And good, and his mind is good too.

KL: That's right.

KM: He was saying that Willie Kaniho them before, you know the wild Mauna Kea pony.

KL: Yeah, the wild horse.

KM: 'Ae. They like drink water and so they would make that little spring on the up mountain high is in like the side of the gully. They would make the water trench go down and they would trap. The horse come down they would drink water they would trap.

KL: They trap 'em.

KM: Your time you, never?

KL: No more. But, he used to brag to us though.

KM: [chuckles]

KL: Us, we only look for see.

KM: Some people too, they say even the water you know like Waiau. If you gather that water for healing or something.

KL: Yeah, I only hear the story, we didn't try.

KM: Because was different times already?

KL: Yeah, pau. In those days had power, that's why. Our days no more nothing.

KM: Mahalo nui.

KL: That's why, me I feel sorry that the ranch is gone.

KM: Yeah, things changing. The ranch gone, houses built. You look down here, you look up mountain, Mauna Kea. Things changing you know... Mahalo, uncle.

KL: But cannot do anything, things go, you got to go with it.

KM: We can record some of the stories...because if we didn't talk story nalowale, everything pau. Mahalo nui.

KL: Thank you very much. You make me feel aloha.

KM: Aloha nō! You'll enjoy the map and the other one is a nice Humu'ula map, you going see all those old places and where the old...in fact if I can. Just thinking Humu'ula, you know when you go by Humu'ula and get Kalei'eha station.

KL: Uh-hmm.

KM: I see there are some walled, almost like enclosure, small like almost house, stone?

KL: Stone piled up?

KM: Yeah.

KL: I don't know what is that, for many years that was like that.

KM: Even like the old stone wall. You know that goes now, how the road comes through.

KL: Yeah, right.

KM: That wall cuts across the 'ā'ā like that.

KL: Yeah, I don't know who made that. I don't know the story.

KM: Sorry and one other thing, then I'll let you go.

KL: No trouble.

KM: Gorse, you know the gorse, that yellow flower with the kūkū?

KL: Yeah, right.

KM: Had gorse when you were young?

KL: No more.

KM: No more?

KL: No more. That, the birds went bring all over the place, I think.

KM: You folks, you don't?

KL: No more nothing.

KM: No more gorse?

KL: No more.

KM: If you saw weeds, maybe like the gorse or like fountain grass or something?

KL: No, you get up and pull 'em out.

KM: You pull it out?

KL: Yeah.

KM: That was the practice?

KL: Yeah. That was the cowboy job.

KM: Yeah.

KL: You get off of your horse, you pull, you hemo.

KM: Same thing, that's what Rally mā said. Before the ranch...

KL: Not today.

KM: Like Willie Kaniho mā, if they saw something that didn't belong, they would get out huki.

KL: Huki, quick.

KM: Other wise? Pau, all cover everything. The gorse now, I don't know if you've been to Humu'ula recently.

KL: A long time I didn't go.

KM: I'm going to borrow your Humu'ula map for a moment. [opens HTS Plat 613] I want to just show you something and of course now the ranch lease you know...it ends in August.

KL: Oh.

KM: It's supposed to go back to Hawaiian Homes.

KL: Humu'ula?

KM: Yeah.

KL: Hmm.

KM: Now you look. Here's the old stone wall.

KL: Yeah.

KM: Come up, come up the old stone wall. Here's Humu'ula sheep station, Kalei'eha, here's Pu'u Kalai'eha, Huikau you come along the old trail. Here's Pu'u 'Ō'ō.

KL: Yeah.

KM: From Pu'u 'Ō'ō to Pu'uloa, this area.

KL: Pu'uloa.

KM: Yeah, Pu'uloa. So choke thick.

KL: Nah, pa'a?

KM: Pa'a with gorse.

KL: Aloha no!

KM: 'Ae. Now, like Robby Hind them and he's pau you know? End of the month, he's pau. The ranch, Sonny Keākealani, pau no more job, Sonny pau already.

KL: What! How come they do that?

KM: Loli! Robby pau. But one of the things they got to do is, they have to you know the lease from the Territory, now the State said when you pau using this land, the ranch is supposed to turn it back to as good or better condition than when you got it. The gorse is so thick through here you can't do anything. No animals can get in to there.

KL: Yeah.

KM: And you know when the kūkū come big, no can eat right?

KL: No can.

KM: They got to figure out how to deal with that. You don't remember by chance, were there any old stone walls or Hawaiian places that you remember on this section between these pu'u areas like that?

KL: No, I don't remember.

KM: You folks would go along the old trail?

KL: Yeah.

KM: Then they made the road improve like that. Here's, if you come again [looking at map] here's Humu'ula, okay. You come the old trail Pu'u 'O'o but that was Shipman.

KL: Yeah, that's Shipman.

KM: Then Laumai'a.

KL: Yeah, Laumai'a.

KM: That was you folks yeah?

KL: Yeah.

KM: Then Pua'akala, Shipman again, yeah?

KL: Yeah, Shipman.

KM: But then you folks would come over here, here's Hopuwai, that was one of your places?

KL: All our places.

KM: Then you would go over what, Keanakolu?

KL: Yeah, Keanakolu.

KM: Keanakolu, Kanakaleonui like that.

KL: Yeah, all those places.

KM: You were at this side around the mountain too right?

KL: Around the mountain with Willie Kaniho.

KM: 'Ae.

KL: Most of those places, I remember Willie Kaniho but you know... [pauses, shaking his head]

KM: Oh, I wish I'd been able to talk story with him.

KL: He was a good man, a good man!

KM: That's what everybody says. I have a real neat photograph if you want to see. Rally Greenwell let me have a couple of these pictures and Tita Spielman, Annabelle Ruddle's daughter. Willie Kaniho took this picture in 1936, I think. Look, this is Martin Martinson Jr., this is the old man from Kahuku, Martinson Sr.

KL: Yeah.

KM: Rally Greenwell, James them, Sam Liana, here's George Purdy.

KL: George Purdy.

KM: Here's Harry Koa.

KL: Uh-hmm.

KM: Rally here, James Greenwell, so Kimo here.

KL: Yeah, right.

KM: Frank Vierra. I don't know if you remember Frank Vierra?

KL: Frank Vierra, yeah.

KM: Or William Kawai?

KL: William Kawai. Yeah, I know all those guys.

KM: You know them.

KL: Yeah.

KM: Right back behind here that's Waiau.

KL: Waiau.

KM: You know where they are now basically, the adze quarry down to the side. Here are them nice too on the summit. Nice yeah?

KL: Sure.

KM: Look at Purdy, here's Kawai, that's Rally. In 1936, though amazing! Martin Martinson Jr., nice. They said Vierra on this trip, he didn't mālama his horse too good this was up on the summit cone. They went down, he says the horse lost his legs under him, rolled down the hill, he went roll down. Lucky it was all snow. He said he ended up right on the back end of the horse.

KL: [chuckling]. Those kinds of old pictures, you got to keep.

KM: [holding another photo] I don't know if you recognize anybody. This is on the summit of Mauna Kea, the 1954, January. Eben Low died. You were still working Parker Ranch?

KL: Yeah, was still Parker Ranch. Yeah, I think so I remembered that.

KM: Eben Low died in 1954. This is Toshi Imoto, I know the picture is hard to see. This was up on the very summit and here's the stone mound that was up on the top.

KL: Yeah.

KM: They took Eben Low's ashes up to the mountain.

KL: They put him up there.

KM: Yeah. Hard to see and I don't know if you can recognize anybody. I think one of your 'ohana a Lindsey is in here but I got to try and see if we can identify who these people are.

KL: You know the next guy get some old pictures is [thinking] Kauka.

KM: Bergin?

KL: He every time bring me these old pictures, he asked me, I like you show me. I know the old timers, I give 'em the name, he write 'em down.

KM: Good yeah. Nice though, but imagine in 1954 they took Eben's ashes go up Mauna Kea.

KL: They put him up there.

KM: I don't know, do you remember a stone mound up on the top of the mountain?

KL: Sure, but not that good. A little bit helele'i, maybe the hipa go over there scrape.

KM: That's right. Good, mahalo! Nice yeah, to sometimes see some of the old pictures.

KL: Me too.

KM: When you go home look at these maps, I think memories come back. [hands HHS Photo No. 1019]

KL: Oh yeah, I forget the name... [thinking]

KM: I'm going to go along here okay [pointing to locations on map]. It's not Pu'u 'Ō'ō?

KL: No.

KM: Laumai'a?

KL: No.

KM: Pua'ākala?

KL: [thinking] I think was Puakala.

KM: That's what I was told too.

KL: That's Puakala.

KM: Yeah.

KL: There's our kitchen.

KM: You think that's Pua'ākala, bunk house over there?

KL: Yeah.

KM: Okay. That's what I had been told that it was Pua'ākala also. This was, Shipman though or?

KL: Yeah, Shipman's time.

KM: This is interesting, this threw Rally off. This is a cement, it's like a loading ramp.

KL: Yeah, right.

KM: I guess by this time the trucks were coming up already.

KL: Yeah, the truck was coming up.

KM: They could back the truck up and load the pipi right up there. I guess.

KL: Yeah, that's in 1940-something, they started that. That's when the army came in with the truck, then the ranches when start buying trucks too.

KM: Oh, good thank you.

KL: I remember all that. Then when the mules gone, our pack horses gone, ship 'em out. The new kids take over, the old timers, they no like that.

KM: That's right. They bringing in this technology because they wanted everything more fast right.

KL: Yeah. Poor animals all went.

KM: You folks had a dog problem up here?

KL: No, we never have dog problem. Each boys had their own dog.

KM: No more wild dogs go after you?

KL: No.

KM: Not in your time?

KL: Not in our time. Before I used to hear, plenty loose dogs up there.

KM: Yeah. So you think this is Pua'ākala?

KL: Yeah, Puakala look like.

KM: Yeah. Because that's the mountain up there, cannot see. This is a photo from the Hawaiian Historical Society. Interesting to see this, so bunk house, kitchen, kitchen area?

KL: Yeah.

KM: You see the chimney there. Here's one house and stuff.

KL: One saddle house, and house for us to sleep.

KM: Nice, good.

KL: The olden days that's only what we had. Come Sundays like that we don't know nothing, but still ride horse.

KM: Too good.

KL: We go outside nānā pipi, mālama pipi.

KM: And you folks go kī pua'a like that too? You go out hunt like that and stuff?

KL: Yeah. We no hunt but when we see the dog get 'em already. We no hunt, we just holoholo nānā 'āina.

KM: How the pua'a up there, good?

KL: Nice, good pig. Our cook they salt 'em, they cut 'em up.

KM: Uh-hmm. [pointing to 1954 photo from Ruddle-Spielman collection] This man here, that's Toshi Imoto. I don't know if you knew him, he worked for Shipman, Pu'u 'Ō'ō. He was born at Pu'u 'Ō'ō, he said his father, in the 1890s they used to actually drive pua'a down to Hilo on the old trail. Had so many pig. They would raise the pig, not only pipi like that. He said oh, even old Johnny AhSan.

KL: Yeah, I know Johnny.

KM: Yeah. He loved the pig up there, Kanakaleonui.

KL: Yeah, Kanakaleonui.

KM: Kaluakauka like that. But when they get into uluhe he said...awa'awa.

KL: Yeah, hohonu. Good pig though, some places. [looking at photo] I love these old timers.

KM: Yeah.

KL: They share, but now days everything is different.

KM: Yeah loli.

KL: Sometimes I think about that [shaking his head], I go inside my room, I pule.

KM: 'Ae.

KL: Make the body light.

KM: 'Cause you some times kaumaha.

KL: Yeah, kaumaha.

KM: And no good, got to lift that.

KL: Come back to the mind, the olden days.

KM: Mahalo nui, uncle. Thank you, God bless you. We going get this back to you soon, the recording and the transcript.

KL: Any time, any time.

KM: Mahalo....aloha nō.

KL: Well, anything more, you want me to talk story, okay.

KM: All the time, uncle. But I no like humbug you.

KL: No, no. Any time.

KM: Mahalo! [end of interview]

Hisao and Elizabeth Kimura
The Parker Ranch Lands–Waimea to Waiki‘i and Humu‘ula,
and travel to Mauna Kea
March 26, 2002 – with Kepā Maly

Hisao “Hisao” Kimura was born in 1912, in Waimea. His father moved from Pu‘u Wa‘awa‘a to work with Parker Ranch in 1909. He is part of a large family, who has participated in many facets of the ranch development and history. Elizabeth “Tita” Lindsey-Kimura, was born in 1921, in Waimea, and is descended from families with generations of residency on lands between Waimea to Pu‘u Anahulu. Her line also shares a close affiliation with the mountain lands and Mauna Kea.



Hisao and Elizabeth Kimura (KPA Photo No. 2952)

During this interview, and in follow up interviews, the Kimuras shared a wealth of history pertaining to ranch operations across the Waimea-Waikōloa plains, the Waiki‘i-Ke‘āmoku sections and about the Humu‘ula section. Based on his years of work on the ranch (worked the ranch from the 1930s till 1978), Hisao described past range management practices, noted the value of the Waiki‘i lands to the success of the ranch, spoke of the families of the land.

Both Hisao and Elizabeth spoke of Mauna Kea, and travel to the mountain lands. Hisao and some friends traveled to Mauna Kea in the 1930s, and he graciously shared some photos from those journeys. When speaking of travel to Mauna Kea, Elizabeth shared her family’s connection to the ‘āina mauna, and observed that the family regularly traveled above the Waiki‘i and Pu‘u Lā‘au vicinity to the summit region. An important family name, Kahalelaumāmane, commemorates an 1881 trip to the summit, by Queen Emma. And in one of the mele (chants) commemorating the journey, storied places such as Waiki‘i, Kilohana, Pu‘u Mau‘u, Waiāu, and Kalai‘eha are all affectionately recalled. To this day, the piko (umbilical cords) of family members are still taken to “Ka piko kaulana o ka ‘āina” (The famous summit of the land – Mauna Kea).

These kūpuna, have spent years traveling the land, talking with elders who have long-since passed on, and in their oral history interviews, they shared rich accounts and first-hand knowledge of the ranch and mountain landscapes. Mr. and Mrs. Kimura granted signed release of the interviews on January 16, 2003³.

³ *Mahalo* is also extended here, to their son, Larry Kauanoē Kimura, for his assistance in making arrangements for the initial interview.

[Looking at a photo album with photos from trips to the Mauna Kea Summit region in 1933.]

KM: Wow, look at this, look at you. As we get ready to look at this and to kūkākūkā a little bit. May I ask you please, if you would share with me your full name and your date of birth.

HK: My name is Hisao Kimura. I was born February 28th, 1912.

EK: On February 29th, it's leap year [smiling].

KM: [chuckling]

HK: Well, you can't go with twenty-nine anymore you know, at that time you're going to get your birthday every four years or so.

KM: See, that's why you're so young.

HK: And when we went to register at Waimea school, it was February 28th, 1912.

EK: That's why they say he's only twenty-two years old [chuckles].

KM: Yes, see that's why 'ōpiopio wale no [chuckling]. And kupuna, your name, 'o wai kou inoa?

EK: My name is Elizabeth Lindsey, I was born and raised in Waimea and my birthday was January 24, 1921, so that makes me eighty-one years old.

KM: Yes. What a blessing, you folks. Do you carry inoa Hawai'i?

EK: A'ale. When we grew up my mother didn't...just couple of us. My brother had a Hawaiian name, and my sister's, none of us.

KM: Interesting.

EK: She didn't think...well she thought about it, but you know how it was in those days, you just cannot just pick a name and give it to a child you know.

KM: 'Ae.

EK: You have to have permission I guess from different people.

KM: 'Ae, inoa kupuna kind?

EK: Yeah. The inoa kupuna but inoa haole well, everybody has it all from the ancestors.

KM: Your mama was?

EK: My mama was Eliza Purdy.

KM: Yes.

EK: She comes from the Purdy family. My dad was John Kawānanakoa Lindsey. They always called him Keonili'ili'i or Keonipoko, that's the way he was addressed while working on the ranch. They all knew him by that name.

KM: Was the elder man, uncle Ka'aluea his brother?

EK: That's his younger brother.

KM: I've heard, and of course your son, Larry did an interview with...?

EK: Uncle Jim.

KM: Uncle Jim. Now, he carried a Hawaiian name.

EK: Yeah, he has a long Hawaiian name. My father's family carried long Hawaiian names.

KM: Yes. The name that they gave, I don't know if you remember Kahalelaumāmane?

EK: That's uncle Jim.

KM: Uncle Jim.

EK: Yes.

KM: Kahalelaumāmane.

EK: We call him uncle Ka'aluea all the time.

KM: 'Ae. What is that the loose wire [chuckles]?

EK: I don't know [chuckles]. Just a minute, I'll just show you one picture of him. I just found it.

KM: Uncle, while aunty's getting this photograph. You, hānau here in Waimea?

HK: Yes, born and raised here.

KM: Yes. Did your parents come to Hawai'i from Japan, or was it your grandparents?

HK: My parents came from Japan on three year sugar plantation labor contract. He was assigned at the Hoesa Sugar Company.

KM: So Kohala?

HK: Yes.

KM: Do you know what year your parents came?

HK: My father left Japan in 1898, March 11th, at the age of 22.

KM: Did mama and papa come together or did papa come first?

HK: He came first.

KM: And then he worked for a while?

HK: Yes. My mother came after. It was a pre-arranged marriage, but in order to come here, she had to come as a bride with the rest of the women. That's how she arrived on the island of Hawai'i. Posing as another man's wife. But in actuality her marriage with Masajiro had already been recorded in Japan.

KM: Times were so different yeah, back then?

HK: Yes, different.

KM: They came by ship? Did they come straight to Hawai'i, land at Māhukona or? Do you know?

HK: Yes, came straight to Hawai'i as my mother arrived in Kohala on October 28, 1901 at the age of 19. And they got married legally that same day.

KM: Amazing! Then your papa he ended his contract with the plantation?

HK: Three years. He was about, I think the last group to arrive in Hawai'i. That was contract labor. Upon his completion of three years of work at the plantation. He supposedly wanted to go back to Japan again, go home. See they were promised they were going to make a lot of money in Hawai'i, so they came. But it didn't come out that way. So he raised... When he completed his three year contract, fortunately one of the local employers which was our neighbor, Pu'u Wa'awa'a Ranch. Robert Hind needed a buggy driver and a yard man.

KM: Yes.

HK: Robert Hind sort of got an eye on him somehow and hired him on his ranch. That's how he remained here. And then after about seven, eight years of work at the Pu'u Wa'awa'a Ranch his children became in the age of having to attend school. There's no school at Pu'u Wa'awa'a.

KM: At that time.

HK: He moved to Waimea and obtained a job at Parker Ranch in 1909.

KM: And so you are among those children that couldn't go to school at Pu'u Wa'awa'a?
HK: No, not me.
KM: Not you, older?
HK: I was born here.
KM: Oh, yes.
HK: My older brothers, Yutaka and Kaoru, and my sister Jitsuno were born at Pu'u Wa'awa'a.
KM: I see. Were you the youngest in your family?
HK: No. I'm number six.
EK: Yes.
KM: Six, oh. And how many all together?
HK: Nine.
KM: Oh, I see. Of course, the Kohala Plantation, I believe John Hind or Robert Hind.
EK: John Hind.
KM: They had an association?
HK: Yes, that's right.
KM: That's maybe how your father and Hinds became kama'āina.
HK: Yes.
EK: I think they were brothers, the two Hinds.
KM: That's right the two Hinds.
HK: He really admired Robert Hind, my father.
KM: And this is Robert Hind who was also Senator Hind?
EK: No, the younger Robert Hind served in the legislature.
KM: This is the father, the old man?
HK: The father, old man.
EK: In fact my mother them too, she was raised in Pu'u Anahulu. Her father worked for the Hinds too, Kimo Hale.
KM: That's right, Kimo Hale. Because Kimo Hale is Purdy right?
EK: My mother's father was James Purdy, often called Kimo Hale.
KM: Yes. I've been down to your folks, where mama them, when they lived at Kapalaoa.
EK: Oh, Kapalaoa yes [chuckles].
KM: Yes, yes. And you know it's amazing there are some wonderful...in the old Hawaiian newspapers like that. Wonderful stories about your kūkū mā living down at Kapalaoa.
EK: Oh, is that right. Larry wrote a story about Kapalaoa.
KM: Yes.
EK: He spent the whole week down there, the both of them, just two of them. My mama and Larry.
KM: Wonderful.

EK: And every day or every week he [Mr. Kimura] used to take the food down for them. Transportation was difficult.

KM: Yes, oh it was. In fact often I guess, they would come by boat yeah. Kawaihae and come out like that or kau kēkake paha [chuckles].

EK: We used to ride the boat. Well in fact, once or twice she walked all the way from Puakō along the trail.

KM: Yes, alahele?

EK: Yes, she and Mrs. Ichiro Goto.

KM: It's so interesting. To me I look at you folks and uncle you hānau in 1912, and how strong. Some of it I think is because of all of this outside work, right? You have to walk far distances, you work hard.

HK: Probably our daily chores that we do is...we're getting our daily exercise in other words.

KM: Yes.

EK: [chuckles]

KM: That's wonderful.

HK: You know going back to Robert Hind, my father always talked. He always remember Pu'u Wa'awa'a Ranch. Even though he's up here on Parker Ranch he cannot help but always refer things to Ropi Hind. He look to Robert Hind as his, more like his father. He must have had it pretty well up there.

KM: Yes. What was your father's skill. When he came was there a special skill that he?

HK: No. He was just a laborer.

KM: Laborer.

HK: When he went to Pu'u Wa'awa'a Ranch, I think he was a teamster. Driving wagons with team-horses.

KM: Riding animals like that, drive?

HK: Drive.

KM: Because Haina mā, the old trail that runs from Pihanakalani house at Pu'u Wa'awa'a. The big white house.

EK: Yeah.

KM: The road, they made the road for hauling right from Kīholo even. That road they built that rather than the old alahele.

EK: Yes.

KM: They improved the road around 1900 like that. Driving the team animals like that.

HK: Yes. For his job at Parker Ranch this is what he was doing. Hauling the hay. Parker Ranch used to raise their own stable hay for the horses as well as for the mules. They had several stables you see, a lot of horses and mules for the plantation.

KM: Yes.

HK: He used to haul hay grass from the field to the stables. Deliver, that's his daily job. Delivery [chuckles]. I wish I had a picture of him on the wagon on the highway, his stack on the wagon, driving the wagon.

EK: Nobody catch him.

KM: Hard in those days. Was the place where they were growing the hay out at Waiki'i?

HK: No. Right in Waimea.

KM: Right here in Waimea.

HK: In fact where we lived in our ranch home which is about a couple of miles from here. Right in the back of our house was one of those fields, Rhodes grass.

KM: Did the field have a name?

HK: We just called it Grass Field.

KM: If Puhiale is behind this side?

HK: Yeah, this side.

KM: Were you on that side or further out?

HK: No, we were near the highway, not too far away from the highway in the back, around there.

KM: Towards?

HK: On the Kūhiō Village side.

KM: Yes.

HK: Yes, right there.

KM: Wow, amazing!

HK: And those days the team horses were well trained. Two horses pulling the wagon. When they go to the hay field, they unharness the horse from the wagon and put 'em on the sickle-bar grass cutter. They use the same horse that pulls the wagon, unharness and put 'em on the grass cutter and the one horse pulls the grass cutter.

KM: Amazing! Very economic though, yes? It was good use.

HK: Yes. And after a while I don't know what happened he never did that after a while. They used to have two men, two old Japanese men to cut the grass by hand.

KM: Oh, you're kidding.

HK: Yeah. And my father used to help cut the grass too.

KM: Wow!

EK: All by sickle.

HK: Sickle yeah.

KM: That's amazing. Large fields though.

HK: And every day you see the wagon full, stack up with grass going to the stables.

KM: It would go various stables in the Waimea vicinity?

HK: Yes. We had three major stables, two up here and one down the race track.

KM: Do you remember were there specific names for those stables?

HK: Yeah, Pukalani [as pronounced; see below].

KM: Is it Pu'ukalani?

HK: Pu'ukalani.

KM: Yes, Pu'ukalani.

HK: Yes. And the other one we just call Race Track.

KM: Race Track.

HK: Yeah.

KM: That's near the area where the ranch office now?

EK: Where the rodeo arena is now.

HK: Right there.

KM: I have an old photograph here that you may, I don't know if you and I'm sorry...

HK: Race Track is down in Ka'omoloa pasture.

KM: Ka'omoloa?

HK: Yes.

KM: Ka'omoloa, okay. I don't know I believe, and I'm sorry the photo is very old, it's not too good [Hawaiian Historical Society Photo No. 1016]. You see, this is fence with the tops around it. I was wondering if this is?

HK: That's the race track probably.

KM: Old race track yeah.

HK: Right.

KM: This is Mauna Kea in the background.

HK: Mauna Kea.

KM: We think, you know how there's a low area. We think that that's Holoholokū pu'u over there. There's a little house over here. There's another cluster of trees on this side.

EK: Holoholokū is right there by the airport.

KM: Yes, just beyond.

HK: Holoholokū is higher over here in the background.

KM: Yeah, in the back. You see there's like a Pahua, a low area yeah in here. You think that's the race track?

HK: Yes. You see my father was part of the gang...he made the race track also. He worked on the race track.

EK: He built it.

HK: He built the race track.

EK: At that time.

KM: Oh.

EK: That was one of his first jobs when he came to the ranch. Lot of fence work too.

KM: Yes. I realize the photo, it's not real good but if you'd like that photo, keep that. It came from the Historical Society in Honolulu... I was curious that was what I was kind of thinking, that would be race track like that. Nice you see little bit the outline of Mauna Kea in the background.

EK: Yeah.

KM: There's a hale here, I guess Puhiale would be.

HK: There's a hale there that's unusual.

EK: Puhiale is right back here.

KM: Right behind this side yeah?

EK: Yes.

KM: You had Pu'ukalani, Ka'omoloa and?
HK: Wai'emi.
KM: Oh, Wai'emi. Wai'emi was?
HK: Right here this way.
KM: Toward?
EK: Towards Mr. Smart's house.
KM: Is that Pu'u 'Ōpelu ?
HK: "Puopelu."
EK: Pu'u!
KM: Yeah, Pu'u 'Ōpelu not Puopelu?
EK: We finally got that straightened out with the office people there.
KM: Yeah, funny you change the name, big difference.
EK: It does, the meaning comes different, you know.
HK: Well, the easiest way for these people to pronounce is to cut off one u I see.
KM: Like Pu'u Wa'awa'a right?
HK: [chuckles]
KM: So easy they Puwawa.
HK: They still do that .
KM: Have to because the old name, like you know uncle Sonny Kaholo mā or uncle David and Robert Keākealani mā. 'Ōlelo mai lākou, "he mo'olelo, ko kēlā 'āina." Wa'awa'a, Anahulu, or Kapalaoa.
EK: Yes.
KM: Place names, all of these names tell us a story.
HK: Even right now, the Pu'ukalani road being constructed. New housing program is coming up in the back. You find sometime that the road construction had sign up Pukalani road been closed temporarily, use another route. You find the spelling is only one pu...
KM: Puka?
HK: Yeah, Pukalani. For them it's so easy to print with one less letter.
EK: They should always put up the correct name.
HK: Convenience. It's not correct, that it's done, but it's convenience, Pukalani.
KM: Kekāhi manawa molowā!
EK: Yes.
KM: Cut short. Then you loose your history.
EK: That's right.
KM: And that's why.
EK: And the new people coming in, going to still keep calling it pu instead of pu'u.
HK: Then if you change that, the meaning of the location is completely distorted.
EK: Different.

KM: Yes. Now you see like Waikōloa or Waimea. Like you said, all of these places. You know you go out along, before had old alanui, not where it is now but it went up to Waiki'i you pass Holoholokū, Pu'u Heihei.

EK: Uh-hmm.

KM: You go up mauka, Waiki'i.

EK: Uh-hmm.

KM: Each name, if you only say Waikī...

EK: Nothing.

KM: Different.

EK: Yeah. You have to say Waiki'i.

KM: 'Ae. To me it's so important that we just talk story. Now you brought your uncle's...?

EK: [looking at a photo] This is uncle Ka'aluea with his long Hawaiian name.

KM: Aloha. This was an article that was?

EK: That was published by our Parker Ranch newspaper.

KM: Yes, wonderful. I see Emma Lyons Doyle.

EK: She interviewed him. I was trying to show you their Hawaiian names, so long.

KM: 'Ae. That's what you were saying when you were young or when you were hānau mama didn't give you folks a Hawaiian name?

EK: No. The only one I know is Kaluna. Kaluna is named after my grandmother, I have a sister named Kaluna and Kimo, well his name is James automatically it's Kimo.

KM: That was Kimo for Kimo Hale but really for your kūkū Purdy?

EK: Yeah.

KM: Now I guess your papa Lindsey his mother was Ka'inapau?

EK: [thinking] His mother was kūkū Kaluna. And kūkū Kaluna's mother was Ka'inapau.

KM: Okay.

EK: My dad is just John Kawānanakoa Lindsey.

KM: Beautiful.

EK: Somebody wrote this song, Keonili'ili'i, it was written for him.

KM: By Samuel Kama'ipelekāne.

EK: I don't know who he is.

KM: This mele was for him?

EK: Yes, it's written for him. At the end it says "Keonili'ili'i e ka luna nui o Parker Ranch."

KM: "Mai uka a i ke kai hāwanawana, o Keonili'ili'i e ka luna nui." Beautiful! There was a really wonderful story about your family that this tūtū, that his brother Ka'aluea or Kahalelaumāmane shared with your son Larry about a trip that Queen Emma took to Mauna Kea.

EK: Oh.

KM: In 1882, I think uncle Ka'aluea was hanau in 1882 or '83.

EK: Yeah, let me see what, that time. Uncle Jim has lots of stories [chuckles]. He was so funny. This is Kamaki, uncle Kamaki.

KM: 'Ae. Was Kamaki?
EK: He was an employee of the ranch and then he went to Pu'u Wa'awa'a.
KM: That's right he went to Pu'u Wa'awa'a. His boy Kamaki junior.
EK: Kamaki li'ilii.
KM: Is living now down at...
EK: In 1882, he was born in 1882, October.
KM: His name according to this interview that your boy, Larry did with him, was that the queen came and they went on a huaka'i up to Mauna Kea. And evidently your papa or your grandfather Lindsey mā on that side... And I don't know, when you traveled to Mauna Kea uncle did you go from Kalai'eha side or did you come from Waimea also go up?
HK: Go Waimea go up over the...
KM: Waiki'i?
HK: Waiki'i.
KM: And then through...?
HK: Those days I don't know how many gates you got to open to get up there [chuckles].
KM: Yes, quite a trip.
HK: And then we stayed over night at the sheep station.
KM: The sheep station, yes. Well In the story that uncle Ka'alua shared they evidently went up Makahālau, Kemole and cut up towards Pu'u Lā'au side or something. Nanahu, up the back side of Mauna Kea.
HK: Yes.
KM: To Waiau.
EK: Oh, lake Waiau.
KM: Yes. It's an interesting story, are you kama'āina with that story?
EK: No.
KM: I'll send it to you.
EK: It's a tape?
KM: It was a tape and Larry let me listen to the tape and I transcribed, translated it. I'll send it over, it's wonderful. They talk about these journeys and how the names are given like that. Nui ke aloha!
EK: Uh-hmm, sure.
HK: I've never gone through Mauna Kea through [thinking] Keanakolu trail or whatever.
KM: Oh, you didn't.
HK: No. They told me that it's much more gradual climb.
KM: Yes.
HK: Than the other way around. The present road going up to Mauna Kea is steep but this other way is gradual. That's why when we went up to Mauna Kea, two cowboys, hikers decided to... "you folks go home and we going to go clear across Mauna Kea and come over, walk down from the lake over down this way." We left the two there and next morning they didn't arrive.
KM: 'Auwē!

HK: They lost their way. You know where, they took the easy slope down to 'O'ōkala. It was easier to walk that way rather than coming this way.

KM: That's right. This side is the steeper, advance up.

HK: Yes.

KM: That's kind of what your uncle had said which is why they had to pick carefully and from Kemole there was a...but you couldn't go straight you had to go at an angle towards the Waiki'i end.

HK: Yeah.

KM: And then up. You knew that there were other trails?

HK: I didn't know, we didn't know. You see those days Waimea didn't have any bank and Bank of Hawai'i, George Kodani, his name. He was employed by Bank of Hawai'i and he heard. They come to you to service you, you want to deposit money whatever. Banks used to come to you, like a salesman. We got acquainted with this guy, and I told him we going up to Mauna Kea, we don't know how to get there. He tells me, "wait, I'll give you one map." He gave me one old map of the island of Hawaii and there was the trail. The trail shows how to reach the lake.

KM: Yes.

HK: We borrowed that map and that's how we hiked up to the summit and Lake Waiau.

KM: Wow! I have to tell you that in this packet here,

HK: Is there the trail?

KM: This is a 1932 map of Hawai'i, so maybe not as old as the one that you used. But, you'll love it, it's the whole island of Hawai'i but it has several trails that advance up to Mauna Kea. Including the old Humu'ula-Kalei'eha-Mauna Kea trail.

EK: Oh, I see.

KM: But you know you go from Kuka'iau, Keanakolu cut up and the Keanakolu side cuts down to 'O'ōkala like that, very interesting you know.

HK: Yes.

KM: You'll enjoy that map too, it's 1932. Now, your photo album here, it says February 12, 1933 and there's some photographs. Is this the trip you were talking about that you went to Mauna Kea?

HK: That's the one we used the map, first time. We walked all the way from the sheep station.

KM: Yes.

HK: The car was a little Ford.

KM: You were able to drive a little Ford from Waimea?

HK: From Waimea we borrowed, one of the store owners had this little two-seater, I have a picture some where, a two-seater Ford with a rumble seat in the back.

KM: Yes, yes.

HK: Four of us went on this.

KM: This is a 1915 map of the mountain lands, unfortunately it doesn't include quite as far over as into Waimea. It comes through Ahumoa, Waiki'i.

HK: Yeah.

KM: Here's the old road, did you follow?

HK: We went to Humu'ula.

KM: Yes, so you come from here?
HK: Yeah.
KM: This is now PTA, Pōhakuloa.
HK: Right.
KM: Did you come passed Waiki'i?
HK: passed Waiki'i.
KM: passed Waiki'i. Ahumoa drop down Pu'u Mau'u?



Car Trip to Kalai'eha for Mauna Kea Summit Hike, 1933 (Courtesy of Hisa Kimura; KPA Copy Photo No. 2949)

HK: Yeah.
KM: Come out Pōhakuloa. Here's Humu'ula Sheep Station now.
HK: Right, right.
KM: And here's, it marks your trail.
HK: Oh, yeah look at that.
KM: See, here's your trail, this was the main trail. Cutting up the mountain through here and here you come out near Waiau.
HK: Yeah.
KM: And there's Waiau there. This map is in your packet too. Interesting so you folks, and I see it looks like. What were you guys doing up there? When you went to the mountain. Did you just go to go holoholo?
HK: Holoholo, just curious that we want to see. We heard about the lake. My main objective was to reach the lake no matter what it costs. We got to get to the lake.
KM: Wow!
HK: And the lake was just below the peak.
KM: Yes, that's right. I see you have a photo here, it says above the forest of Humu'ula. Me, that's you, Ishizu and Uyeda.
HK: Yes.
KM: This is seven-thirty a.m. Who took the photograph?
HK: I think one of the hikers.
KM: Tom Hori?
HK: Yes, Tom Hori. He was a photographer you see. Self-made photographer, that's his hobby.
KM: Wonderful! This is at seven-thirty now [chuckling] here's the group of you looking at the map in fact.
HK: Yes, we were trying to get our bearings. What happened was we took the binoculars to look for the next what you call.
KM: Ahu?
HK: Ahu. Had you know, that's the only way we could find our way.
KM: When you traveled the trail to go from Kalai'eha or Humu'ula up. You were able to see a series of ahu, trail markers like that you said?

HK: That's right. You know where the Hale Pōhaku is now?
KM: Yes.
HK: The stop over, Hale Pōhaku.
KM: 'Ae.
HK: Up to that point we've got to find that point through the map. Once we get there then the rest is you got to use the binoculars and... [pauses]
KM: Look for each ahu?
HK: Each ahu.
KM: Oh.
HK: Before that no more ahu.
KM: Was it still that forested pretty much, I see.
HK: We had a timber line yet after that, after the... [thinking] Hale Pōhaku there's no timber.
KM: That's right. From about nine thousand above?
HK: All clear, no timber, no vegetation at all.
KM: In your photo here I can see, I don't know if these were māmane scattered around like that. You're still looking for the direction, it says through "aid of map and binocular we made our way." And here's what you said, "picture shows the end of the timber line."
HK: Timber line. That's the end of the timber line. Then we know from here on our bearing would depend on ahu.
KM: Each ahu. Was the trail fairly clear?
HK: No.
KM: Very hard.
HK: You can't find the trail, only the ahu. That's what we aimed at.
EK: They walked through bushes and stuff.
HK: No, it's clear no timber.
KM: Loose rocks and things.
HK: Yeah, loose rocks. Just outside of the timber line.
KM: Now I see in your note you said you "left Humu'ula at 6:05 a.m."
HK: Yes.
KM: And that was the station right. Had cowboys and stuff over there?
HK: Yeah.
KM: That's where they stayed?
HK: Yeah, sheep station.
KM: You left the station?
HK: Slept there over night and then start hiking.
KM: Wow. And look at this it says you reached lake at 2:00 p.m., eight hours. Here, amazing, look how quick, when you left the lake at 3:15 p.m...
HK: Yeah. Reached home dark though [chuckles].
KM: Yeah, at 6:30.

EK: Yes.

KM: Amazing! Much more faster right, coming down hill [chuckles]. All walk feet?

HK: All walk feet.

EK: Eight hours.

HK: To us it was such an accomplishment to get to the lake where, most people were unable to, most people they cannot walk. That's a hike, boy that's a hike.

KM: It was George Kaya?

HK: Kaya.

KM: Tom Hori, Ishizu, and Henry...

HK: Uyeda.

KM: And Hisao Kimura.

HK: Yes.

EK: One day my brother went up twice, the same day he went up Mauna Kea twice.

KM: You're kidding!

EK: He made two trips in one day up to Mauna Kea. This was in 1938. The trail to the lake was clearly defined by then and cars were able to get as far as Pōhakuloa.

KM: Ride horse?

EK: No, walking.

KM: Oh, my goodness! Who was this brother?

EK: My brother Kimo.

KM: Kimo.

EK: He came down then met some friends and went up with them again with another group.

KM: He must have been so strong.

EK: He was young yet... [phone rings]

KM: ...I see interestingly in the back of this photo here you say you're eating your lunch below the black hill [Pu'u Keonehehe'e]. Is that a pile of stones in there?

HK: Yes.

KM: Is that the kind of ahu that you followed?

HK: Yes, right.

KM: In fact you can see the way this is set up it actually looks like there's a little stone platform with the ahu on it. This is below Waiau, this photograph?



Rest Stop Along the Kalai'eha-Mauna Kea Trail; One of the Ahu that Marked the Trail in background, 1933 (Courtesy of Hisa Kimura; KPA Copy Photo No. 2974)

HK: Below, way down. The hardest climb is up to that point you see. From there it's a climb but not as steep.

KM: That's right this is...you think that this area here is where it's steep and then it starts to plateau out a little bit.

HK: That's right.

KM: This has got to be around ten thousand feet or so.

HK: That's right. Even the present road, the paved road taking the same route. And right at the peak of that hard, steep climb, the black hill there was a big boulder rock.

KM: Oh.

HK: Used to be a big rock.

KM: Big boulder. Then you got up to Waiau and it says, "Out of food and out of water. Looks pretty bad." Maybe you weren't quite there yet. Look at this beautiful you can see. Did you pass the adze quarry area?

HK: On our way back we found it, yes. Not on this trip.

KM: Not on this trip, a different trip?

HK: Yes, a different trip. Amazingly we found 'ōpihi shell in there.

KM: You did?

HK: Yeah.

KM: The different trip. Around that area or in some of the little caves?

HK: Inside the cave.

KM: They had caves right?

HK: Inside the cave.

KM: Did you talk with any of the old Hawaiian cowboys at all about any of this?

HK: No.

KM: How did the 'ōpihi get up there?

HK: Yes, how did the 'ōpihi get up there? They got 'ōpihi shell.

KM: Amazing! You know you hear from some of the kama'āina and like Sonny Kaniho, Willie the father them they said that before people would travel the mountain to go make these adze, the blanks.

HK: Yes, right.

KM: I guess they would take food with them.

HK: Yes, this is the only way I can think of them. They must have taken food, and probably they stay there, I don't know how long.

KM: May I turn the page [in photo album]? Oh, wow look at this [chuckles, reading caption] "Smile in spite of the vigorous climb." This is by the lake or above the lake side.

HK: Yes, Ishizu you know, we were kind of worried about him because he started getting a bleeding nose.

KM: Oh, yes.

HK: Because of the altitude. But he became alright, he made it alright. We all made it to the lake.

KM: That's amazing! Had some snow still up there, so it was cold?

HK: Yes. It was not a heavy snow up there, just snow here and there.

KM: Oh, this is beautiful look at this it says your "journey is at it's end. Lake Waiau." There's the lake behind there. Who is this, these two guys?

HK: That's myself here and Tom Hori.

KM: Tom Hori on what would be your right hand and then you. Beautiful!

HK: Tom Hori [chuckling].

KM: [chuckling] Snow fight. 'Auwē! Did you, later on, or in the years that you were working the ranch and with the old Hawaiian cowboys. Do you remember, anyone talking to you about the adze quarries? Or, there are places along the mountain and near Waiau where there are just like this other photograph that shows sort of like a platform but then a stone mound set on it. Where there were upright stones like that. Did anyone talk story at all, tell you that?

HK: No.

KM: Did you remember ever hearing, and I know this is a very sensitive subject, but did you ever hear about people going, in the old days finding burials or there were old places like that up on the mountain?

HK: Well, I heard rumors but I don't know where the location is. But where normally every winter we have snow of course on the high. They found a human skeleton.

KM: 'Ae.

HK: And it still is, it's not really decayed because of the cold weather preserves it.

KM: Up high do you think on the mountain then, must be?

HK: Yeah, high up in the snow area.

KM: Yes. It's amazing because there are many stories.

HK: Yes. You can almost imagine that these old Hawaiian natives were climbing up the mountain.

KM: That's right. You see that's the thing with your wife's family...

HK: Yes.

KM: And I don't know if aunty remembers hearing some families actually made a practice of taking piko up to the mountain.

EK: Up Mauna Kea.

KM: Yes.



*Hisa Kimura and Tom Hori Taking a Break at Waiau, 1933
(Courtesy of Hisa Kimura; KPA Copy Photo No. 2944)*

EK: Up to Waiau.
KM: Do you remember, did you hear that in your own family?
EK: Oh my mother used to tell.
KM: Your mother?
HK: Is that right.
KM: And mama was...?
EK: Laika.
KM: Yes.
EK: Eliza.
KM: 'Ae.
EK: She was very particular about how to not bury, but you have to...
HK: Discard?
EK: Discard.
KM: Yes, the piko.
EK: You don't just hana kapulu.
HK: They got to respect.
KM: 'Ae, mahope, piko pau 'iole [chuckling].
EK: 'Ae.
Group: [laughing]
EK: You got to treat it with respect. In fact I still have some of her piko that she collected. Not collected, but when she goes to my sisters that have babies and the piko hā'ule she'd pick it up and bring it home.
KM: Put it in a little 'ōmole or something?
EK: Yeah, I have it in the 'ōmole.
KM: Oh, amazing!
EK: And I'm waiting for somebody go up to Mauna Kea with it.
HK: They do this very secretively.
KM: Yes. You know aunty what you just said. You waiting for somebody to go up to Mauna Kea.
EK: Yes.
KM: Kauanoë, I would take him could we go up.
EK: Yes.
KM: Because that's you family practice.
EK: Yes.
KM: Mama did that?
EK: Yes.
KM: I know from like your niece mā, Irene and aunty Iwa.
EK: Yes.

KM: They talk, they heard the same stories from your kūkū.

EK: Irene said, she's gone up and taken her piko up there.

KM: 'Ae. Interesting. We know that families were taking piko. How come do you think though, why would they take the piko up to Mauna Kea?

EK: Where it's neat, where it's clean. They don't want any kapulu...

HK: Clean, and it preserves.

EK: ...in the discarding of the piko.

KM: That's an interesting thought because see back then no one ever dreamed that they would build on top of the mountain. And here now, you look at the piko and like your uncle Ka'aluea his thing was "Ka piko kaulana o ka 'āina."

EK: 'Ae.

KM: That "Mauna Kea is this famous peak or summit of the land."

EK: Yes.

KM: And now, loli, changing.

EK: Changes there. There's still water in lake Waiiau?

KM: There is yes. In fact we see this beautiful photograph that your husband took, it looks almost the same.

HK: You know this doesn't show...

EK: Yes, I still have my...the piko I have is all my grand nephews.

HK: One of our daughter's we have, Leila.

EK: Leila yes, because Leila was hānau at home. So when the piko hā'ule she kept it.

KM: 'Ae. Amazing, it's a very important thing. They didn't want the piko to be haumia or dirty.

EK: Yeah, all dirty.

KM: They took it to a place like that.

EK: Yeah.

HK: People won't disturb.

KM: Yes.

EK: It's just like taking Hawaiian herbs. My mother's very particular. She respected Hawaiian herbs. Every time she picks it and prepares it, she pule and everything else. When time to throw it away she wraps it up in clean paper, she won't put it in the rubbish dump. No, no, no. She would take it down the river and have the river wash it down.

KM: Down here?

EK: Uh-hmm.

KM: Oh. What river would that be?

EK: Down here, Wai'aka.

KM: Wai'aka side, oh that's right, yes. That water holo.

EK: Yeah, holo. She wait till the water is running. They pono the hana, they're very particular.

KM: Yes, they maka'ala all these things. Because I guess if you hana pono all the way, everything comes good. If one thing pau you use it then you just kāpae, it's like you don't care yeah?

EK: That's why, you know when I see... [chuckling] the other day we had a conversation, we called Tutu's House up here. We go there for oral conversation. So was my turn to talk about Hawaiian herbs and stuff.

KM: 'Ae.

EK: I told them, I'm seeing my mother's... Especially now. They ask us questions, what kind of diapers did we have for our babies? I told them we had cloth diapers, you know Curity or diaper. Now days they have Pampers, they just, you know kiloi, all over the place. No respect for the... [pauses]

KM: 'Āina.

EK: [nodding head] Hoo! I've seen it in restaurants, you go into restaurants mother just change it right there and instead of put it in a bag or a packet or something. No, just like that hāpai and kiloi.

KM: Yeah. And you know I guess in your kūpuna time, and your mama them and before. They really watched those things because...

EK: It was a material type, it was a fabric.

KM: Maybe there would be pilikia too right? If someone come 'ohi that.

EK: Yes.

KM: There could be trouble.

EK: They were very neat, you know.

KM: This is interesting, you know that in your mother's time, it must have been from the kūpuna that there was the practice of taking the piko...

EK: Yes, taking the piko.

KM: ...To Mauna Kea, it must have been something.

EK: Must be something. If you're in the hospital and if it falls in the hospital, I don't know what the hospital does with it. Puhi paha.

KM: 'Ae. And some they just kāpae wale.

EK: Yeah.

EK: That's the way the Hawaiians were. Funny, in that way, they're very particular. You become...it's in you and you have that fear in you that if you don't treat it right something might happen.

KM: Pilikia.

EK: Yes. So you don't want to hana 'ino something.

KM: It's so important, yeah?

EK: Yes.

KM: Now uncle, I'm sorry you were mentioning, we had just pointed out your photograph of Waiau also. We were just and your wife had asked if still had water and I said yes, just like your photo here. You were going to mention something about Waiau?

HK: Yes. This one didn't have any fence around. Later on I think you'll find one picture as I went several times up there with my Boy Scouts. I found that the Department of Ag, Forestry Division fenced off an area there and planted some trees.

KM: By Waiau?

HK: Yes. But it didn't do.

KM: No, never.

HK: Never did it.

KM: I was talking with Johnny AhSan, I don't know if you remember?

HK: Yeah.

EK: Oh, yes.

KM: He was hānau a few years before you. He used to go up there with Lester, Bill Bryan them. That's what he said, they even tried to stock the pond with trout at one time.

EK: Oh my.

HK: It never took?

KM: Never took [chuckling].

HK: I don't know why they have to fence it off to plant the trees.

KM: Hipa, they get sheep going come up 'ai 'ia [chuckles].

HK: Hipa [chuckles].

KM: When you traveled the mountain were there sheep all around or no more?

HK: You don't find that many.

EK: Just down in Humu'ula?

HK: Humu'ula, yes.

EK: They have the sheep station.

HK: Humu'ula we had our own sheep ranch over there, Parker Ranch. That was the sheep ranch.

KM: Yes. So you folks made your trip and it's amazing it took you, like you said eight hours to get up. And really what, three hours basically to come back down.

HK: Yes, three hours. But we got worried coming home, the sun was setting already, getting dark we might get lost.

KM: Anuanu too.

HK: Yeah.

KM: These photos are just beautiful. You see different views of Waiau. Do you remember by chance when you went up at any time into the summit. Did you see any evidence, like near the summit area of a platform? Or a stone wall or anything like that?

HK: No, I didn't see that.

KM: You don't remember that. There are some very interesting photos, Willie Kaniho used to go up with some guys from Bishop Museum around like that.

HK: That's right.

KM: They actually have seen some photos. Oh, look here's the fence line I think.

HK: Is that the one? Yeah.

KM: There's some fence in here. You see even, see how this stone is set here?

HK: Yeah.

KM: It doesn't look like it's completely natural, but this is at Waiau, yeah?

HK: That's the one, this is the fence.

KM: This is a later trip?

HK: No, I'm sorry that's the same trip.

KM: Same trip. Oh, amazing!

HK: [pointing to another photo] This is another trip though.

KM: Beautiful. You know I have a photo here that Tita Ruddle Spielman but the photo is really bad, I'm sorry. It's hard to see because it was blown up. In 1954, Eben Low passed away. His ashes were taken to the summit of Mauna Kea.

HK: Wow.

KM: There's a small stone cairn that has been reported up there and this photo, it's right at the very piko, right at the highest peak at Mauna Kea.

HK: Oh, yeah?

KM: What they did is they took maile leis and things like that. I don't know if you can recognize, it's kind of hard. This is the one man that I know for sure.

HK: Who's this ashes?

KM: Eben Low.

EK: Old man, Eben Low.

HK: Old man?

EK: Yes.

KM: They took his ashes right up to the top.

EK: Oh.

KM: The highest peak of Mauna Kea in the old maps...

EK: Of course they went on horseback.

KM: They went on horse that's correct. The name of the peak, they call it Pu'u o Kūkahau'ūla. I don't know if you ever heard that name?

EK: No.

KM: Beautiful you know. You think kū and then hau-'ūla. You know the rosy or red-hued snows like that.

EK: Yeah. Tita Spielman has lots of these old pictures.

KM: Yes.

EK: I always wonder where she gets them.

KM: Because grandpa Eben Low them. When they were going up mountain like that. The one man in there the Japanese man his hair standing up?

HK: Yeah.

KM: That's Toshi Imoto who used to work for Shipman at Pu'u 'Ō'ō.

HK: Oh.

KM: I wasn't sure if you could recognize anybody in there.

EK: No, I don't.

HK: That fella reminds me of Jimmy Mersberg. Jimmy Mersberg was part oriental. This fellow here.

KM: Yeah, that's Toshi Imoto.

HK: When I seen my tūtū man Kimo Hale he reminds me so much of Eben Low. All the features and the stature. In fact Kimo Hale used to work for Eben Low up Pu'u Wa'awa'a when he was [chuckles]... it tells of the story.

HK: And Brother Low is what? The son?

EK: Eben Low, yeah. Brother Low, that's his father.

HK: That's his father.

EK: Yeah. And Annabelle Ruddle.

HK: What is the right name for Brother Low?

EK: [thinking]

EK: I don't know, I forget already.

HK: Always used to call him Brother Low that's about it, that's all I know.

EK: Yeah.

KM: Because wasn't there a James Low?

EK: Brother Low was Eben Low, Jr., I think so.

KM: Okay.

EK: He was a tall man.

HK: We used to live together. Her mother lived with us. And I was... [pause to turn boiling water off]

EK: I think before Hinds bought Pu'u Wa'awa'a Ranch it was under the Low, Eben Low owned it.

KM: You know it's very interesting because I've worked with many of your 'ohana out there for a number of years. We've gone and looked through all the old records. You know who built up the ranch first? It was Pakana, Spencer.

EK: Oh, Pakana Spencer.

KM: Francis Spencer.

HK: What?

KM: Aunty was saying about Eben Low mā. Eben Low in 1898 and Robert Hind, partnered. They got the lease for Pu'u Anahulu, Pu'u Wa'awa'a. Spencer had it first. Spencer who had Ke'amoku Sheep Station. He also, you know from where uncle Robert Keākealani's house?

EK: Yeah.

KM: Below and get then Pu'ulili, where their burial?

EK: Where they buried him, yeah.

KM: Okay. Below there is where Pakana's house was. They had a house down there also.

HK: Oh, Pakana.

KM: They had.

EK: Must be the older generation.

KM: That's right, the old man, Francis Spencer who started Waimea Cattle & Grazing Company.

EK: Yes.

KM: Actually he took Pu'u Anahulu in 1865.

EK: Oh.

KM: But Kimo Hale like you said, your kūkū had already come there, same like Kuehu mā, Keākealani, Kaha'ikupuna.

EK: Yes.

KM: Many of them came from here, moved with Pakana out there to work the hui.

EK: Oh. That's why Annabelle Ruddle had lot of land over there in Pu'u Anahulu.

KM: Yes. Very interesting though, you know. I'm sorry, now you were talking about Brother Low, then the water started whistling.

HK: I didn't know the history, the story back of the old days, like what her mother went through. The time when Eben Low and... [thinking]

EK: Sam Parker.

HK: Sam Parker and another one [thinking] I forget how the name.

KM: Not Purdy?

EK: No.

HK: It's not a Hawaiian name. Anyway, they were trying to take over the ranch [S. Parker, E. Low, and F. Wundenberg in June 1904].

KM: Oh yes, yes.

HK: Sam Parker wanted to take the other's share.

EK: Thelma's.

HK: Thelma's share and tried to get.

EK: Eben Low them.

HK: Alfred Carter out of the trusteeship.

KM: A. W.?

HK: Yes.

HK: Get him out, you see. They were trying to block some ways. In that process, it almost came to a western story like, they had to guard themselves with guns.

KM: Amazing!

HK: And her father had to guard the Parker Ranch office during the night.

KM: You're kidding?

HK: With a shot gun.

KM: And that's the office where sort of the bank is now?

HK: Right, Bank of Hawai'i. The hours of sacrifice her dad had been taken over by Alfred Carter's orders. To talk to the cowboys. Her father was a liaison type of a person to talk to the cowboys to support Alfred W. Carter.

KM: Oh, wow!

HK: In fact, they took more like a vote. Anyway, what her mother went through without her husband staying home those nights and nights. The hardships she went through. I brought Brother Low to my home. As soon as he put a foot step into my home, she saw him, immediately, immediately without any...[pauses, thinking]

EK: Hesitation.

HK: She says, "Get out of this house!"

KM: Oh, yeah. Nui ka pilikia!

HK: "Get out of this house." And I didn't know the history back of that. I was shocked! [chuckling]

EK: Well, maybe the history was not only here. The history was in Pu'u Anahulu too, up Pu'u Wa'awa'a when they were living there.

KM: Yes. And there ended up being pilikia about, in between 1898 to about 1905. Low and Hind were partners, because Low's wife was Elizabeth, she was a Napoleon, but she was Sanford Dole's hānai daughter.

EK: Hmm.

KM: Low's sister, Hannah.

EK: Hannah.

KM: Married Hind.

EK: Married the Hind, yes.

KM: But in about 1905 they realized that the land, 'āina malo'o.

EK: Dry.

KM: So dry, that it couldn't support the two families so they broke their partnership. That's how Hind stayed. And this is close to the time that your father went there. If he came in 1898?

HK: I suppose so, yeah.

KM: He worked his three years contract, pau, 1901.

EK: Yeah.

HK: Yeah.

KM: He's already up at Pu'u Wa'awa'a.

HK: That's where he worked, 1901.

KM: It's very interesting, lot of things. You must have been kind of pū'iwa, you bringing this man into your house. And here your mother-in-law says mawaho 'oe! [chuckling]

HK: Yeah.

EK: Well, those days they don't tell you anything, they never tell you stories.

HK: And then later on when I got a hold of the book, the journal of Alfred W. Carter's story and his daily diary. It's all in there, all in there.

KM: Aloha.

HK: About the difficult times they went through.

KM: I guess at one point too, Willie Kaniho and [thinking] who, was it Purdy? They went to Maui, your 'ohana?

HK: Kua'i.

EK: Oh Purdy, yeah. They were employed here for a short while and they got kicked out or what.

HK: Something went wrong.

KM: Pilikia, there was the disagreement.

HK: That's right.

EK: Yeah.

KM: And evidently for a while, Willie even went to Maui.

EK: They went to Kaua'i first.

KM: 'Ae, that's right.

EK: That's where they got their wives first, and then they came back to Maui.

KM: That's right and stayed up on the Kula side.

EK: Yeah.

HK: Ikuwa didn't come back at all.

KM: That's right.

HK: He stayed in Maui.

EK: Only Willie came back, A.W. asked him.

KM: Was Ikuwa Purdy?

EK: Yeah.

KM: Do you know is it Ikuwa, Ikuwā or...?

EK: Ikuā.

KM: Ikuā is his?

EK: Yeah.

KM: Now cut short so Ikuwa. You think it was Ikuwā?

EK: Ikuā, I guess. I-k-u-a, I don't know if you have that.

KM: I know. Before when you want to write you could just write [chuckling].

EK: That's right, now you got to think [chuckles].

KM: Interesting. Maybe that's actually the timing that this. It's interesting I haven't heard your description and so it must have been kind of scary for a while.

HK: Scary.

KM: The ranch went through some.

HK: I was not a very close friend of Brother Low, we got friendly though.

EK: He's a friendly man.

HK: Yeah, he was a friendly man. And he was a great believer in taking... [thinking]

EK: Hawaiian herbs.

HK: [thinking]

EK: 'Aloe.

HK: 'Aloe, yeah. A great believer and he used to tell me how to do it and he gave me his sample of which he drank that 'aloe every day. That's how I got friendly with him.

KM: Interesting. It's just amazing, the stories like this. Let me just look through the album. These are so beautiful [looking at photos]. Oh look at this, shipping cattle at Kawaihae. You folks, they would drive cattle down the old road?

EK: Down Kawaihae they used to, over night they used to put it up in a little pā 'eke down there.

KM: What is the name of that pā 'eke?

EK: Pu'uiki.
HK: Pu'uiki.
KM: Is it Pu'u?
EK: Pu'uiki.
KM: Pu'uiki, so it's i-k-i?
EK: Yeah.
KM: And there's the pā 'eke over there?
EK: Yeah, the little paddock there.
KM: I guess they would bring the pipi from different locations?
HK: Yeah, and leave 'um there.
EK: Over night.
HK: Over night, yeah.
KM: And then the next morning, early?
EK: One o'clock in the morning.
HK: Early, one o'clock.
KM: So cool? You could drive the pipi down from Pu'uiki?
EK: Down to Kawaihae. On the highway, before people wakes up in the morning, start coming up the road. No cars.
KM: Not too many cars anyway, right?
HK: No cars those days.
KM: Was dirt or was it?
HK: Dirt, mostly.
KM: Dirt mostly dirt still. This is 1931 I guess.
HK: Yeah.
EK: Was before then.
KM: Yeah, even before then. Did you folks, when you were working the ranch. Did you folks used to go out down towards the Puakō area at all and drive pipi?
HK: [shakes head, no]
KM: You didn't go on the low lands like Waikōloa like that.
HK: Yeah, we had all of it.
KM: There's a big pā.
HK: Including Queen Emma Estate lands.
KM: Yes, 'Ōuli.
HK: Yeah, 'Ōuli.
KM: Kawaihae, 'Ōuli.
HK: It's not a year round pasture.
KM: Certain times, now that's an important thing.
HK: Spring months.

KM: Spring months. Is the weather today different than when you were young?

HK: Oh definitely. We had more rainfall at that time.

KM: And you knew when it was going to rain more regularly?

HK: That's right.

KM: If you rotate the pipi from one location to. You could actually take into the lowlands you said spring time then?

HK: Yeah.

KM: There would be water, the grass would grow.

HK: Yeah.

KM: Interesting. Even I guess, the snow is different. Different amounts of snow before was there more snow?

EK: Was more snow when we were growing up. And we always went to school with sweaters on, because it always drizzled.

HK: Naturally more snow means more thunder storms.

KM: Yes.

HK: Lot of thunder.

KM: That meant there was more water flowing, the pastures, the paddocks were stronger.

HK: That's right.

KM: And able to support the pipi.

EK: Had nice grass, beautiful grass.

HK: And that creates also one problem comes in, lot of undesirable weeds come up too.

KM: Yes.

HK: That was my job to take care the weeds [chuckles].

KM: That's an important thing. I'm going to pull out a map, this map is large and it's in your packet. It's a 1917 map, a portion of the Parker Ranch lands. This is Register Map 2786. The map is really great, there's Kemole up by aunty's hand there.

EK: Yes.

KM: Here's Heihei, Holoholokū is out this side coming this way.

EK: Yeah.

KM: Here's Nohonaohae nui, you know where the Saddle road basically?

EK: Yes, Nohonaohae.

KM: Mahaelua, the pu'u going up, this is the Waiki'i pastures here. Here's the old stone wall down on Waikōloa and then you come out to the Puakō vicinity like that. So pipi at different times, you could run them on these lower kula lands?

HK: Yes.

KM: Because there would be grass like that.

HK: That's right.

KM: May I ask you, you said there's a problem with weeds.

HK: You know utilizing that low land there, this was I would say back in the twenties, they were hardly used.

KM: Not too much.

HK: Yes. Because the pasture was, you ever heard of the false pili grass?

KM: Yes.

HK: The false one?

KM: Yes.

HK: The pili grass was mostly up Pu'u Ke'eke'e area where the Mormons used to go and harvest that pili grass and take 'em to...

EK: Lā'ie.

HK: Yes.

KM: Did they really?

HK: Yes.

KM: The Mormons came from?

EK: The Mormons here.

HK: From here. The ladies go up there all day just like a picnic. They go up there and cut the pili grass. As time went on they got little smarter, they do everything up there. Bundle it and tie it up. First time what they used to do, was cut and pack 'em that way, in a mess. After a while you know like Lilly Yoshimatsu folks used to go up.

KM: Lilly?

HK: Yoshimatsu, Lily is her cousin.

KM: Was she pure Japanese or? Hawaiian?

EK: Uncle Kamaki's daughter.

HK: They used to go up there, they got a little smarter. They bundle them already and they tied it.

KM: This was in the twenties?

HK: No, way after that. In the thirties, even after the war.

KM: For real.

HK: After the war.

KM: They would go out to Pu'u Ke'eke'e side?

HK: Yes.

KM: And gather the pili?

HK: Yeah. I was not in the pasture management with the Parker Ranch until I was fully in charge of it in 1960. In the 1950s the Mormon ladies used to still go up there.

KM: Wow, that's amazing!

HK: Because I think they began to use...

EK: They were building up at Lā'ie.

HK: They needed more.

KM: That's amazing!

HK: Then you know what happened though, the pili grass became extinct.

KM: That's right.

HK: That pasture there, this was in the Parker Ranch.

EK: That's where the girl scout camp is?

KM: Kilohana below on the flats?

EK: Yeah.

HK: What happened was I conducted a workshop right on the site among our cowboys. Monty Richards was invited and the state, and county agencies people all went up there we had a workshop. How to improve that pasture because it was nothing but pili grass, practically all.

KM: Yeah.

HK: You know what Monty Richards suggested. He tell me "Hisa, why don't you try and bring water line here, pipe a water line through somehow get water in here for the cattle." So, we did, we pulled our water line way up on the slope of Mauna Kea and from there gravity flow down to Pu'u Ke'eke'e.

KM: Towards Ahumoa side or Pu'u Lā'au even higher and draw the water down?

HK: Yeah. Just before Ahumoa.

KM: Just before Ahumoa.

HK: And draw the water line down to Pu'u Ke'eke'e and then the cattle began to move up towards there because you have water. And you know as the cattle stamped over this pili grass, pili grass cannot stand that kind of treatment.

KM: Yes.

HK: And now you see there's no pili grass there. No more.

EK: Nothing.

KM: And you know it's like these things, the kōko'olau, pili.

EK: Yeah, pasture management has lots to do with changing of vegetation.

KM: When Rally Greenwell, we went out. He said even by Nohonaohae, Mahaelua like that.

HK: Yes.

KM: Before had plenty 'a'ali'i and I don't know if you know that 'ākia that grows there.

HK: Yes, lots of 'ākia.

KM: To improve the pasture and bring in new grasses.

HK: They clear 'um.

KM: Doze 'em or clear 'um.

HK: That's right.

KM: You loose all of your native plants.

HK: That's right.

KM: And now look weeds everywhere. And some there's this new fire weed or something?

HK: Fire weed.

EK: Oh, that yellow flower.

KM: Pretty right but?

EK: [chuckles]

HK: It's very toxic, toxic to the animals.

KM: The animals won't eat it?

HK: Yes.

KM: And soon it looks like, I don't know when's the last time you folks went holoholo over there but the fields are being covered with that fire weed.

EK: Yeah. Every pasture almost on the ranch is covered.

KM: Yes. May I ask you and this is very important to the history. Here's Pu'u Ke'eke'e. A little before you were born out below Kilohana, evidently hunting, Wilmot Vredenburg he got shot. His gun fell and the gun shot him.

EK: Yes, he fell down.

KM: So you heard that. Have you heard the name Pahua Koko or Koko?

HK: [shakes head, no]

KM: No, okay.

EK: No.

KM: There's a place right over here called Pu'u Koko, that's an old name though.

HK: Yes.

KM: Evidently there used to be a trail that ran from somewhere along this old alahele here. That came out towards the Kona, or Kālawamauna like that. Did you take any trail out here. Here's Pu'u Kāpele. Did you ever come out this way?

HK: No.

EK: On to the Kona road?

KM: Yes. Even down to Ahu-a-'Umi side like that or something. You ever went holoholo out there on to the Keauhou lands?

EK: Kona?

KM: Kona side. You never went that far out?

EK: No.

HK: I went sheep hunting once in a while.

KM: Hualālai?

HK: Yes.

KM: So the land is changing. I understood that this used to be a very good area for horses. I guess the ranch used to keep horses out on the grass lands out here.

HK: Yes.

KM: Pu'u Mau'u is a little further out. Now there's this plant they call gorse.

EK: Oh boy, that's up Humu'ula side.

HK: That's on the Hawaiian Homes land?

KM: Yes. Was gorse out there when you were young?

HK: Definitely.

KM: You saw gorse?

HK: Yes. But sparingly, very sparingly. You have to go and look for it.

KM: You did.

HK: And we had sort of a...I don't know if it's a written agreement with Hawaiian Homes. The ranch used to maintain as far as controlling that.

EK: All those weeds and stuff.

HK: Yes, just control whatever we had, so it wouldn't get out of hand.

KM: Right.

HK: It was not that difficult to control it.

KM: Because you always maintained?

HK: Yes, maintain it. This was during Willie Kaniho's time. Willie was up there, he knew all about it. And of course when they have a slack period when the cowboys didn't have much work to be done. All the boys would be assigned to go and take care of the gorse.

KM: Did you hear by chance, how did the gorse come here?

HK: We had no idea what so ever except, well I doubt if this was brought in through imported hay or whatever, grain or.

KM: You don't think that's it?

HK: No, because of the location. We have never introduced any imported new varieties of grass seed up there.

KM: Humu'ula, Kalai'eha? Never needed to.

HK: Yes, we never did. It was just the way it was, and nature took care. It could be, they say where Hualālai has some?

KM: Yes. But you see it's like in the old sheep station days there was an old name Haneberg, a German man who had the lease under the crown lands there. You know even like when you go around Pu'u Nēnē, 'Ōma'okoili, get the stone wall.

HK: Uh-hmm.

KM: You know the stone wall on the Saddle road where they blocked off. You didn't hear that maybe gorse was brought in purposely to make like pānini. How they planted pānini to try and keep sheep out of certain areas so you don't need to make stone wall or something. Did you ever hear?

HK: No.

KM: You never did. It seems to be such a mystery, how did this gorse get here?

HK: Yes, yes.

KM: I think it must be the reason it's so bad now is because in your time, the ranch took care right?

EK: Uh-hmm.

KM: I understand that in around the '70s like that, they kind of just stopped.

HK: Yes. I retired in 1978. In 1976, '77 I believe it was, when Kohala Sugar Company folded up, and high unemployment up here. Somehow the Federal Congress had allocated funds to create jobs. Something like that. An emergency type of a funding. I forget the name of this funding was. Anyway, what we were able to get that funding for Humu'ula gorse. It's not the Humu'ula gorse that was the main objective. It was to take care unemployed people like Kohala Sugar. So we took care the Kohala Sugar employees and took it up to Humu'ula. Every day they commute, and Parker Ranch supplied the equipment. And then the federal funding comes in paying these workers. And Parker Ranch was responsible in purchasing the herbicide.

KM: Yes.

HK: We did a thorough job at that time. That's the year, 1978, I retired, we completely wiped out the gorse by herbicide and Tordon. Tordon was allowable at that time, now you cannot. Tordon was just like a rabbit pellet. Rabbit feed, and you just broadcast it dry [gestures throwing it out across the land].

KM: Just spread it?

HK: Yes, just spread it over the plant.

KM: Wow.

HK: So easy, you don't have to dilute with water or spray whatever.

KM: And so when the pellets would get wet or something.

HK: Wet, collect the moisture and it would sterilize the soil. That's the danger part of it, sterilize anything beyond that level. Of course now it's restricted. Very restricted now, you cannot use it. Because down below maybe that thing can go down by water and go to Hilo. Hilo people will be screaming at you [chuckles]. Anyway, what happened was we wiped out the gorse, completely.

KM: By 1978?

HK: Yeah.

KM: And what's the name?

HK: T-o-r-d-o-n, I think. The following year, I think it was two years later or the following year, I forgot because I retired at that time. The Federal Funding ran out, so there's no labor available, and Parker Ranch... By the way this was all coordinated and handled by the State Department of Ag. This person who took care the job, the supervisor's job, he was from the State Department.

KM: Do you remember his name?

HK: [thinking] I could get that name easily. He retired, he's a retired man now.

EK: Not Ernest?

HK: No, he worked together with Ernest Yoshioka. Ernest Yoshioka retired also, he's in Hilo now. The other guy [thinking], Robert "Bob" Kami. They worked together in Hilo. He's retired too of course now.

Anyway, what happened was the funding ran out and this state worker retired. Another unusual thing happened was Parker Ranch management changed hands. Nobody cared for it. Whenever management of the company changed they forget something like weed control. That's not important to them.

KM: When you look for the kālā right? Change your values.

HK/EK: Yeah.

KM: You don't realize that if the land isn't healthy, you're not going earn money too right?

HK: That's right. They didn't think it was important, management completely forgot... You know when the Tordon cleaned up the...have you witnessed cleaning the land with castor beans, castor oil trees?

KM: I've seen it.

HK: You try and kill the castor beans and you clean the entire thing. There's nothing on the ground, nothing but dirt. Upon the first winter rain you get billions of seedlings come up.

KM: That's right.

HK: Castor bean seeds will never rot, so is gorse. Gorse seed will never rot. So, what happened the first rainfall that they had, gorse seeds came up like no body would have ever believed. That many seeds in the ground, it was there for years and years and years and when you clean up the land the sunlight hits it.

KM: That's right, it's amazing.

HK: And Ernest Yoshioka took me up there one day, I couldn't believe my eyes. I couldn't believe it.

EK: Oh yes, I was there with you folks.

HK: It's solid, solid.

KM: Now, six thousand acres maybe, gorse just what you said. Robby Hind and some people have been working on trying to figure out. You know it's like the amount of money and time it will take because the regular maintenance wasn't... You know it was interesting even like fountain grass, pampas grass right?

HK: Yeah.

KM: Evidently the ranches, Pu'u Wa'awa'a from your dad's time, the fountain grass came out of Ka'ūpūlehu. Out of Kukui'ohiwai side...

EK: Oh.

KM: Because it was brought in ornamentally in the nineteen-teens. Came out but before the ranch evidently like you said Willie Kaniho up on the mountain. They would pull the weeds, they wouldn't let it spread. But World War II broke out the military took over the makai lands?

EK: Yes.

KM: You folks couldn't, that's what Rally them were saying, you couldn't go to the makai lands pull anything.

HK: Yes.

KM: If you don't maintain it then it's going to be impossible.

HK: That's right.

KM: Uncle, may I please, you mentioned Pu'u Ke'eke'e earlier also. It's amazing to know that the pili grass was still here into the fifties. There's an old account that was published in the Hawaiian newspaper. I believe it's Ka Hoku o Pakipika about a heiau out by Pu'u Ke'eke'e. Did you ever hear about heiau on the mountain lands somewhere?

HK: [thinking] I thought I heard something about it. Pu'u Ke'eke'e.

EK: Did you ever see it?

HK: No.

KM: Evidently you know the old trail like I was saying and there's some nice old maps. They show the old trail running from like by Pu'u Koko side. Not far from Mau'u like that. It comes out passed Pu'u Kāpele, one trail Kālawamauna cuts down and goes over to Pu'u Wa'awa'a, Reservation, behind Pu'u Anahulu.

EK: Oh.

KM: And the other trail continued and went passed Ahu-a-'Umi, down to what they call Judd Road and comes out into Kona like that. We know people were traveling the land in the old days.

EK/HK: Uh-hmm.

KM: Now up here at Waiki'i, did you work this land sometimes at Waiki'i?

HK: Yes.

KM: What were they doing at Waiki'i? What were you folks doing? What was the ranch doing at Waiki'i?

HK: Well, that's a cattle pasture, cattle raising and corn.

KM: Yes.

HK: At one time it was, during World War I, corn was very important crop up there.

KM: The corn supplied feed for the animals?

HK: Yeah.

KM: You see there's all these different paddocks. Pu'u Pāpapa, He'ewai, Small He'ewai, you get Mac Hill, and all the different paddock areas here. Who were the families living there; and I understand, were there Russians living out at Waiki'i?

EK: Oh, yeah.

KM: Russian families. Even in your time?

EK/HK: Yeah.

EK: They were called the Hawaiian Russians [chuckling]. A.W. called them Hawaiian Russians.

KM: Do you remember by chance the names of some of these families?

HK: Oh yeah. The most distinct remembrance I have is Muragin. Muragin was at one point promoted to be the supervisor or foreman, superintendent of the Waiki'i section of the ranch.

KM: Muragin?

HK: Muragin. I don't know his first name but I understand there is Muragin on the island. I don't know maybe that's his descendants. One Muragin is in Kona I understand. But the closest one is Leningrad, our councilman.

KM: Yes, Elarionoff.

HK: His dad was superintendent of Waiki'i section. In fact he lived there, he worked there and eventually he was promoted to be the foreman, Elarionoff.

KM: I understand, you know it's interesting if you go to Waiki'i today there are three...evidently the Russians, there used to be a school there, a community.

HK: That's right.

KM: A number of houses. There's some old mortar, bread ovens too. I don't know if you've seen those.

HK: Yes.

KM: Kind of like the old ferno, the old Portuguese bread ovens.

EK: We had Portuguese too up there.

HK: Stone ovens.

EK: The Russians.

KM: I guess there were a number of families living.

HK: Families. The Russians were noted to be good farmers. They worked hard on the corn, mainly on corn field even their family took care of the corn fields. More like a share crop with the ranch. Naturally with a family like that, we needed a school so they started a school there.

KM: Were the Russians there before you were born?
HK: Yes.
KM: They were there I guess, early nineteen hundreds about?
HK: Yeah.
KM: Do you know when they left?
HK: Oh, Elarionoff, his father was there sometimes in '30, '31 somewhere in there.
EK: About the thirties. As I was growing up I still remember them.
HK: By the thirties you hardly see any Russians there.
KM: There's just so many things and you folks have experienced so much stuff.
EH/HK: Yes.
KM: I know today there's the house on the hill sort of actually I guess it's a little off the slope of what is marked on this map as Mac Hill where the old Mutual Telephone Company house.
EK: The wireless station.
KM: Yeah, the wireless station. That was from the phone company time right?
EK: Yeah.
KM: Not with the Russians?
HK: No.
KM: Where the families lived, today when you drive up has one of the old corn silos.
HK: On the left.
KM: On the left that's correct. And where the wagons used to be stored like that. I guess the families would go out the wagons, they would harvest the corn and throw it on to the wagons and then store it in the cribs like that?
HK: Yes.
KM: And there were these square or rectangular buildings?
HK: Yes.
KM: Did you ever hear of Germans being out at Waikī'i?
HK: [thinking] I heard Germans were around but I've never seen. That was before the Russians maybe.
EK: I think there were Germans I saw someplace that there were some Germans up there. Where did Meartens come from? The Meartens family they're German.
KM: It's interesting too because, I guess after the thirties most of the families that were up there were really the few Hawaiian families. Teddy Bell's papa?
HK: Teddy Bell.
EK: They were more recent.
KM: Was it Ka'apuni, Phillips...?
EK: Yeah, the Phillips.
KM: Some of the Hawaiian, part hapa families.
EK: Yeah.
KM: Stayed up there, the Russians were gone already.

EK: Huluhia and Pelekāne, they were there.
HK: And the Japanese aliens were there too.
KM: Oh yeah, working?
HK: When I was still going to school, there were Japanese up there.
KM: Doing farm work also?
HK: Farm work.
KM: Did you go out, were there families as an example living out at Ke'āmoku also or not in your time?
HK: Yes, Ke'āmoku had families living there. The sheep industry was once an important part of Parker Ranch, and people lived there.
KM: It was just sort of...
EK: Uncle Jim used to live on Ke'āmoku. He was one of the section foremen over there.
HK: The Japanese were at Waiki'i, they were there. Mostly, I think Japanese were used to make and build fences.
KM: Fence line like that?
HK: Fence line.
KM: Did they do stone wall work also or was it mostly wooden and wire fence you think?
HK: Yeah, I think some work was stone walls.
KM: So interesting you know, the histories like that.
HK: You know those days you know people living up Waiki'i or up Humu'ula, or wherever in the out posts, we hardly see them. When we see them it's a happy occasion to meet them you know. They have to travel back to and back on horseback.
KM: I guess you folks had well, Waimea then Waiki'i.
HK: Yes.
KM: Then you would go as far over as Humu'ula, Kalai'eha.
HK: Kalai'eha, Waipunalei.
KM: 'Ae. Hopuwai like that?
HK: Employees living at Waipunalei and Humu'ula. We don't see them but once a year. Our fellow workers you know. When they come to the Parker Ranch, main office, annual events like...
EK: Christmas day.
KM: A pā'ina?
HK: Yes. Only once a year we see them.
KM: And then you folks, so you go Waipunalei, Keanakolu right? Hānaipoe?
HK: Hānaipoe.
KM: Was Kuka'iau or was that somebody else?
HK: No, that was somebody else.
KM: Hānaipoe.
HK: Yes, employees lived there.

KM: You folks had a place out Makahālau side also or?
HK: Yeah. Makahālau and the old dairy Paliho'okapapa.
EK: Paliho'okapapa.
KM: Paliho'okapapa.
EK: Yeah.
KM: Where is Pu'uloa?
EK: Right here in Waimea.
KM: This Pu'uloa. Was there a sheep station?
EK: It was a sheep station those days.
HK: Yeah, that was a sheep station.
KM: I see. Just behind?
EK: Behind [thinking] KTA shopping center and all around.
HK: Where all the Keck Astronomy is.
EK: Yeah.
KM: Interesting. Lot of outlying stations. Because so hard to move people.
EK: Yes. You had Wai'emi and Līhu'e down here. That's another section. And Waikōloa they talk about Waikōloa. Waikōloa runs right through from mauka down to the ocean.
KM: That's right, 'ae Waikōloa nui and Waikōloa iki.
EK: Yeah.
HK: We had one pasture up here we called it Waiko'eko'e. That's the one Parker Ranch recently sold. Waiko'eko'e is behind the golf course, country club.
KM: Oh yes, that side.
EK: That's where Mahiki?
HK: Not Mahiki, next to Mahiki.
KM: Next to Mahiki, oh.
KM: So amazing. All of these are beautiful place names. Like Waiki'i as an example. There's some mo'olelo, I don't know if you remember tūtū Kihe from Nāpu'u, Isaac.
EK: Oh yeah, Emily.
KM: Isaac, the old man.
EK: Aikake from Pu'u Anahulu.
KM: He hala in 1929.
EK: Oh, I see.
KM: He wrote many stories and he tells the story of how Waiki'i was named. Was there ever water up here at Waiki'i besides the water you folks piped in or tanked in. Was there a spring at Waiki'i that you ever heard of?
HK: [thinking] No. Our time was pipe. That was a big, big accomplishment. Alfred Carter studied through books about hydraulics, water. And he bought the water up to Waiki'i.
KM: Amazing!

HK: He had a big disagreement with Sam Parker. He was taking care Sam Parker's share as well as Thelma Parker's. Sam Parker says, you'll never get the water there, it will cost too much money. Sam Parker wanted the cash, he wants to borrow money. Alfred said, "Well, if I put the water up there, then maybe, probably you can get the money you asking for." They made a bet almost, the two guys bet.

EK: Parker thought that it would be impossible to get water up there, but A.W...

HK: A.W. took the water up.

KM: He took water out of Kohala mountain?

EK: Uh-hmm.

HK: Yes. What he did was, you see A.W. was quite a notable man of great authority in the Territory of Hawai'i at that time. He knew all of the Territorial legislators. Immediately he looked, went up to Kohala mountain, the very top, we call the high pressure water line. The very top where the water stream runs and hardly goes dry. At any time of year, the water always trickles. So he got the water rights from the Territory. He was a lawyer, he knew what he was doing. He established the water rights and from there on, from that point he piped the water up to Waiki'i by gravity flow.

KM: Where did the pipe run from and down across?

HK: Up the Kohala mountain, the watershed area. The highest point of the water source, Parker Ranch has the water rights.

EK: Across where, where did it cross?

HK: Right in town here, right through.

KM: Through town? Did it basically follow the old road that runs out?

HK: Yeah, this one right here.

KM: And then they piped, made pressure and it was all gravity no more electricity?

HK: All gravity this is the one. There's no such thing as water pump, they never thought about it. It was a gravity flow up to Pā 'A'ali'i which is about three thousand some odd feet elevation.

KM: Yes.

HK: And he told Sam Parker, "I'm going to get water up there." And he almost told...he mentioned how many gallons per minute he's going to have when the water went reach there. Sam Parker says, "Well, I don't think you can ever make it. You going to spend the money foolishly and what not." He did it and when the water was finally...they completed the job. The water was more than what he expected.

KM: Where did the water come out at Waiki'i?

HK: Pā 'A'ali'i.

KM: Where did the water come out...? In fact today, this is the old, the corn crib right now, still yet. The school house was right in here. Where did the water come out at Waiki'i? In Waiki'i or more mauka?

HK: No. Below, some where's around here.

KM: This is Pu'u Kahekili, small He'ewai.

HK: Small He'ewai [looking at map].

KM: Pu'u Kahekili, that's the pu'u right in the middle.

HK: Yes, okay. [thinking] At first, it was Pā 'A'ali'i.

KM: Oh, here's the pipeline right here, it says pipeline. [on the map]

HK: Yes.

KM: Yes. And you were saying that they made a pipe actually that even came out into the Ke'eke'e area later right.

HK: Yeah. It's somewhere around here, at Pā 'A'ali'i, and then later, they went out to Small He'ewai, you can see the pipe on the map.

KM: Okay. By Pā 'A'ali'i first?

HK: Yeah. What happened...they built a concrete cistern, water pond, concrete.

KM: Yes. It was an open pond or was it?

HK: Open.

KM: Okay.

HK: It's all lined with concrete and the gravity flow would go in there. And then he built an old Fairbanks diesel engine, one piston engine, diesel engine. Pump the water up, further up.

EK: Up to Humu'ula?

HK: No. Was up to Waiki'i station.

EK: Oh yeah, Small Waiki'i is down below.

EK: Is that where Ishizu was?

HK: Ishizu was up Humu'ula, and this is Waiki'i.

EK: Herbert, had the pump house?

HK: Oh, yes. The water reached Herbert's house, from there we pump it up.

EK: Then you pump up to Waiki'i.

HK: Yeah, we pumped it up to Pā Kila and Number 8, and then on to Pu'u Anuanu which is about seven thousand foot elevation. That's the highest point we got, that the pump can go.

KM: Herbert Ishizu?

EK: Uh-hmm.

KM: He was living out at Waiki'i?

EK: He lived in Waimea but he goes up everyday.

HK: At one time Herbert Ishizu lived there at Pā 'A'ali'i (Old 'A'ali'i) for a short while. During the war years I used to go over there pump water. Black out days you know, you got to stay over night.

KM: Yes, yes.

HK: And then after a while they gave me a car with the head light, [gestures] blackout headlight with a little opening.

KM: Just a little?

HK: Just a little opening. You only can see just ahead of you. You got to know your roads.

KM: And it was the old road or?

HK: Pasture road.

KM: The old pasture road. Passed Holoholokū like that out, go up to the mountain side.

HK: Yeah.

KM: Wow!

HK: You pass the marines, they get MPs all over. They stop you but we only...We notify them, they know who. Had one time John Liana, the first time I went up there pump. I have to stay over night. John Liana volunteered to go with me. He said going to be too lonesome he went with me.

KM: Wow, amazing! And this was at Pu'u Anuanu you said or lower?

HK: Which one?

KM: Where were you going to the pump?

HK: That's Old 'A'ali'i.

KM: Oh, wow. And from Pā 'A'ali'i, to Pā Kila, and later, out to Small He'ewai you then pumped it somewhere else?

HK: Yeah.

KM: Further mauka. To seven thousand feet as high you said.

HK: Yeah.

KM: Wow! And from there it ran out to Ke'eke'e?

HK: From the highest point, it was pumping to below Waiki'i which was Small He'ewai.

KM: From Small He'ewai?

HK: From Pā Kila, go up to Number 8.

KM: Number 8.

HK: Yes. From Number 8, another pump goes up to the seven thousand feet elevation.

KM: Is that Pu'u Anuanu?

HK: Pu'u Anuanu. And from Pu'u Anuanu we level the pipeline all the way to Hānaipoe.

KM: You're kidding!

HK: Without pump.

KM: That was basically following the forest line, is that right?

HK: Yes, right, very close to the forest line.

KM: Out to Hānaipoe?

HK: Hānaipoe. On gravity flow now.

EK: Going down though.

HK: This side already is little higher than...

KM: That's right, so you would go from here slowly like aunty said, go down.

HK: Right now we call it the Pipeline Road. Used very conveniently by the bird hunters.

EK: By the hunters.

HK: Who use that road.

KM: Yes. The water that you mentioned that you got down towards Ke'eke'e side. Where did that water come from?

HK: Where?

KM: Ke'eke'e, when you said out where the pili was before and that meeting around 1960. Where did that water.

HK: Oh, oh. Same line.
KM: Same line, just off shoot the other way.
HK: Yes, right.
KM: Pu'u Anuanu, down?
HK: Down.
KM: Wow! Imagine the work you folks had to do, just to lay the pipeline.
HK: Lot of line.
EK: Lot of it, all hand work. Never have equipment. No more equipment.
KM: That's amazing!
EK: Now they get computer [chuckles].
KM: But you know what I think pau, the blood doesn't flow [chuckles].
EK: Yes.
KM: Thank you folks. I don't want to take too much of your time this morning.
EK: No, no problem this is interesting.
KM: It is just to sit down. And you'll enjoy looking at these maps. I think when you look at some of these maps. I have another map, if it works out in your schedule and if I can come back. I will bring you the recording and the transcript. I have another map that goes to the Kohala side that's a partner with this.
HK: Wow!
KM: You'll really enjoy that I think. All the families out at Waiki'i were basically living right around. That's the pu'u right there, the schoolhouse was over here. All right in there. They get chickens, pig run.
EK: They used to raise flowers. That area was good for flowers, beautiful flowers. In fact we have, we call it Small Waiki'i right here in town. All those homes were brought down.
KM: Oh.
EK: Built down here.
KM: Is that out in 'Āhuli or...?
EK: No. It's you know the Kawaihae road going down?
KM: Yes, the road.
EK: I don't know if you know where old Hayashi store is across?
KM: Okay, yes.
EK: Across there, in the back there is...
KM: Some of the old Waiki'i houses?
EK: Small Waiki'i they call it.
KM: Did any of the families who used to live Waiki'i get those houses?
EK: Yes, they were all living in there.
KM: Oh.
EK: Now they're all retirees.
KM: Yes.

HK: [looking at the map] It's got the acreage too. Is this the fence line?

KM: That's the fence line, that's correct. Nice to look at?

HK: Yeah.

KM: And even all the way out to Ke'āmoku here's Mauka Horse, California. Evidently they used to keep the pipi or something over here I guess. That were getting ready to ship out or something. Ram, Lower Horse, Honolulu for where they would ship out to Honolulu. Pu'u Pāpapa, here's Pu'u Hīna'i down here. This whole big section, see all the fence line from the highway like that.

HK: Pu'u Pāpapa.

EK: His brother Yutaka knows all these places.

HK: Over here this side...okay. Dry land.

KM: 'Ae. Really interesting though, yeah.

HK: Yeah. You know the dry land was hardly used in the past, olden days. Very poor grass. They used to get the false pili grass. And the false pili grass there's hardly any left now. We introduced a new grass there, we called 'em buffalo grass.

KM: Yes.

HK: And the buffalo grass is good for cattle.

KM: Good feed, yes.

HK: But, however it's the same location where the fountain grass loves.

KM: Oh, fountain grass.

HK: Same type of land that fountain grass loves. So the fountain grass is really giving 'em, taking over the land.

KM: Yeah, it is. You know what's hard about it is when it burns, fast, plenty of fuel yeah?

HK: Yeah.

KM: Underneath. And so any of the native things...and you know like your 'ohana who passed away a couple of years ago out on the mountain. They would still go gather kōko'olau like that, 'a'ali'i.

EK: Yeah.

KM: When the fire comes through all of the native things go.

EK: Go, uh-hmm.

HK: You know what happened again, going back to the changing of management on the ranch or any company. There's certain minor little things seems like minor problems, they overlook.

KM: That's right.

HK: Every time when new management comes in, in this case like Parker Ranch, the weed control was the least...

EK: Concern.

HK: ...Importance to that person. There are other bigger things, worth more, so the little things are neglected. So the fountain grass has been completely neglected. In 1960, there was no program whatsoever, no labor, not a single person was assigned to control fountain grass. He openly stated that, he said "We are spending too much time we'll never get control this fountain grass that program ends right here."

KM: Wow!

HK: Dick Penhallow.

EK: Yeah. You folks used to control every one.

HK: Dick Penhallow was the manager. He didn't even finish the year as manager, he resigned.

KM: It's funny, you don't realize that if you spend some money today and take care, good. But, if you just let it go what you loose everything.

HK: What we...at that time were trying to do was attack this fountain grass in different ways. By that time we learned that we are fighting this problem, it's a major problem that the ranch was going to eventually have. So let's look at the broader side. Let's live with 'em but we'll introduce a grass will be just as tough.

KM: Competitive.

HK: Competitive grass to over take the fountain grass.

KM: Yes.

HK: We were looking for that program also. Because the cost of eradication is going to be prohibitive, too high. Let's find something that can compete with this grass. What we established, I established trial plots in the Ke'amoku area where the home of the fountain grass is.

KM: 'Ae.

HK: Neighbor to Pu'u Wa'awa'a Ranch.

KM: 'Ae.

HK: Because this grass came from Pu'u Wa'awa'a, from that section.

KM: Yes, it came over you know.

HK: During my earlier...in 1930s we were going in to Pu'u Wa'awa'a Ranch property, with their permission of course. We were digging those with hand.

KM: You were actually?

HK: Actually we were protecting that grass from coming into Parker Ranch.

KM: Keeping it from spreading, yes.

HK: That's how rare that grass was on Parker Ranch land. We were able to do that, but as I said as time went on we just neglected it, you know.

KM: I guess it's not really, it's not good for the animals and stuff?

EK: No.

HK: Amazing thing about that is we just, not too long ago this is since the trustee's...1992, Richard Smart passed away. He established in his will, Parker Ranch will be under trust foundation. In doing so he had three trustees. One of the employees taking care the cattle came from Pu'u Wa'awa'a Ranch. And when he came to Parker Ranch he's telling everybody fountain grass is a good grass.

KM: Oh, you're kidding.

HK: How are you going to establish in the program to control weeds when the person who has one of the important jobs on the ranch saying this is a good grass.

KM: Wow!

HK: You know, during our time nobody knew, if the cattle eats the grass we say that's good grass.

KM: [chuckling]

HK: That's the only test we had.

KM: Yes.

HK: But as time went on, before I retired we send this particular grass or any you know to the lab and take a tissue analysis. And the tissue analysis shows you exactly, you know.

KM: What it's value is?

HK: Yes. Protein content of this plant and the fiber content and moisture content and all that. We found this fountain grass has hardly any value, nutrients. Although it's a high fiber, it's all dry matter.

KM: Yes. I understand you know where Springer mā lived.

HK: Down Hu'ehu'e.

KM: Hu'ehu'e. Old Judge Mathewman, he had the house area first. He brought the fountain grass in as an ornamental.

EK: That's what they do in California they use that for landscaping.

HK: Yes. At one time we were even thinking of harvesting the grass and selling that seed to the mainland because they said they use that as an ornamental there. But there is one state, I forgot where it was they said their variety of fountain grass, the seed is not viable. So they were trying to get our seed. They want the seed for ornamental. It's ornamental for the desert area.

EK: Yeah, desert.

KM: Yes.

HK: They use it around the house.

KM: Or pampas like you know it looks like the pampas, the big pampas grass. Ke'āmoku was the place that you folks, you set up some plots?

HK: Yeah.

KM: Did you find anything that could compete well with the fountain grass?

HK: Yes.

KM: What did you find?

HK: We had the star grass and we had several other varieties...we worked very closely with the soil conservation people. And we brought in various types of grass seed that we planted.

KM: The thing of course is if you've got one invasive kind of pest. And if another one comes in, what will happen? Would it have had an affect on what's left of the native you know. Or was it better?

HK: Yes, right. Then we went further once, we tried, how can we get this grass, it's so dry? To get some moisture into the grass. Called the extension agent, and we got together, we tried fertilizing this little patch. In the pasture of over a thousand acres in the pasture of Ke'āmoku area we just put a plot there. Small little plot about ten by ten or so. We fertilized it with sulphur sulphate...I forget what else. Anyway, the basic ingredient was sulphur. The cattle went in there, eat the grass. They loved the grass. If you put sulphur...

EK: [chuckling] Oh boy, one thousand acres.

KM: Yes [chuckling].

HK: But you know the cost factor yet, that's too expensive [chuckling].

KM: Amazing. Things change and we don't realize it sometimes, what we do today, you're going pay the price tomorrow right?

EK: That's right.

HK: And Ke'āmoku, the fountain grass is so healthy. One clump of fountain grass is so huge out there. And you can see it's the most suitable, ideal location.

KM: Dry, yeah.

HK: Yeah. The soil is right for that. You know when the pasture fire goes through that area that fountain grass burns, but the same grass comes back again.

KM: That's right. The same clump yeah?

HK: Yeah, the same clump come back again. Because fire goes too fast, rapid fire. It doesn't kill the root system.

KM: Inside, yeah.

HK: First rainfall comes, it all comes back again.

KM: It's amazing!

HK: An interesting thing happened at Pu'u Wa'awa'a ranch. Right along side the highway they had a range fire. Freddy Rice was managing the ranch there. He calls me up says, "You have some seeds." I say, "Yeah, we always carry seeds," you know Parker ranch. Because any time of the year you have good rainfall we just broadcast some seeds. I only get about a bag left, I share that bag. It's growing over there and I spoke to this guy there, "Hey, how's that pasture doing? Oh, that's the best thing ever happened at Pu'u Wa'awa'a ranch." This is not a grass, it's a legume, it's a creeper.

KM: Yes, yes I know what you're talking about. And evidently it's quite nutritious?

HK: Nutritionally it's perfect.

EK: And it's all on the fence line along the highway.

KM: That's right.

HK: It's a creeper, a vine and it's a legume and high protein and well balanced fiber. Good fiber.

KM: Yeah. And that wasn't that long ago right?

HK: Not long ago.

KM: Maybe seventies or eighties?

HK: Yes. We call that Tinaroo Glycine. They had three different variety of Glycine, and this was the best Tinaroo. You know the ideal character of this grass is that it loves dry weather. It grows well in the dry weather, hot climate. The root system is something amazing, that when the seed germinates, the root goes straight down. It's deep, you know.

KM: Oh wow, so it protects itself.

HK: Yes, protects itself because the root goes down deep, it withstands drought. Seeing it, you think that plant is dead when it comes dry weather, all the cattle eats it right down to the root. The root is not dead.

KM: The root is there.

HK: Upon the first rainfall, right back again. That's the good thing about that grass.

KM: Finding the balance yeah? [chuckles]

EK: [chuckling]

HK: I would concentrate on that Tinaroo if I was still with the ranch.

KM: Can take the cool weather too?

HK: Yes. Although we have on the ranch, two pastures, we have that Tinaroo, that I was able to establish. One is the Holoholokū 3 and Ke'āmoku, Big He'ewai.

KM: So Big He'ewai, Ke'āmoku and Holoholokū 3?

HK: Yes.

KM: Holoholokū 3 is mauka side of the highway?

HK: Mauka side. Next to [thinking] next to 'A'ali'i II.

KM: Well, you know when you don't use it yeah. [looking at map] Not Pā'auhau side?

HK: No. Holoholokū 3 is right below.

KM: [looking at Register Map No. 2786] Here's Heihei, here's Holoholokū, twenty thousand acres.

HK: Pu'u Anuanu, Pā 'A'ali'i is the one, that that's where our pump house is, Pā 'A'ali'i.

KM: Well, mahalo.

HK: [looking at map] This is a good map.

KM: I'll bring you, there's one separate map that goes to the other way. I'll bring you that other map okay. In fact I'm coming out here on Thursday, and I'll bring you the map. This map is 1917, I believe it was Wright, I think the surveyor was Wright.

EK: Stanley Wright?

KM: I got to look at his name, his name isn't on the map. I'll tell you who but the number is there.

HK: Wright, he was our surveyor out here.

KM: Okay. Thank you folks so much for your willing to talk story.

HK: You're welcome.

EK: It's nice to sit down like this and talk about the old days.

KM: It's wonderful, I appreciate it so much.

HK: You know when you said about the history you know. Like Waimea, Waimea has a very, very rich history. Now, after the Second World War things have...

EK: Changed.

HK: Changed a lot. Families changed, the living changed, and people's way of life changed. And the past beyond the World War II, the history is practically forgotten.

KM: You see, only, how many people hānau 1912, and aunty you 1921. Still the things you've experienced like you said after the war, different!

HK: Different, very different. People's attitude and their way of life, value of life, have completely changed. Because the influx of the marines coming here, the war and enriching everything. Everything have changed.

KM: Yes.

HK: Life has changes.

KM: Yes. Kind of what you said, they bought in new things and suddenly what you were accustomed to.

HK: Accustomed to, left behind now.

KM: That's right because now get new.

EK: Everything modern. [chuckling] When you look at the past, no regrets.

KM: It was a hard life but you enjoyed it?
EK: Was a hard life. We didn't know what was ahead.
HK: Although we don't want to go through the same hardship but we loose the people's relationships.
KM: Talking story.
HK: Yes.
EK: In our days we used to always get together, the families were so close.
HK: How people took each other, accepted each other. It's different from today. Today is...oh, my God.
EK: They too busy, everybody's too busy.
KM: In a rush.
EK: Yes.
KM: Stop sign doesn't mean anything anymore too. You got to maka'ala. When you driving your car now.
EK: [chuckles]
KM: No more stop light before right?
EK/HK: Yeah.
KM: But people knew, you respect, holo mālie, now, like you said in a rush, no talk story.
HK: In our time you know, when we talk story about the old days, our time we care for each other. We hear about our neighbor having problem we care for each other.
KM: You kōkua.
HK: Yeah. And our neighbor say has a young strong boy not doing anything at home, not working, not employed we care for that boy. He should be doing something.
KM: Yes, yes.
HK: We cannot stand our neighbor or our friends loafing around and doing nothing. We used to be concerned about those things. Today, who cares? Who cares?
KM: You get free money that's why, today.
EK: The government.
KM: That's why, free money. If you no work...easy.
HK: That's right.
KM: And your kūkū mā, 'ōlelo mai nā kūpuna "mai kaula'i ka lima i ka lā!"
EK: That's right.
HK: Even our parents used to tell us, "What a shame that boy, so nice that boy not doing anything loafing around." They not happy about it. My parents would go look, say they're not happy, they're concerned. Hopefully that things will turn out better. And they get concerned over the parents because the parents have such and such a boy.
KM: Yes. They try to get out and get 'em to go work, yeah. Give 'em job, put 'em on the fence line [chuckles].
HK: Yeah [chuckles]
EK: Those days, our days at least, Parker Ranch would offer jobs to them.

KM: Yes. Now, Robby Hind pau, Friday is the last day. Mark Yamaguchi, pau. Sonny Keākealani, pau. Amazing.

EK: It's sad, we feel it.

HK: You know, yesterday we had a meeting but not with the ranch. With the Foodland shopping. Foodland supermarket they wanted to let us know when they will be opening and what type of food they have and all that. I met some of them, they just left the ranch.

KM: Kaumaha.

EK: Kaumaha, very, very.

HK: The thing here is amazingly what this modern day, where the management, we call it, the top people the management doesn't include in their decision making.

KM: The people?

HK: Yes. On their own they make any kind major decision. Why don't they include different people of the company. Let them come in and sit in your meeting, let them voice their opinion also.

KM: Their mana'o?

EK/HK: Yeah.

EK: They're caught by surprise.

HK: That's why I told this guy, this cowboy if they had only for instance called you in their meeting. They would have get some benefit, because you guys out in the field working all day.

KM: You see, who knows the land, it's strength and weaknesses better than those that are out on it.

EK: That's right. The people out, that know more.

HK: Because this is a huge ranch and their commodity, their main product is cattle. Without this cattle you're not going to survive more or less, for the moment. These boys are out in the pasture work with the cattle day by day. They know some of the things that you folks are discussing here. Could be corrected. Not enough input from the boys.

KM: That's right.

HK: They're not given the opportunity.

KM: When this ranch and how big it is, but of course the Humu'ula lands, the lease pau in August. Right?

EK/HK: Yes.

KM: Before, when you were young working the ranch. The ranch was all the way out to Kahuku right?

HK: Kahuku, yes.

KM: Did you ever make the run with the pipi out from Humu'ula out to Kahuku?

HK: You mean cattle movement?

KM: When they would take the cattle.

HK: We move cattle from there to here.

KM: From Kahuku,

HK: Yeah. I spent one season, I got to live there.

KM: Out at Kahuku?

HK: Yeah.

HK: Early in the morning the cowboys would load my truck and bring that cattle to Ke'āmoku.

KM: You would come Kona way?

HK: Kona way.

KM: The old road.

HK: Yes, and release the cattle at Ke'āmoku, and then go back to Kahuku again. That's one day's job.

KM: Wow!

HK: One day's job [chuckles].

KM: In your time you didn't walk the cattle from Kalai'eha or Humu'ula around to Kahuku?

HK: From Humu'ula to down here?

KM: No. To Kahuku?

HK: Kahuku was all on truck.

KM: All on truck in your time?

HK: Yeah.

KM: Before?

HK: All walk.

KM: Walk feet. Imagine that life! But you see you had this large area to work and so you could also let the land rest right?

EK: Yes, different sections.

KM: That's right.

HK: Here's the thing, the present situation of the Parker Ranch was about three different reasons why they are up against financial difficulty today. Because number one was the September 11th incident, tourist industry went down, they were eating less meat [chuckling]. Another one is well this one is understandable, you have no control, four seasons of drought.

KM: Yes.

HK: Four years, to me it was not four it was three, three years of drought. First year wasn't bad, the second was bad. Anyway, but if they had known, if they had discussed their problems with the cowboys they would have been far better off. For instance there's over seven, eight thousand acres pasture land, fine pasture land I'm talking about. It's not just dry land from here to Kawaihae. Prime pasture land, where during the drought that portion of the ranch was still green. This is on the windward side.

KM: Yes. Pā'auhau, Kamoku side.

HK: Yeah, Pā'auhau area. It's all timber now, trees. That pasture could have saved their herd. And then this Mahiki area, Waiko'eko'e area all sold. And that's another wet land down there.

KM: So you sell your best 'āina?

HK: When the drought approaches we used to depend on this type of land. Every pasture has it's purpose.

KM: So, even in your time, there were periods where there was dry?

HK: That's natural. Always had.

KM: So you would have to move your pipi?

HK: Yeah. This was a constant decision to be made every year whether to increase the herd, increase the number of breeding cows or to retain the same amount.

KM: 'Ae.

HK: When the new management comes on the ranch, why can't we raise more. We got the acreage, they think of the acreage first. But they don't know what kind of land you got.

KM: How many cattle can you raise on one acre? Or if you have fifty thousand acres, Wow! We can have this many.

HK: Yes, "we should have this much." You get a constant battle with the management. But if the management did not include you in the discussion period they would have done it without you knowing. But in our time the management used to call us in and we discuss these things. "No, we cannot increase the herd because when you get drought what are you going to do."

KM: That's right. Then when you sell your good land, like you said Waiko'eko'e .

EK: Pau, nothing now, nothing, and Mahiki.

HK: Gone.

KM: Pule mau, pule mau.

EK: Well, their intention is to business.

HK: I almost have the urge to even to go in the ranch office and...talk story. You know why I was introduced to the new chief operating officer. New guy, from the office he's going run the ranch. This is a no, no.

EK: Computer. They expect to run the ranch with computer [chuckles].

HK: The person who introduced me to this new manager, the chief officer. This person said, "Oh maybe you folks can get together talk story one of these days." I said, "I'd love that."

EK: But, if he's going to listen to your ideas you know, that's another thing.

HK: No, no, no that's not the point.

KM: You can plant some seeds yeah?

HK: Yeah. Whether he listen to me or not it's not the point. I don't care as long as I said something to them, that will might someday sink into 'em.

KM: Yes.

HK: It will. I was telling this cowboy yesterday, "If they had only asked you to sit in the meeting, these things would have never happened."

KM: What can you say. But you know sometimes we don't understand.

HK: Why don't they include people who work out in the field to sit in your meetings for discussion like this...?

EK: ...They think they can operate the ranch by just sitting in the office.

HK: Cannot.

EK: You have to go out too.

HK: You're dealing with animals and animals need the land.

KM: When you're dealing with just the nature. Is it going to rain this month or not?

HK: Yes.

KM: Where do you move? Is there going to be a fire or all of these unforeseen things that occur.

HK: Yeah, that's right. And then you know every pasture has it's purpose.

KM: Yes.

HK: And the cowboys, the old-timers know how to use it. If a new management comes in and changes the whole thing. You going get some problems.

KM: That's right.

HK: Big problems, big problems.

KM: You understood your seasons, you understood the pasture limitations or strengths.

HK: Sure. You know that drought that we had. They didn't know that cattle were dying, until somebody called attention to them. They didn't have any system that cowboys... Part of one of the cowboys duty is to report any dead animals to the office. Until somebody called attention and the humane society stepped in. They begin to... "oh, okay we do from here on." Aloha [chuckles].

EK: Aloha is right. When we think about our ancestors, ho'omanawanui to build up this ranch.

KM: Yes.

EK: It wasn't easy.

KM: Yes... Mahalo, thank you very much. It's already twelve and I don't want to push you guys this morning. We should talk again and maybe if you'd like maybe we go a little bit holoholo if you want to go look. I have a truck with four doors so comfortable. If you like we could go holoholo.

EK: Holoholo out in the pasture. [chuckling]

KM: Just look a little bit. I need to transcribe this, taking photograph of the two of you together... [end of interview]

Jiro Yamaguchi **Parker Ranch and Mauna Kea Mountain Lands** **March 28, 2002 – with Kepā Maly**

Jiro Yamaguchi was born in 1924 in Waimea. His father was the first Japanese cowboy on Parker Ranch, and Jiro inherited his love of ranching from father, and the old-timers that he was always hanging around with. Jiro's father died in 1935, as a result of an accident while driving large herds of wild sheep that plagued the mountain lands, down from Kemole 2 to the Makahālau vicinity. Thus, when just a young teenager, Jiro himself went to work on the ranch to help support his family. His passion for ranching grew and he spent his entire life working for



Jiro Yamaguchi (KPA Photo No. 2981)

Parker Ranch. Jiro worked for Parker Ranch between 1937 to 1990, he spent years in the field working lands of the Waimea to Waiki'i and Ke'āmoku section, around the Ka'ōhe-Humu'ula lands, and on around the entire Mauna Kea slopes of Parker Ranch, as well as the Kohala and Kahuku lands. In those years, he traveled and worked with elder Hawaiian cowboys, the legends of the paniolo way, and as he aged, Jiro too found a place among the famed paniolo of Hawai'i.

Like so many of the old-time cowboys, Jiro spoke Hawaiian, and had a true love for the places and place names of the land. Jiro's interview provides us with detailed descriptions of life and work in the Waimea-Waiki'i and Humu'ula sections of the ranch. He also described the corn fields and operation of Waiki'i, and recalled the families of the land. On September 14, 2002⁴, Jiro, and his son Mark, who also worked for the ranch until mid 2002, went on a field interview across the Waiki'i, Ka'ōhe, and the Ke'āmoku section, and shared additional recollections of the ranch lands, people, and stewardship practices.

One point of importance that stood out to Jiro and Mark during the field trip interview, was at a small knoll on the Kuainiho side of the old Ke'āmoku station. It was here that the cremated remains of Walter Stevens and Andy Fong were laid to rest. This place was chosen by those two Hawaiian cowboys because of their great love for the Ke'āmoku section. Also, from that pu'u (knoll), Walter can look across the Waikōloa-Waimea landscape to Pu'u La'ela'e where his wife was buried. Jiro and Mark both expressed concern about the hill's proximity to a proposed route of the realigned Saddle Road. Also, it was observed that bone fragments (up to a ½ inch in size), left over from the cremation

⁴ The field interview was coordinated by Wayne Techera on behalf of Parker Ranch, and also participated in by Ku'u'lei Keākealani.

process were exposed. With uncle Jiro's permission, this information was brought to the attention of Carl Carlson of Parker Ranch, and he had Wayne Techera put a buffer around the location to ensure protection.

Uncle Jiro passed away on November 16, 2002. He enjoyed the interviews and field trip, and expressed his desire to share his stories in the interviews. Mark Yamauchi confirmed his father's desire to share the interviews in the ranching and 'āina mauna studies discussed, and kindly granted permission to include the interviews in the ranch and mountain land studies on January 16, 2003.

KM: [discussion in progress regarding historic maps and descriptions of mountain lands] ...So I bring you maps and books instead...

JY: Yeah. It's good to have this kind you know.

KM: Especially for the old place names like you were saying. I brought along a copy of the map for the Waiki'i section, for me to mark on as well. What I was hoping was is that we just talk story, kolekole. It's very important because the land is changing. Everything is changing and if we don't talk story we going loose this history.

JY: Oh yes. Different people coming in.

KM: That's right, loli ka 'āina. Uncle, you full name please.

JY: Jiro Yamaguchi.

KM: Yes. You hānau when?

JY: September 16, 1924, right by the Paniolo Pit Stop today.

KM: Paniolo Pit Stop.

JY: Where the kahawai over there, before used to get one two story building there.

KM: Is there a name for that area that you remember?

JY: Yeah. [thinking]

KM: Paniolo Pit Stop, that's...

JY: Right by the bridge going to Kawaihae. You know, right by this junction here.

KM: Okay, oh right there.

JY: The concrete bridge on the right hand side. We used to have land here too.

KM: Oh.

JY: My mother exchanged that with the ranch here.

KM: Your hale here is from your time when you worked ranch right?

JY: I just bought it in '72, from the ranch.

KM: When did you start working for the ranch?

JY: In the late '30s.

KM: You were a teenager still? You hānau...

JY: The day we finished 7th grade, I came to work for the ranch.

KM: When you were sharing with me the story before I remember, was it your papa who died on the mountain?

JY: Yeah. Kemole.

KM: Kemole. The horse went down?

JY: Stumbled and rolled over him. Kemole 2, driving wild sheep.

KM: Had they brought the sheep from Humu'ula side or were just all over the mountain?
JY: All over the mountain, those days. They used to destroy the sheep before.
KM: Yes.
JY: So much sheep. The government paid the cowboys so much.
KM: Right. So the Government had a program of trying to control the hipa like that.
JY: Once a year.
KM: I guess a couple of things were happening, the hipa would eat all the feed right, for your pipi like that?
JY: Yeah, pipi like that.
KM: And worse maybe if they take all the forest down, you know no rain, everything changes, yeah?
JY: Yeah. We use to drive during my time, I went twice up there drive over thousand sheep we used to just cut the neck and throw.
KM: You take 'em into some paddock like Kemole side or?
JY: Kemole and Pu'u Anuanu.
KM: Oh, Pu'u Anuanu side.
JY: Right in the center, boundary line used to get one wire corral there. So drive 'em both sides, come in.
KM: Wow! So Kemole, Pu'u Anuanu and come into this pā?
JY: Pā, yeah.
KM: Amazing! How old were you when papa died, about?
JY: [thinking] About 11 years old.
KM: So, papa this was about 1933, '34 that his accident occurred?
JY: About 1935, I think.
KM: Okay. Young, you had to go work already. How many brothers and sisters did you have?
JY: Four brothers and four sisters. My sister was born December 21st, in January 28th my father died.
KM: 'Auwē!
JY: Five weeks old my sister was.
KM: Aloha.
JY: And my mother was 33 years old, she had eight kids. And she support us till we grew up.
KM: Amazing! She worked hard.
JY: She really worked hard. In 1987, July 4th, she passed away.
KM: In '87?
JY: Yes, 1987.
KM: Wow!
JY: And she always asked us, "When is 4th of July?" We was thinking, "I wonder what she mean, waiting for the Parker Ranch show or what?" But came that morning...she was in the hospital that time. I was up at the restaurant ready for haul cattle for the show, 4th of

July. My boy said, "Mama want to see you." "I tell, what she want?" "Talk to you," so I came over I said, "what happened?" Mat never tell you, I said, "No." Your mother just passed away at six o'clock in the morning.

KM: She waited for that day, just like she was waiting?

JY: Waited long time, about over a year you know. "When is 4th of July?" Till today my brother from mainland, he always ask me, "I don't know what the old lady wanted."

KM: What was the significance yeah?

JY: Yes. Why she wait for 4th of July? Gee I don't know.

KM: Interesting. Hmm.

JY: Yeah. My father was 41 years old when he died. He made his 41 year old birthday party on a Sunday, Monday morning he left us two o'clock for go up there drive sheep. Then he got hurt, the following morning, two o'clock he died.

KM: 'Auwē!

JY: Called the hospital.

KM: He was working out with the cowboys, just a group of them had gone out to herd the sheep down.

JY: There's a group, cowboy bunch of them, start from outside.

KM: Yeah, amazing. You started working, like you said, you were really young.

JY: Yeah.

KM: Fourteen years maybe or something like that?

JY: Before fourteen, before thirteen [chuckles].

KM: Wow! Where did you...when you started working, what did you do for the ranch?

JY: I worked in the mountain, take care of the water pipe up here [gesturing to the Kohala Mountain, Alakāhi-'Ākōlea Intake sections].

KM: Oh.

JY: Where start off.

KM: Where did the pipe start up on the mountain?

JY: Way up in the mountain.

KM: Up high?

JY: Yeah, we call 'em 'Ākōlea.

KM: 'Ākōlea.

JY: Yes.

KM: Was that the pipe that they were laying to make the water?

JY: Yes, goes all the way till Waiki'i.

KM: Waiki'i, Pā 'A'alii'?

JY: Pā 'A'alii' mauka.

KM: Mauka. And you get different pumps up there right?

JY: From Holoholokū pump, get Pā 'A'alii', get 'A'alii' House, Then Big Pā Kila. Then go up to it's not there [looking at map] Number 10 Pump, then Number 8 Pump.

KM: Number 8 is the highest one?

JY: It's the highest.

KM: And Number 8 shoots over to Pu'u Anuanu?

JY: Yes, goes up Pu'u Anuanu.

KM: This map here shows some of those, this is Register Map 2786, the one that you and I had spoken about before. I'm just going to open it up here. It shows some of these places that you are talking about. [looking at, and pointing out locations on map] Let's see, here's Pā 'A'alī'i and it shows let's see where's the...

JY: Pā'auhau.

KM: Yeah, Pā'auhau. Here's Pā Kila you were talking about, a big paddock area yeah?

JY: Yes.

KM: Here's Pu'u Anuanu.

JY: Pu'u Anuanu.

KM: Holoholokū pump?

JY: Holoholokū Pump right by where Shield Pacific is today.

KM: Shield Pacific, oh.

JY: That's where the pump stay.

KM: Oh. So, you were working that was your first job from 'Ākōlea they pump the water...or the water was gravity flow?

JY: Yeah, we used to take the water, used to tap from the forest line up to the reservoir pipe and redwood posts for trestle.

KM: Wow! Right, right. You laid the pipes out on redwood posts?

JY: Yeah.

KM: Lay 'em across?

JY: Some places, high places you got to put trestle.

KM: Right, right.

JY: On the ground, we put one piece redwood, and the pipe laid down. They don't put 'em right on the ground.

KM: It would be lifted up on these redwood posts like also or something? Wow! Some job for get the water all the way out?

JY: Oh yes. Then I worked up the dairy.

KM: Which side?

JY: Pu'u Kikoni Dairy

KM: Pu'u Kikoni Dairy. When was this about, you think? Before the war?

JY: Yes, before the war.

KM: Before the war so late '30s maybe like that?

JY: Maybe. Then I came Waimea, work fence with the fence gang. Then once in a while they asked me to go cowboy, I used to go help them. Then before the war break out, I used to work with John Purdy training mules and horses for the plantation.

KM: Was that out Pā'auhau side?

JY: No, right in Waimea.

KM: Right here in Waimea.
JY: Right where the Ace store is.
KM: Puhiale side?
JY: At the entrance of Pukalani, right across from Spencer's house. Across there used to be the stable there.
KM: That's Pu'uloa, Spencer House side is that right or?
JY: Pu'uloa is where that...up the church place.
KM: Ah, right across the side.
JY: The road going up, on the left hand side. That's the paddocks they used to call Pu'uloa.
KM: Pu'uloa, oh. So you were training mules with Purdy?
JY: John Purdy.
KM: The plantation was using those for haul cane like that and stuff.
JY: Yes, cane. Then the war broke out, that stopped, and I went to nānā 'āina with John Purdy. Check cattle and what.
KM: Oh nānā 'āina, oh you folks just go out?
JY: Yes.
KM: Holoholo, make sure the fence up or what like that?
JY: Yeah, check the water.
KM: Oh.
JY: Then I came help the USCD start building up wire house, so the ranch sent so many boys with Kurukawa. Kurukawa, used to be the carpenter.
KM: Oh, Kurukawa?
JY: Yes.
KM: Japanese carpenter?
JY: Yes, yes. We made two wire house.
KM: Wire house?
JY: For the supplies for the service men.
KM: A wire house, were they communications or...?
JY: No, for put materials inside.
KM: Materials like that, oh. Were they fencing stuff off then or?
JY: No. They had one right in front here.
KM: Right in front your house?
JY: Right in front here. One across by where Goodyear stay today. Right above there used to be one. Then one up by Filipino Camp, Pukalani. Pukalani Street, I think.
KM: You said, in your mana'o is it Pu'ukalani or Pukalani?
JY: Pukalani.
KM: Puka, you don't remember them saying Pu'u?
JY: No.

KM: Okay. That's a big discussion going on among people today. Is it Pukalani or Pu'ukalani.
JY: Hmm, you're right, it could be Pu'u.
KM: Yeah.
JY: [thinking] Hmm.
KM: But you know, that's how yeah.
JY: That street is Kapi'olani street by the baseball park.
KM: Kapi'olani?
JY: Yeah. Then you go up it. The other wire house.
KM: The wire house, oh.
JY: Then one was down Kawaihae road below Anna Lindsey's place.
KM: Oh, yes okay.
JY: Used to be one there. But they tore that down, and the only one standing now is by the Filipino camp on Kapi'olani Street.
KM: Right in from the park, there's a...I think I know where you're talking about right off the road right. When you go in the park, is it Lindsey road or?
JY: No. From Lindsey road you cut in. When you go from this way.
KM: Yes.
JY: Cut in on the right, above the Mormon church.
KM: Yes, okay.
JY: There's one there.
KM: That's one of the old wire houses?
JY: Yeah, for the service men.
KM: For the service men. From when you started you've already moved in to four different kinds of job responsibilities.
JY: Yes.
KM: Did you ever go around the mountain sometimes and work or?
JY: Yes, because the cowboys used to go around. We took cattle from Waiki'i right on the old Saddle Road to Humu'ula.
KM: So you would drive pipi from Waiki'i down below Ahumoa?
JY: Uh-hmm. Below Ahumoa go down to what you call that [thinking]... Pahua... [thinking]
KM: Pahua Koko?
JY: Pahua Koko, yes, right. We used to take that road all the way to Pōhakuloa.
KM: From Waiki'i the road was a little different than it is today yeah, was a little lower?
JY: It went out on the side [indicating the Ke'āmoku side of the slope].
KM: Yes. You would drive the pipi down, Pahua Koko?
JY: Pahua Koko then follow the trail to Pōhakuloa.
KM: 'Ae.
JY: Then we go straight from Pōhakuloa, the old road.

KM: The old road went straight yeah?
JY: Straight inside.
KM: Passed the park now, the Mauna Kea Park. Straight through there?
JY: Straight through come out.
KM: Come right out?
JY: Humu'ula.
KM: Humu'ula, right Kalai'eha side?
JY: Kalei'eha side.
KM: Oh.
JY: Now the Saddle road, get one turn go on the Saddle Road.
KM: Yeah, different.
JY: Yeah. One time we tried though, to take the cattle the new route, but too much traffic, and narrow you cannot. Hard time with the cattle. We tried one time.
KM: To take the pipi?
JY: Yeah. Hard on the cattle too.
KM: Yeah. These maps that I left for you show the old route you're talking about.
JY: Oh.
KM: 'Cause the map like one of them that shows the route was made in 1915.
JY: Yes.
KM: And that's the old route that they laid out in 1869. We have nice old records that show that. So you would go down from Waiki'i? Sort of off the side of Nalopakanui or something yeah? The pu'u down below Ahumoa?
JY: [thinking] Yes.
KM: Kilohana? You know that name, Kilohana?
JY: Kilohana, I heard that name.
KM: It's just one of the little places along there. Pahua Koko is a big name. Did you hear, did something happen down there?
JY: One old man told me [chuckles], this guy, Palaika.
KM: Palaika, yes, you talked fondly of Palaika.
JY: He said, "What and what about this, about the blood." He said the old Germans used to get slaughter house over there. And lana ka wai over there, that's where all the koko, blood runs down.
KM: Interesting, interesting.
JY: That's how the name of that place.
KM: Hmm, that's what Palaika told you?
JY: Yeah, Palaika.
KM: Interesting. You know when you go down Pahua Koko then you get to Pu'u Kēke'e right?
JY: Pu'u Kēke'e on the right hand side.

KM: On the right hand side. I'm going to just pull this map over a little bit, just to show that area there [looking at Register Map 2786]. Here's Waiki'i, here's the old road come down, here's Pu'u Kēke'e on the right side a little further out you get Pu'u Kāpele. Yeah?

JY: Yes.

KM: If you come along the old road, just what you were describing before there also, there's one of the little hills that in the old maps even in the 1850s, they call Pu'u Koko. From this area has a trail that goes out towards, one side goes to Kālawamauna or Ke'āmoku. Kālawamauna and out to Pu'u Anahulu. Did you ever go one any of these trails?

JY: No, I never did.

KM: You never did. You stopped in your time you went from Waiki'i, took pipi out to Humu'ula?

JY: Yeah.

KM: I'm just curious when you were talking before about Waiki'i and Ke'āmoku. You had shared, you look, like it has Pā Kila, but you'd mentioned like they have Small He'ewai.

JY: Yeah.

KM: Or they get Mac Hill, Turkey Pen.

JY: Yeah, Turkey Pen.

KM: And you said before families used to live up here, is that right?

JY: Waiki'i, a lot of families. There used to be even school up there.

KM: There was a school too?

JY: Uh-hmm.

KM: You know where the corn crib is now, the one that's near the side of the road?

JY: Yes.

KM: The school and the village was just across?

JY: When you pass the village now, you go up the hill where the stable are.

KM: Yes, the stable.

JY: Yes, the stable, across the stable used to be the school. You can see one kumu pine.

KM: That's right, right by itself.

JY: Yes. That's where the school was.

KM: Oh.

JY: And now, below that, in the front and below, it was the homes for the people to stayed there. The buildings, they brought them down and they have this place down in Waimea called Waiki'i Village.

KM: 'Ae.

JY: It's right across Hayashi store, that's where Waiki'i Village is. They brought the homes from Waiki'i.

KM: So when Waiki'i settlement was closing down, they took the houses that were good and made a little village?

JY: Village.

KM: Hayashi store across, Small Waiki'i Village.

JY: They call 'em Waiki'i Village.

KM: Interesting. All the ranch houses were brought down basically.
JY: Only the foreman's house stay back there yet.
KM: Oh. That's the one house that's still there.
JY: The big house.
KM: Oh.
JY: We used to go through Saddle road to that village.
KM: Yes.
JY: I remember they said the Russians used to be up there.
KM: Yes, that's what I've heard, Russians were living, working up there. I guess because before, even when you were young and when you were working, they were growing corn or feed out here?
JY: Yes, corn. I picked corn too.
KM: You picked corn?
JY: Yes.
KM: What was that like? Big fields of corn?
JY: Yes, acres and acres of corn. Big Pā Kila was a corn field.
KM: Here's Big Pā Kila. It's a big area. It says on this map that the total acreage of Pā Kila it says it 3,640 acres. You get smaller paddocks along...
JY: Then Small He'ewai.
KM: 'Ae, here's Small He'ewai that was corn too?
JY: Corn field.
KM: Pu'u Pāpapa?
JY: Pu'u Pāpapa 3. [looking at the map] Then let's see now, Small Pā Kila, Number 5 and 6 used to be corn field. Does it have that too?
KM: Yes. Here's I see Number 7, and here's Number 1 to 3... Let me just see Number 9, 2, 4, 5 and 6 right here. Numbers 5 and 6, let me turn this map around for you.
JY: Number 7 used to be a corn field too.
KM: Wait, I'm going to just turn the map right around.
JY: Number 7.
KM: Oh, so all of these numbered lots actually you recognize.
JY: That's all the corn fields.
KM: I see, so Number 8, 7.
JY: Number 8 too.
KM: Is Number 8 where Pump Number 8 was too, or was pump 8 more above?
JY: It above there.
KM: Was up there, oh.
JY: The pump is Pu'u Anuanu.
KM: Pu'u Anuanu, up. Yes, here's Pu'u Anuanu way up here.
JY: Right outside...maybe couple hundred yards away from Number 8.

KM: Okay.

JY: Numbers 2 and 4 were corn fields, Number 7 too, corn field.

KM: Wow!

JY: And Number 10 was a hay field.

KM: Oh.

JY: Number 10, Big Pā Kila.

KM: Here's Number 10 right here.

JY: Yeah.

KM: This was a hay field, below Mac Hill. Mack Hill I think is where the Mutual Phone Company houses?

JY: Yeah. And Number 11 was corn field too.

KM: Oh, wow!

JY: Then Number 11 is supposed to be on this side.

KM: Here's Pig Run, Number 9.

JY: Number 9, corn field too.

KM: Oh. So, all of this area was planted in corn?

JY: Corn, yes.

KM: Were some Russians still living there when you were young, when you went out work?

JY: No.

KM: No, they were gone already.

JY: They were gone.

KM: When did you go pick corn up here? You were a teenager or young boy yet?

JY: Teenager.

KM: Summer job time or just already working?

JY: Regular.

KM: Regular. When you folks went into the field to pick corn, how did you do that?

JY: We take a wagon in.

KM: You take a wagon.

JY: With the wagon, you know the rows of corn, maybe you take about five rows, when the wagon go, and you throw in the wagon.

KM: You would pick the corn, shuck it?

JY: Yeah. Then fly it... [gestures throwing corn to wagon]

KM: Fly it in.

JY: In the wagon.

KM: Did the wagon have?

JY: One side we call that the back stop [chuckling].

KM: Yeah, yeah. So you could throw it in and it would catch it and slip into the wagon.

JY: It would just hit it and slide down.



Waiki'i Corn Wagon (KPA Photo No. 3015)

- KM: You're out there picking corn, you got to shuck the corn.
- JY: Uh-hmm.
- KM: And throw it into the wagon. Was it a group of you?
- JY: Two men to a wagon.
- KM: Wow!
- JY: Then you got to make full load. If you can make three load, that you get extra pay for it. But, hard to make two loads.
- KM: Got to be.
- JY: It all depends on the corn, some corn small. Big corn alright.
- KM: [chuckles] Me, I picked pineapple right, grow up on Lāna'i.
- JY: [chuckles]
- KM: ...You know you like when you get the big one, fill the bin up right? The little one hard.
- JY: This corn same, some you gotta [gestures, breaking with his hands].
- KM: Break? Oh. Then the corn was all collected, and they took it to the silos? Is that right?
- JY: No, we take 'em, there's a tractor with a trailer, shovel the corn in there. That they take 'em down Waiki'i or... That Saddle...night time we didn't use that Saddle Road.
- KM: For real you didn't, oh. Has one you can see still standing near where the stable and where the wagons used to park, yeah?
- JY: Uh-hmm.
- KM: One crib is still there.
- JY: Yes, By the stable get the corn crib, that's where the corn used to go. They used to husk, not husk but what you call that, throw 'em in the machine.

KM: To take the corn off though yeah?
JY: Yeah.
KM: Oh. And what, was that feed for your animals locally or were they exported?
JY: They used to sell 'em in the store, and the ranch use, dairy, they used to raise pig, chicken. Waiki'i used to get guinea hen.
KM: Yes, that's what you said in fact I think...
JY: And turkey.
KM: Yeah. There's the Turkey Pen, I think there's, you'd shared with me though guinea hen like that too. People were still living there when you were working the corn?
JY: Yes.
KM: But not the Russians?
JY: No.
KM: They were gone already. Did you hear...?
JY: Only few people was left.
KM: Few people.
JY: Yeah.
KM: Do you remember who was living up there?
JY: Yeah, had this Nakamoto family, Yagi... [thinking] Shoji, had this young boy used to work, Nishi, and that poultry guy, Sakado. [thinking] Ishizu was from there too.
KM: Ishizu?
JY: He was a pond man.
KM: Ishizu?
JY: Herbert.
KM: Pond man, so he took care the?
JY: Pump.
KM: Pump like that, water like that.
JY: Yeah.
KM: Oh.
JY: Before that he was taking care the orchard.
KM: What kind of orchard they had?
JY: They had all kind, apple, plum, walnut, cherries.
KM: Wow! All up at Waiki'i?
JY: Yeah.
KM: You know where the school house is? Was the orchard along there or out?
JY: Below. When you go up Waiki'i, when you go by the stable.
KM: Yes.
JY: In front, across the road is an orchard there.
KM: Oh.

JY: And in between the orchard and the boss house used to be where they used to keep chickens.

KM: [looking at map] Lets see, yes here's chickens right here.

JY: Chicken Pā.

KM: Chicken Pā. Kind of on the Waimea side of Pu'u Ku'ikahekili. I guess the manager or supervisor's house is the one that's still there right?

JY: Still there.

KM: Is that Kremkows'?

JY: Kremkow.

KM: The guy's living in there? Is that right?

JY: Yes, Kremkow. He bought Waiki'i.

KM: That's the old...?

JY: The old house there, but he enlarged it. And from there you go down to the orchard.

KM: Just below his place?

JY: Yes.

KM: Before the big hill though.

JY: Towards...that's all down hill.

KM: Yeah.

JY: Right next to the highway. The walnut trees you can see it yet.

KM: Oh yeah, that's walnut trees.

JY: Before you turn to the village now, on the right hand side you look. There's couple of trees, that's walnut there.

KM: Oh, wow! Interesting. So they would gather that and...?

JY: Well guys used to go pick up for sell 'em in the stores.

KM: Wow! How was good nuts?

JY: Good nuts, the walnuts were good.

KM: They had apples, cherries you said, plums.

JY: Plums.

KM: Walnuts.

JY: Grapes.

KM: Grapes too. What, make wine out there?

JY/KM: [chuckling]

JY: I don't know if they made wine but they had good size grapes.

KM: For real! Wow! It seems like it would be a logical place yeah for...

JY: Good orchard.

KM: Yeah, good orchard, volcanic soil.

JY: The apples, some apples you cannot eat 'em by yourself [gestures large apples].

KM: You're kidding!

JY: Big ones.

KM: Wow! Red apples, green?

JY: Green apples.

KM: Hmm. You know when you go down below there now, just like where you're saying and where the Russians used to live. Do you remember seeing some of those, there's like three or four cement ovens like.

JY: Yes, they used to have.

KM: There's I think maybe three of them now. Who was using those ovens, was that Japanese families or before?

JY: I think before that time.

KM: Oh.

JY: Was more for bread I think.

KM: Yeah, it's kind of like the old, almost looks like the Portuguese ferno kind.

JY: Yes, it's like that. From the Waiki'i stable go straight down get the big hill below.

KM: Yes.

JY: Between that, the houses was.

KM: That's where the houses were yeah. And that big hill, on this map they call it Pu'u Kahekili but on the old maps like the one I gave you, the Waiki'i map in Hawaiian, you'll see it says Pu'u Ku'ikahekili. Ku'i to strike the lightning. Interesting though.

JY: Down there have, when you pass that hill and you go down, there's the two silos down there. Round.

KM: Round silos.

JY: Same kind, all the silos same. Because Makahālau got one and Paliho'okapapa got one.

KM: Paliho'okapapa?

JY: Yes.

KM: Were they growing corn out there?

JY: Corn.

KM: Makahālau too?

JY: Makahālau, yeah.

KM: Oh, wow! They would get it, shuck it, take it off of the cobs.

JY: Yeah. Then I think they get elevator or something, and put 'em in.

KM: Yes, oh.

JY: Over there was...they had quite a bit of chicken too.

KM: Oh yeah, Makahālau?

JY: At Makahālau. I don't know if they had pigs over there, Makahālau. I know had a lot of turkeys. Pu'u Kikoni and Paliho'okapapa had pigs. That place they named Chicken Pā, Buta Pā [chuckling], Calf Pā.

KM: Wow! You know, like you come out even to that Ke'āmoku side. [looking at map] You know like you get Mauka Horse, California Pā.

JY: Yes.

KM: This Ke'āmoku area.
JY: Ke'āmoku.
KM: California they get Honolulu Pā.
JY: I remember Honolulu Pā.
KM: How come they call 'em like that Honolulu Pā and stuff.
JY: I don't know.
KM: Holding pen they ship off to Honolulu or...?
JY: Must be.
KM: Lower Horse, Mauka Horse get Ram Pā.
JY: Hmm.
KM: Interesting yeah. When you were out...
JY: I know this Honolulu Pā, I know over there.
KM: Yes. When you showed me earlier, a photograph that you have of an old truck by Ke'āmoku.
JY: Yes that is by the road.
KM: By the road. Here's the old road and you said by Pōpo'o.
JY: Yeah, Pōpo'o.
KM: Was anyone living out here at that time, when you were young or pau at Ke'āmoku?
JY: Ke'āmoku, people used to stay there.
KM: When you were out working already?
JY: Yeah. Single man station there.
KM: Single man station. Oh!
JY: They had Filipino Gang there too at one time. I know had one old Japanese man, had about three Japanese men, had two houses there.
KM: Oh, for real.
JY: And the big house was really big. That's when they brought part of it down to this Waimea Church, Japanese Church.
KM: For real!
JY: From Ke'āmoku.
KM: Wow! I understand back even in the 1860s, 1870s, Spencer was living there 'cause they were keeping sheep out there. You know Francis Spencer, the same one, who had the old house, Pu'uloa?
JY: Yes.
KM: And he also was out Pu'u Anahulu.
JY: Oh.
KM: Amazing, these guys they had their hipa, pipi everywhere you know. I wonder if the big old house if that was a part of their old house from before.
JY: Could be.

KM: When you went out in this area here uncle, did any of the old Hawaiian cowboys or anybody tell you if get heiau you know or get ilina place where they hide people, bury people before?

JY: No.

KM: They never talked about those things?

JY: No never did.

KM: In the old map I gave you from 1859 [Register Map 574], you'll see that from Waiki'i, just a little below Pu'u Ku'ikahekili in this area here where you folks were growing corn. There's a place called Hālauakeakua. It was an old planting field area. In the Hawaiian days and you know you get 'Auwaiakeakua Stream yeah?

JY: Yeah, yeah.

KM: The gulch, Waiki'i Gulch more up. Evidently people, sometimes lived in places up here like that.

JY: Probably, we don't know.

KM: Yes. Even like Ahumoa, I was told but I don't know. There's a trail that runs up to Mauna Kea sort of up through here. Maybe in between Ahumoa-Pu'u Lā'au and goes up to the summit. Did you ever go up that mountain side?

JY: Yes, I went up Mauna Kea.

KM: You went up Mauna Kea, from where this side?

JY: Yes, both sides.

KM: Both sides, so Pu'u Lā'au?

JY: Pu'u Lā'au.

KM: You go up, get trail or...

JY: Get trail, and right now, get car road too.

KM: Which road?

JY: Car, jeep can go up. Go all the way to Pu'u Mali.

KM: Wow!

JY: Then you go, we call it Pine Tree.

KM: Yes.

JY: You go up the Pine Tree go way up.

KM: Wow! Evidently the old people used to travel around like that too.

JY: When I came, The CCC you know, they had the young boys up there working. They probably made that road.

KM: The old fence line like that?

JY: Yes.

KM: They had forest reserve yeah, or they had to protect the...

JY: This Ahumoa, they said that's where the Germans used to raise chicken up there before.

KM: For real?

JY: That's how the name Ahumoa.

KM: [chuckling]
JY: Moa is chicken.
KM: That's right, moa is chicken.
JY: That's what old man Palaika tell me.
KM: For real?
JY: Yes.
KM: Had Germans out there?
JY: Germans up there.
KM: You know even like if you go further over. You pass Pōhakuloa, you know where you said the road goes straight.
JY: Uh-hmm.
KM: To Kalai'eha, or Humu'ula. You know when you get out closer to Kalai'eha get stone walls right out along the edge across the lava flow.
JY: Yes, yes, that's the boundary, used to be.
KM: The boundary, yes. And then early, long before, us had a German who had the lease out there his name was Haneberg. Did you ever hear his name, Haneberg?
JY: No.
KM: That's why I'm wondering you know...you talk about the Germans, they were raising sheep out there before. Before Parker got the lease, it was Spencer them, Haneberg, and then Parker.
JY: They're probably talking about, I don't know who named it, it's called Ueyda (Weather) Paddock.
KM: Ueyda?
JY: Ueyda is the man's name.
KM: Oh.
JY: They had Blue Gate.
KM: Blue Gate.
JY: Blue Gate 1 and 2.
KM: Let's see, in the maps I gave you has one old Humu'ula section map. I'm going to pull out a copy of it here [Plat 5015]. Here's Humu'ula Sheep Station, here's the old road goes up to Waiki'i. Here's the stone wall right around here that comes up, like you said boundary basically. They didn't put the names on these. You said Ueyda?
JY: Ueyda is the person's name. You know the vegetable stand we have?
KM: Yes, yes.
JY: It's owned by Ueyda.
KM: Ueyda, a Japanese man?
JY: Yeah.
KM: Uncle you know something terrible has happened out on this land now. The gorse.
JY: Hmm.
KM: You worked out Humu'ula too?

JY: Uh-hmm.

KM: You did? Kalai'eha, you went all the way around the mountain?

JY: Yeah.

KM: You would go from Humu'ula or Kalai'eha out to Laumai'a?

JY: Laumai'a, Hopuwai, Keanakolu.

KM: Had gorse out there when you were young?

JY: No more.

KM: No.

JY: Only gorse I seen was by what you call that Shipman's place.

KM: Pu'u 'Ō'ō, that one, or Pua'ākala?

JY: Puakala. That's the only place, the gorse was in the gulch.

KM: Oh yeah, by Pua'ākala.

JY: Worse than puakala that. You know that weed we get puakala.

KM: That's right, yes the native poppy.

JY: This is worse.

KM: Oh, yes.

JY: It's really sad, not too long ago I went over the mountain.

KM: You did?

JY: With Sonny's daughter.

KM: Yes.

JY: Oh sad.

KM: Thick the gorse, yeah?

JY: Thick, real thick.

KM: Can't even get through it.

JY: No. Before when you go around Humu'ula you look the mountain you see nothing but pig digs around, you no see nothing of that now. Now it's all gorse right up to Hopuwai. Hopuwai, kind of hakahaka, but to there it's thick.

KM: It's going to be a real challenge and you know the ranch is responsible to clean up.

JY: Yes.

KM: Leasing the land, to clean that up according to the lease. And the lease ends in August.

JY: I don't know what the ranch is going to do.

KM: Yeah, that's real tough. When you went out there even like between Humu'ula, Pu'u 'Ō'ō up to Hopuwai like that. Did anyone ever point out any old Hawaiian places to you out there that you remember?

JY: No.

KM: You folks didn't see stone walls or old house sites or things?

JY: Get lot of stone walls.

KM: Get stone walls. Part of the ranch or earlier?

JY: That's the olden days stone walls.

KM: Olden days.

JY: Like down below Kalai'eha House, get part of the stone wall too.

KM: Yeah. You know it's interesting when you drive where Kalei'eha, the Humu'ula Sheep Station is. If you, you know the road keeps going to Mauna Kea now yeah?

JY: Yeah.

KM: On the road just a little ways passed the intersection you look into the pasture, the paddock there, has a stone, it looks like a house site. I don't know, stone wall, do you remember? It's like a square, rectangular, there's an old water, 55 gallon drum in it now.

JY: Oh. [thinking] A 55 gallon drum?

KM: What's interesting is it's a stone, small wall enclosure like a house kind of size. Maybe almost, not as big as your living room but that kind of size. Old stone...

JY: Maybe that's the ground for the trough, I think. When the pipi step, don't get puka. So maybe they lay rocks in there for the pahuwai.

KM: Real interesting, all the stories, the things that you've done you know.

JY: Most places, see a lot of stone walls squared off like down here, all down here. Get lot of stone walls and some just like pā loa.

KM: 'Ae.

JY: Then just like get one corral or something.

KM: Where they would angle in, drive the pipi or the kao or something.

JY: Down here by Pu'upā [hill below Līhu'e, in Waikōloa] and all that place still has small stone walls.

KM: You see you know that's amazing when you go down by Pu'upā, before the old Hawaiians used to plant and there were even 'auwai.

JY: Yes.

KM: That's old, old stuff.

JY: In fact all this Pāpua'a side a lot of that stone walls there.

KM: Pāpua'a, just below...

JY: Just below. Guys used to farm there before.

KM: That's right.

JY: In the olden days that's all Hawaiian homes place.

KM: All Hawaiians, yeah.

JY: Because used to get mango trees, peach trees all in that place.

KM: Wow!

JY: That paddock used to be from Kona Road to Kawaihae Road, big place that.

KM: For real.

JY: Used to drive cattle over there.

KM: And that's the one that has the wall runs all the way across on the down side?

JY: Yes, that's there.

KM: That paddock there. You folks would run pipi out there?

JY: Yes.

KM: Pu'u Anahulu basically the boundary yeah, Kona?

JY: This is right passed, not too far from the Saddle Road junction.

KM: Yes, yes. And it shows on the map here [Register Map 2786].

JY: The boys, half go this way, half go Kawaihae Road and drive cattle and squeeze 'um in. We used to bring 'em down to Puhiale for brand. Come out by the tree nursery.

KM: Yes, so you'd come up by tree nursery.

JY: Come up, used to get a corral, a sheep pen over there. Come behind the stable, down there.

KM: Yeah.

JY: Came all the way there Puhiale corral.

KM: And Puhiale, that's where they would brand 'em?

JY: Uh-hmm.

KM: Does the puhi mean like they make fire, they burning?

JY: Yeah.

KM: Oh.

JY: Put logs, old fence posts. Make fire, put the brand in there.

KM: Hmm. [thinking] I guess this land has changed a lot yeah since you were young?

JY: Oh yes, big change.

KM: Even like Pā 'A'ali'i you know below Waiki'i like that. Evidently plenty 'a'ali'i, kōko'olau all kinds of things but then they opened up the pastures right?

JY: Lose all the a'ali'i and kōko'olau. We don't have that kōko'olau now.

KM: Hard yeah.

JY: My dad used to always get kōko'olau tea.

KM: Oh, yeah.

JY: We used to put 'em in the rice bag and hang 'em above the stove.

KM: For dry?

JY: For dry yeah. Kōko'olau was all over Ke'āmoku, by Holoholokū, Kawaihae uka.

KM: You're kidding.

JY: I don't know if Kawaihae still get, but out here, all gone already.

KM: All gone.

JY: Yeah.

KM: The weather changed too, I think.

JY: Yeah.

KM: They changed the land, the weather changed.

JY: Before more wet.

KM: Yeah. Before, when you said you kept pipi down on the lower section like that, certain seasons you knew the rain would come?

JY: This side here, winter, you take your cattle down this way [gesturing, Kona-makai side].

KM: Yes, you would go down towards the Kona side?

JY: To reach Kona side and this side [gesturing towards Waiko'eko'e-Hāmākua] too much rain. From summer we bring the cattle back, we move the cattle back and forth.

KM: Hmm. You talk about weather time, they moved the pipi like summer they could come down.

JY: Come back this way.

KM: Come up mauka, Pā'auhau, Waiko'eko'e like that?

JY: Makahālau side.

KM: Makahālau. Winter time too wet over there so they push the pipi down to the Waikōloa lands?

JY: Uh-hmm. Like Waikōloa, Ke'āmoku side, we got the kona wind, the rain.

KM: Yes, rains would come in.

JY: We don't have that.

KM: No, it's different.

JY: Usually about September, October we get makai rain, so get feed. On this side the summer gets hot, so the grass comes up fast. In the olden days, this wild oats, hoo, high!

KM: Grew high. Good feed yeah.

JY: Good feed. But this kikuyu killed it all out.

KM: Kill it out you hardly see it anymore. And now you look out here on the kula, Holoholokū to Waiki'i that fire weed, yellow.

JY: Yeah, fire weed.

KM: Going take everything over.

JY: Everything, even here you look.

KM: Yeah.

JY: Too bad though.

KM: You know the ranch had big land before. Now they're selling the good lands off. They also had Kahuku side right, Ka'ū?

JY: They sold Kahuku long time ago.

KM: Did you ever go out to Kahuku?

JY: Yes I did.

KM: How did you go out to Kahuku with the ranch?

JY: We have six or seven of us go Kahuku, brand.

KM: Did you ride over the mountain or you drive?

JY: No, go on the car.

KM: On the car already. You never drove pipi between the mountains like that?

JY: No, never did.

KM: Earlier days?

JY: Yeah. I worked...twice a year we used to go over there for branding.

KM: When did you retire from the ranch?
JY: In 1990, after fifty-two years, fifty-two years, seven months I worked.
KM: Wow, that's amazing! Mahalo, thank you so much.
JY: No trouble at all.
KM: You'll enjoy these maps. Sometime maybe if you like, I want to meet your son Mark. Ku'ulei was saying sometime we go Ahu-a-'Umi, go holoholo a little bit.
JY: Uh-hmm.
KM: The last trip we took, you weren't well, and you were getting ready to go to the hospital I think.
JY: Hmm.
KM: Nice we go holoholo. Sonny went, I took Frank Silva from Greenwell side. Would be good you know if you like we go holoholo, nānā 'āina.
JY: I went to Greenwell's ranch, when Frank used to take care. That's when Waiki'i was renting that place with Walter Puhi.
KM: 'Ae. Greenwell was renting Waiki'i?
JY: No. Waiki'i Ranch was renting that.
KM: Renting over to the Greenwell side?
JY: Yeah.
KM: That's right in to Keauhou.
JY: Yeah. Right by Kealakekua school.
KM: That's right you go up. Pu'uulehua like that, mauka.
JY: Nice place.
KM: Nice yeah.
JY: I went help sometimes with Sonny them, stay over night and Frank was there.
KM: Yeah. Nice man too.
JY: Lot of fun [chuckles].
KM: You hānau '24 you said. I think Frank hānau '23, so one year different.
JY: Oh.
KM: He's good yet.
JY: That time, I thought he was an old man [chuckling], but young yet.
KM: Mahalo, thank you so much, mahalo nui.
JY: A'ole pilikia.
KM: Good to see you again.... [end of interview]

Teddy Bell
Field Interview, Waimea to Waiki'i Site Visit
March 28, 2002 – with Kepā Maly

KM : Uncle Teddy, mahalo, it's so good to see you again. You know we're just going to drive out.

TB: Okay.

KM: Through Waiki'i side and talk story. You know in follow up when we went out the other week. You were talking about gorse and you were saying that when you were young you didn't see the gorse?

TB: No, they had sheep, you know.

KM: They had animals on the land?

TB: On the land, yeah.

KM: Your mana'o was that, that kept the gorse down.

TB: Down, yeah.

KM: When were the sheep pau you said, '60 something?

TB: In '65.

KM: Sixty-five, and that's when they were pau with the sheep?

TB: Yes.

KM: And how come they got rid of sheep?

TB: I don't know, they figured the shearing was getting to be a problem.

KM: Yes.

TB: All the manufactures were getting new fabrics.

KM: Yes, so things were changing.

TB: Yes. Up to the present wool is still in demand, you know.

KM: That's true.

TB: I think that was an excuse.

KM: Labor, for them, they were looking for the quickest way perhaps, financial you know like that.

TB: Yes.

KM: Now, you said that when the sheep went out in '65 then. You started to see the gorse, more right?

TB: Yeah, in the '70s.

KM: In the '70s. When did you start working for the ranch?

TB: I started in 1940.

KM: In 1940. You retired you said in?

TB: In '85.

KM: Nineteen eighty five. You worked the ranch for forty-five years?

TB: Yeah.

KM: You were sharing with me a few moments ago that when you were getting ready to retire... Where were you?

TB: Down behind here.

KM: You were down here.

TB: I was running the horse operation.

KM: Ah...down at?

TB: Waimea.

KM: Waimea, okay. You went to the boss, or the foreman?

TB: Yes.

KM: And you told them what?

TB: "They have to do something about the gorse because it was getting thick. We can't get in with the horses," you know.

KM: Wow!

TB: He said, "yeah he'll take that matter up and then talk to the big boss." Nothing was done.

KM: Yeah. And this was in '85 then, around that time or a little earlier?

TB: No. In about '80, '81.

KM: In '81, okay.

TB: We used to go up there. Every year we go up to brand, you know.

KM: Yes. You would brand pipi?

TB: Yes.

KM: Up at Kalai'ehā?

TB: Kalai'ehā. Each year we'd go up, the gorse was getting thicker and thicker.

KM: Thicker and thicker.

TB: Yes.

KM: You had shared too you thought that they didn't let people go hunt?

TB: Hunting, yeah.

KM: Pua'a up there.

TB: Yeah. The boys worked at the station there. That's when the pigs started to spread across.

KM: Spread 'cause more pu'a?

TB: Yes.

KM: And so they would eat and they spread the seeds out.

TB: Yes. As far as the gorse, only the pigs go inside nothing else goes in, you know. They go in, get all the seeds on their body then they go out and shed 'em.

KM: Yes.

TB: So gradually the gorse took over.

KM: Wow!

TB: Now, that's a problem. You still can control that you know. To me you got to put animals in there and you have to cut 'em more, more paddocks.

KM: Right. 'Cause if you only poison like they tried at one point and then they didn't do anything, all the seeds germinate yeah.

TB: Right.

KM: And it just comes up worse I guess.

TB: Yes, oh yes.

KM: That is something. [passing the race track area] This is the old rodeo, race track like that?

TB: Yeah, race track.

KM: Does this place have a name that you folks call it by or just?

TB: No, just race track.

KM: Race track.

TB: Right in the back there, I think they call Ka'omoloa.

KM: Ka'omoloa. Yes, I see...on the map I gave you, you'll see that name Ka'omoloa. Nice all these different names.

TB: Yes.

KM: Then Holoholokū?

TB: Yeah, this is all over here.

KM: This Holoholokū. What number is this?

TB: [thinking] I think it's Small Holoholokū.

KM: Small Holoholokū.

TB: Yes.

KM: Holoholokū 3 is mauka?

TB: Mauka.

KM: Is there something makai Holoholokū or different already?

TB: No, makai is Range Paddock.

KM: Range. All these big paddocks though, they would rotate pipi through them at different times of the year?

TB: No, usually all year round.

KM: All year round?

TB: Yes.

KM: 'Cause here get rain yeah?

TB: Yeah. Way back had lot of pānini in here, cactus, you know. The cattle used to live on the cactus.

KM: Yeah. Even like home Nāpu'u with the 'ohana there more dry they would go out get the pānini, burn 'em and the pipi could eat 'em.

TB: Yes, that's right. But here, we had so much pānini, they eat the young ones, and the fruit.

KM: Yes. So that's Pu'u Holoholokū there, where they've been quarrying.

TB: Yes.

KM: That little hill further back. Do you know the name of that?

TB: They call 'em Pu'u 'Ula'ula.

KM: Oh, that's Pu'u 'Ula'ula?
TB: Yes.
KM: Oh yes, I see that name on old maps. I guess the old route that you were talking to me about before, from Waimea used to run out through there?
TB: Yeah.
KM: And up to Waiki'i?
TB: Waiki'i, yeah.
KM: One section would cut off and go?
TB: Go to Makahālau.
KM: Makahālau, and go mauka. I guess you could connect to Kemole and go across too?
TB: Yeah.
KM: It must be something riding out on this land in those days.
TB: Yes.
KM: Was it more forested than this, were there more trees?
TB: No.
KM: Pretty much like this?
TB: Yes.
KM: Out here could you folks still find things like kōko'olau or stuff like that?
TB: Not in the lower area but on the pu'us, get.
KM: You folks use that kōko'olau?
TB: For tea.
KM: Tea. Good medicine?
TB: Yes.
KM: Eh, look going rain mauka. I guess the weather is really different now than before.
TB: Oh, yes. Right now this is our rainy season.
KM: Yes.
TB: Then it comes on the summer months then goes down.
KM: This in the normal weather time would have been your rainy?
TB: Yes.
KM: Is there a Pu'u Huluhulu out here? Down this side that you know of?
TB: [thinking] Yeah, there is but I can't...
KM: There is one, yeah.
TB: Yes.
KM: I know Pu'u Pā is the big one out there. Then this small hill coming up in front of us?
TB: Nohonaohae iki, yeah.
KM: Yes, and then the big one is behind.
TB: That's Nohonaohae nui.

KM: Amazing though the land, just...things changed.

TB: Today, I think is Robby's [Hind] last day, right?

KM: Today's supposed to be, yeah... Before these little kahawai like this, I think that's a part of Kemole, yeah?

TB: Yes.

KM: That Kemole Gulch. Did they have water in them all year or never?

TB: No, no.

KM: Just periodic. Must have been something when A.W. Carter they made that pipe come from the mountain all the way out.

TB: Oh yes.

KM: Must have been some job to get water all the way out on the land out here.

TB: Yes. That's why he raised heifer cattle, 'cause heifer cattle can travel distance for water.

KM: I see.

TB: This is Kamākoa kahawai right here.

KM: Kamākoa, this kahawai right there.

TB: Yes.

KM: Just by the Shield Pacific, or West Hawaii Concrete entrance.

TB: Yes.

KM: Kamākoa?

TB: Yes.

KM: Oh. In the old days all of these names must have had story, place like that.

TB: Yeah.

KM: Ah, little bit ua.

KM: Uncle, did you hear that there used to be the little prison like or something?

TB: Yeah, there was a prison right here.

KM: Right here by the intersection?

TB: Yeah, yeah. The trees you see all these trees?

KM: Yes, the trees mark it?

TB: Yes.

KM: These prisoners worked on the roads?

TB: Yes.

KM: Maybe that's not a bad idea [chuckles].
[turning onto Saddle Road]

TB: Yes. That's Nohonaohae nui Hill.

KM: 'Ae, beautiful.

TB: There was quite a bit of kōko'olau on there, but few years ago had the big fire. I don't know, the fire came burn everything down.

KM: That's right, changed everything. You worked the ranch for forty-five years?
TB: Yes.
KM: Wow! Your papa, I'm sorry, what was papa's name?
TB: Alex.
KM: Alex yeah. Your papa worked here at Waiki'i, is that right?
TB: Yes.
KM: He was like the supervisor, manager or something?
TB: Yes, foreman. Station foreman.
KM: Did you stay out here at that time?
TB: Yes, from 1932, stayed up here.
KM: Oh, wow! I guess pretty soon we come into Pā 'A'ali'i?
TB: Yeah.
KM: Do you by chance know, does this little kahawai get a name?
TB: That's all Kamākoa.
KM: Oh, it's all a part of Kamakau, it goes back across the other side.
TB: Yeah.
KM: Oh.
TB: They're getting rain here today.
KM: You know when I drove out this morning...clear, clear, clear.
TB: You came through the Saddle Road?
KM: Yes. I love coming the mountain, it's so nice. A little further up we see...I guess Pā 'A'ali'i must have had plenty 'a'ali'i before?
TB: Oh yeah.
KM: There's another native plant up here, very interesting I remember when we went Pu'u Mau'u side you were pointing out all the 'āheahea.
TB: Yeah.
KM: Out here there's another plant they call I think 'ākia.
TB: Yeah.
KM: With the orange fruit.
TB: Yes.
KM: There's still some of it, in fact it's just starting to come up in berries now.
TB: Yes.
KM: When you were young this road was all dirt?
TB: Yes.
KM: And they made the trail come through here. Had gates right?
TB: Yes, had gates. Separate the paddocks, you know.
KM: The different paddocks they would separate?
TB: Yes.

KM: There's an old bridge in this gulch, you see the little stone or foundation is still there.
TB: Yes.
KM: Do you know, did they use the 'ākia for anything up here?
TB: No, not that I know.
KM: Not that you heard or saw?
TB: The birds usually eat it.
KM: The kowali too, you see all over, pretty that kowali.
TB: Yes.
KM: Did you folks ever make lā'au with that kowali or something?
TB: No [chuckling].
KM: For real. I hear some of the old cowboys they talk about you know if the horse sprain or break. Or someone break their bone, you know they make the lā'au.
TB: Yes.
KM: You folks didn't have to?
TB: No. In my time very few people did those things. But usually they stress more on the white kowali, this side is all purple.
KM: That's right oh, interesting.
TB: On the Hilo side lot of white kowali.
KM: Interesting. So this area must have been very different when it was all 'a'ali'i?
TB: Oh, yes.
KM: I guess had pili grass here before too?
TB: Yes, pili grass. You can still see some pili around.
KM: Some scattered around yeah.
TB: Yes.
KM: Like this little 'ākia right here you see all the orange berries coming out yeah?
TB: Yes.
KM: Nice. Evidently before in the old days the kūpuna used to kui lei.
TB: Right, yeah.
KM: Did you hear about that?
TB: Yes.
KM: Must have been real beautiful. Kind of like now they get the modern, the kīkānia.
TB: Yes.
KM: But this is native.
TB: Native.
KM: Some types of 'ākia they say the fishermen used down the ocean for stun fish.
TB: Yes, that's right.
KM: You folks go fishing some, or you stayed mountain all the time?
TB: We stayed mountain all the time [chuckles].

KM: Yeah [chuckles], your fish up on four feet, up here.
TB: Yes. I think the yellow 'ākia that's the one for the fish.
KM: Yes. Sad all the kōko'olau just like you said, that fire.
TB: Yes.
KM: Ate 'em all up.
TB: Yes.
KM: You know in the oral history we did when we were talking a little bit more about Mauna Kea and you got that big report that we did.
TB: Yes.
KM: You remember the old story that Uncle Ka'aluea... I guess Ka'aluea was your mama's brother?
TB: Yes.
KM: About your 'ohana, how they went up the mountain from Makahālau, Kemole and up. Some traveling these people did.
TB: Yes.
KM: Amazing! This pu'u I think Ma?
TB: Pu'u Mahaelua.
KM: Mahaelua?
TB: Yeah. Today our young generation don't know the hill names, you know.
KM: Yes. For you folks knowing these place names was important right?
TB: Oh yes.
KM: That's how you could tell someone where you go or this, you know...
TB: Yes.
KM: When you were young you said you came up here to Waiki'i in '32?
TB: Yes.
KM: Were these pines growing already?
TB: No.
KM: No.
TB: These, these come up way after World War II.
KM: Oh, after World War II.
TB: Yeah. You talking to Hisa, he get a lot of history too.
KM: Nice yeah and you know he's 90 now, sharp, very sharp.
TB: Yes.
KM: This little gulch running down here, is that a part of 'Auwaiakeakua or is that something else?
TB: It's something else. 'Auwaiakeakua is... [gestures, mauka]
KM: Above?
TB: Above.

KM: When you folks would go out holoholo or have a big day, did you folks make leis?
TB: No. [chuckles] In my time we do a lot of roping.
KM: Roping.
TB: That was where the fun was.
KM: Yes. So your father managed up here, Waiki'i?
TB: Yes.
KM: From '32, basically?
TB: Yes. From '31 up to when he reached, he retired in [thinking] I trying to remember when he retired. He had about fifty years on the ranch.
KM: Wow! You think his retirement though was before the war or after the World War II?
TB: After the war.
KM: After World War II.
TB: Yeah.
KM: And he was living up here. The house is still there, the one that guy, Kremkow get?
TB: Kremkow, yeah.
KM: Oh! There were other families living up here with you folks at that time?
TB: Oh, yes. This was quite an area at one time.
KM: It was.
TB: The farming area.
KM: Yes. These paddocks I guess, Pā Kila like that.
TB: Yeah.
KM: Number 8, 9 all corn and everything.
TB: Corn and oats.
KM: Wow!
TB: And we had hay and Irish potatoes.
KM: For real, Irish potatoes too?
TB: Yes.
KM: Wow!
TB: And when Carter's daughter married Podmore, Podmore & Son's.
KM: Podmore, yes.
TB: They were big importers from the mainland that's when they did away with the potatoes.
KM: For real?
TB: Yes, 'cause Podmore was bringing in potatoes.
KM: Competition. [chuckles] 'Auwē! I was thinking we could go up on top Pu'u Ku'ikahekili, but māmalu.
TB: Yeah, cannot see.
Group: [driving along orchard vicinity]
KM: Cannot see. You folks had walnut trees and stuff in here?

TB: Yes.

KM: Walnut trees, they were growing apples?

TB: Apples, plums.

KM: Plums.

TB: Apricots you name it, they had 'em here. Pears.

KM: Was inside this area?

TB: Yeah.

KM: In behind the pine trees. That's Mutual Telephone Company houses right up the other side?

TB: Yes.

KM: The families that were living here in those days, was that still the Russians or were the Russians pau?

TB: Had only one Russian family left here, the rest were all pau.

KM: Do you remember who that Russian family was?

TB: Muragin.

KM: Muragin.

TB: Yes.

KM: And all the houses were down?

TB: No, never have houses here.

KM: Not here, this was the orchard.

TB: Orchard, yeah. You see all those trees here, those dry trees were walnut trees.

KM: Those were all walnut trees.

TB: Yes. Too bad they don't take care of that.

KM: Yes. Your folks house then basically that's it right, where you lived.

TB: Yeah.

KM: Across here, that's the?

TB: The stables.

KM: Stable and where they kept the wagons I guess, yeah?

TB: Yes.

KM: Carriages in there. See that building with the wood lattice across?

TB: Yes, that's a corn crib.

KM: That's the corn crib there?

TB: Yes.

KM: Oh. Were there a bunch of corn cribs around here?

TB: Oh yes, all different sections.

KM: All different sections. They must have been growing hundreds and hundreds of acres of corn.

TB: Yes.



Corn Crib in Background and Portion of Waiki'i Stables (KPA Photo No. 2862)

- KM: All for feed?
- TB: Feed.
- KM: Were there houses out in here?
- TB: Yes, there were houses here.
- KM: And your school?
- TB: School was right by, see that pine tree right there.
- KM: The Norfolk pine?
- TB: Yes.
- KM: Oh.
- TB: Right below, the school. I planted that Norfolk pine.
- KM: You planted that Norfolk pine?
- TB: Yes.
- KM: About how long ago you think?
- TB: Gee [thinking], in the '30s probably.
- KM: Wow!
- TB: In '38.
- KM: You were going to school here?
- TB: Yeah [chuckling].
- KM: Wow, that is so neat. The other children that were up here with you [entering gate to Waiki'i Ranch] ...were there Hawaiian children or was it mostly...?

TB: Yes.

KM: Was Hawaiian?

TB: Hawaiian, Japanese, mixed, mostly Hawaiians.

KM: Mostly Hawaiians up here. Who were some of the Hawaiian families that were living up here?

TB: The Lewi family. The Kealoha family. The Stevens family, I can't think of the others.

KM: So there were a number of families living up here.

TB: Oh yes.

KM: About how many children were in the school do you think?

TB: About thirty-five.

KM: Thirty-five children. One room school-house?

TB: One room.

KM: Who was your teacher up here?

TB: The teacher we had here was Buzzard, Mrs. Buzzard.

KM: Mrs. Buzzard?

TB: Yeah. And then Thelma Lindsey she was the last one, that's when they closed the school.

KM: When did they close the school you think? When you left?

TB: Yeah, they closed the school in the '50s.

KM: Oh, so you were older already?

TB: Yes.

KM: This fire weed, terrible yeah.

TB: Oh, yes.

KM: It's not as pilau as the gorse but...still I guess the animals can't eat it.

TB: No.

KM: This place like where the polo field or the pu'u that was all pasture or corn?

TB: Pasture.

KM: We'll find a place where we can...I going come down here by where the houses... The houses used to be down this side right?

TB: Along the trees and up in here.

KM: About how many houses do you think were?

TB: Probably had about almost...maybe thirty.

KM: Wow! This must have been really a...

TB: Big, big place.

KM: Yes. You see this stone oven like.

TB: Yeah, that's the Russians, they put it up.

KM: The Russians?

TB: Yes.

KM: It's amazing, the Russians I guess came here.

TB: Early.
KM: Early. In 1900-ish like that.
TB: Yes.
KM: I guess these were bread ovens like the what the Portuguese.
TB: Yes.
KM: Make ferno.
TB: Yes.
KM: I think there's three of 'em all together that are still up.
TB: Yes.
KM: You folks used to go holoholo?
TB: Yes.
KM: Good. [sound of sheep] [chuckles] You hear the hipa?
TB: Yes.
KM: They're all [hipa] running up to the gate [chuckling].
TB: It was dusty here before.
KM: Was dusty here, so wasn't like this?
TB: No, very dusty.
KM: I guess because they always turning the soil, got to plant new crop.
TB: Yes.
KM: And corn, you know I guess you harvest the corn pau, knock 'em down.
TB: Yes. [bird calls out] That's guinea hen.
KM: Hmm. I guess they bought in the guinea hen, turkeys like that.
TB: Yeah.
KM: I guess you had one place where they were raising chickens out here too yeah.
TB: Yes.
KM: It seems like Waiki'i may have sort of been like the bread basket.
TB: Yes.
KM: You know, where they grew crops and all these things. The walnuts and the plums or apples, apricots, you said. They must have taken it down to town?
TB: Yes. But then the worms, the bugs came in.
KM: 'Auwē!
TB: Butterfly you know.
KM: When you were a child or later?
TB: Later. Had lot of pigs here, they raised pigs up here.
KM: Oh yeah?
TB: Turkeys, a lot of turkeys.
KM: The corn mostly was for?

TB: Ranch use.

KM: And the animals, for ranch use like that?

TB: Uh-hmm.

KM: You know hearing that guinea hen. Did you folks ever have seen 'alalā up this side?

TB: No.

KM: No, never.

TB: Just the palila.

KM: Palila this side. Was there still māmane around?

TB: Yes.

KM: Just above out of the paddock areas I guess.

TB: Yes.

KM: Looks like these ovens could still be fired up [chuckles].

TB: Oh yeah, nothing's wrong with 'em. All you need is the door.

KM: Yes. Good, you know, when they make that bread.

TB: Uh-hmm.

KM: Was anyone using these ovens when you were living here?

TB: No.

KM: No, was...

TB: Obsolete. Was cheaper to go to the store and buy bread [chuckles].

KM: Yes. But you know for you folks, when you were a child living up here, I mean it wasn't just an easy trip right?

TB: No, no.

KM: You folks lived, you got pipi, pu'a up here. You had your meat from right here?

TB: Yes.

KM: Was that the primary function out here, vegetable, garden stuff.

TB: Hmm.

KM: Were they doing sheep out here too or were they just passing through?

TB: They had some sheep here.

KM: They had sheep.

TB: They had some birds. Billy Bergin's place is right below the hill.

KM: Yes. This must have been some life though.

TB: Oh, yes.

KM: Just a different time, you know... And everyone knows everybody yeah. You folks all small community.

TB: Uh-hmm.

KM: Did you ever hear if there used to be water up here somewhere, natural water?

TB: No, no water.

KM: No water. It's funny about the place name you know.

TB: Yes, Waiki'i.

KM: Waiki'i. And just like the other one 'Auwaiakeakua you know. On that old map I gave you, the one from 1859.

TB: Yes.

KM: It even shows a place a little bit down just below here. If you read, the map was all in Hawaiian yeah.

TB: Yes.

KM: One section says "Aina mahi" you know. Cultivated land yeah or cultivating land.

TB: Yes.

KM: At some point po'e kahiko time and you'll see when I pull together this history. When the old kama'āina in the 1860s were giving testimony about the boundaries of the lands. They describe you know...

TB: Yes.

KM: ...how come 'Auwaiakeakua or 'Āina mahi you know, or where so and so.

TB: Yes.

KM: Even along Ke'āmoku side going down has plenty caves evidently along the lava.

TB: Oh, yes.

KM: People shelter there and stuff... [pauses]

TB: Funny we don't see anyone around here. Who's working?

KM: Lucky's truck I think was over at the office area.

TB: How many men does he have working with him?

KM: I don't know. Probably not that many. Did they make...I know the water line came over to Pā 'A'alii, Pā Kila I guess.

TB: Yes, and on up.

KM: On up. Did they make a water line come over to this side too?

TB: Yeah.

KM: Had?

TB: Yeah.

KM: And so that was how they were able... But you folks, your water at your houses, catchment?

TB: No.

KM: No. From that line?

TB: Yes.

KM: Oh, for real. The houses had water up to it.

TB: Yes.

KM: Wow! You had hale li'ilii or inside?

TB: Hale li'ilii.

KM: Hale li'ilii. The water was for...?

TB: For home use.

KM: Home use. But this was the primary area where the houses.
TB: Yeah.
KM: Not out beyond further?
TB: No.
KM: They kept pipi up here too?
TB: Yes.
KM: Pipi, some hipa?
TB: Hipa. Lot of pigs and chickens, they had a chicken farm.
KM: Hmm. When you folks would run cattle or hipa from Kalai'ehā you would stop here?
TB: Yes.
KM: On your way in to Waimea or?
TB: Goes right to Nohonaohae.
KM: Right down Nohonaohae and then out to Waimea?
TB: Waimea and then Kawaihae.
KM: You folks would run 'em on feet right?
TB: Yes.
KM: Only trucking came in later after the war time I guess.
TB: Yes.
KM: When you lived here was someone still living at Ke'āmoku?
TB: Yes, Ke'āmoku had five single boys staying there.
KM: Oh. A couple houses then out there?
TB: Had three houses.
KM: Three houses, oh. Your father was the last foreman out here is that right?
TB: Yeah, then it changed.
KM: Changed. After your father left, is that when they moved the houses 'cause get the place they call Small Waiki'i?
TB: Yes.
KM: Most of the houses from here went down to Small Waiki'i, in Waimea [chuckling].
TB: Uh-hmm.
KM: Was papa still working here in the '60s, or was he pau?
TB: He was working.
KM: He was?
TB: Yes.
KM: Oh!
TB: Let me get my bearings straight.
KM: You think about it.

TB: I think he retired in the early '60s... [thinking] So the school must have closed by then too.

KM: Yes. If you think about when the sheep were pau, when they ended the sheep at Kalai'ehā in '65. Was dad still here or he was retired?

TB: Was retired.

KM: He had retired yeah. Would have been a little earlier?

TB: Earlier.

KM: I know it's hard, look at this. I mean you're thinking all of these years and you hānau '23 right.

TB: Yes.

KM: I mean, gee... It's so good of you to share your recollections, mahalo. [pauses]

TB: Too bad this fog came in now.

KM: Hmm. It's amazing 'cause you know you get up on top of the pu'u you can see Kuainiho you know the boundary side, Ke'āmoku like that.

TB: Yes.

KM: It's really a beautiful place. Was it like this sometimes when you lived up here?

TB: Yes.

KM: It was, yeah. Amazing! Did you ever hear a story about...had huaka'i pō or something up here or sometimes a light you would see?

TB: Yes.

KM: There is.

TB: Or see obake but we don't believe.

KM: Yes.

TB/KM: [chuckling]

KM: Yes, better not to [chuckling]. You know in the old days you got to figure though that when the po'e kūpuna, po'e kahiko. If they were coming on a huaka'i going to...even when they traveled between Hilo and Waimea or up to the mountain. Maybe they go make adze like that. Sometimes the old people think their spirits still with the land.

TB: Yes. You know, talking to Hisa what does he think about the ranch. Not happy...

KM: No.

TB: He's 90.

KM: Ninety. He hānau 1912, February, 1912. His first trip up to Mauna Kea was, I think it was 1931 or 1933. Amazing yeah.

TB: Yeah.

KM: And he took photographs.

TB: Oh yeah?

KM: Him and his friends took photographs when they went up you know. You used to go up the mountain too?

TB: Yes, we go on horseback.

KM: You go Kalai'ehā trail?

TB: Yes.

KM: Humu'ula up?
TB: And then Waiki'i. From Waiki'i, we would go right on up too.
KM: The trail from Waiki'i side was up here passed Pu'u Lā'au?
TB: Right on to Pu'u Lā'au.
KM: And you just go up?
TB: Yeah. On the left side of Pu'u Lā'au.
KM: Ah. And that trail you could follow it okay.
TB: Oh, yeah.
KM: And you would go up?
TB: Yeah. You go on way on up, there's a ridge there then there's a gully there.
KM: Yes.
TB: Okay. You turn right you go right on. And the lake is down here, and the summit is up here.
KM: That's right. The lake is on the right side, you see the main pu'u up on top.
TB: On top.
KM: How long would it take you say from here do you think, Waiki'i?
TB: About three hours.
KM: Three hours.
TB: We just take our time.
KM: Mālie, holoholo.
TB: Mālia.
KM: Oh. You folks went up for holoholo or just for...?
TB: Holoholo.
KM: That must have been some trip. And you have such a family tradition of that you know.
TB: Yes.
KM: And just what you're describing, the only thing that happened when your grandfather them traveled. 'Cause they were coming from Waimea.
TB: Waimea, yeah.
KM: They would go up, your uncle Ka'aluea said Makahālau, Kemole, towards Pu'u Lā'au and up.
TB: Yes.
KM: There's a place up on top sort of, not top but you know they called Nanahu.
TB: Yeah.
KM: Nanahu where, that's I think where the gully you're talking about and then you would cut over.
TB: Yes.
KM: Your kūpuna have a lot of aloha, you folks, you love that mountain don't you?
TB: Yeah. I want to be scattered on the mountain there.

KM: You want to be scattered up there?
TB: Uh-hmm.
KM: You told me I think, is it at Pu'u Anuanu? No... [thinking]?
TB: Pu'u Nānā.
KM: Oh, Pu'u Nānā that's right, yes. Beautiful. And like the stories too, your kūpuna talk about taking the piko up there.
TB: Yes.
KM: It must mean a great deal to the families yeah?
TB: Yes, yes.
KM: I'm going to roll up the car window. Ua, ola ka 'āina.
TB: Right.
KM: That's what your kūpuna said too yeah. Ua, I guess when there was plenty hau, plenty snow, "auwē 'ola ka 'āina."
TB: Yes.
KM: You know uncle, down here at Waiki'i when...you were going to school here.
TB: Yeah.
KM: After school and break did you folks have to go out pick corn like that?
TB: No.
KM: No, you never. Oh, lucky thing.
TB/KM: [chuckling]
KM: So, you didn't go school and then go pick? [chuckles]
TB: No.
KM: Did you ever work pick corn?
TB: Yes, when I started.
KM: I guess they had wagons.
TB: Wagons, yeah all on wagons.
KM: You know up front has a wagon out in front here. Do you think it's that kind of wagon?
TB: That's right.
KM: So like those. You folks would just follow the wagon?
TB: Yeah and pick. Two men to one wagon, you had to make two loads.
KM: Oh yeah?
TB: Yes [chuckles].
KM: Oh boy! That's a lot of picking.
TB: Oh, yes.
KM: [chuckles] And so what you pick the corn?
TB: Yes.
KM: Throw 'em in?
TB: Throw 'em in the wagon.

KM: And then they would take it over to the bin.

TB: To the corn cribs.

KM: Oh, to the cribs like that.

TB: Uh-hmm.

KM: Is there a silo or something down here? Were there silos out here too?

TB: Yes, by Billy's house.

KM: By Billy's. Still standing?

TB: Yes.

KM: And that was all storage for grain then, or the silo was something else?

TB: The silo was made silage green corn chop, then stored in there, they needed it to cure like molasses, like sugar.

KM: What do you call that?

TB: Silage, corn silage.

KM: Oh. And so it would...?

TB: Then you feed it to the animals.

KM: Oh. Did they just put it inside, or did they cook it?

TB: No, they just put 'em in there.

KM: For real.

TB: Yeah, to cure.

KM: Wow! How long would it take to cure do you think?

TB: Maybe four, five months.

KM: And these were metal silos or?

TB: Concrete.

KM: Concrete. And so then you get like one shoot on the bottom, you just open 'em up?

TB: Yes.

KM: And the grain comes out?

TB: Yeah. It's molasses with all the grain and everything mixed up, that's excellent cattle feed.

KM: Wow! That's something. This was really...to me it seems like it must have been an important place on the ranch.

TB: Very important, way back.

KM: A lot of work they did out here.

TB: Yes.

KM: All to feed the ranch?



Pā Kila Silo, Waiki'i Station – (KPA Photo No. 3613)

TB: Yes. Those days the State or the Territory at that time paid you so much per acre. Same like how back in the mainland, you know they still do that.

KM: Right, right.

TB: Like out here, A.W. Carter used to rest the paddocks six months to a year and then he get so much an acre from the government. Subsidize you know.

KM: Why do they rest the paddocks? Ho'omaha.

TB: Ho'omaha. That's why when you plant corn, one year the paddock has to rest. That's what they do, they rotate certain paddocks.

KM: Yes.

TB: They got corn out of it and then so much from the government.

KM: Wow! You know that's an important thought though, because if you take care of the land, you let it rest...I guess you would even. Did you turn the green back into it too?

TB: Yes.

KM: Then it has nutrients otherwise if you just take, take, take.

TB: Nothing come back.

KM: That's right.

TB: Right after they get through picking corn they turn all the market cattle inside there, all the steers go in. Then from there they go market, soon as you ready.

KM: Oh. Were you folks still using...were you driving pipi along the old route?

TB: Yeah.

KM: Not down the road?

TB: No.

KM: You would drive them right into Waimea along the old...?

TB: Road.

KM: Road from Waiki'i to Waimea?

TB: Yes. 'Cause they market animals go down slow, they take their time.

KM: Yeah, take their time. When you would drive, you would take animals back to Kalai'ehā side too?

TB: Oh, yeah.

KM: The old route passed PTA [Pōhakuoa Training Area] basically?

TB: Yeah.

KM: But you know where Mauna Kea State Park?

TB: Yes.

KM: Has a route?

TB: That's the one.

KM: That's the one you would take?

TB: Yes.

KM: And that came out right at...?

TB: Kalai'ehā.

KM: Oh. Pipi and hipa?
TB: Just pipi.
KM: Just pipi in your time.
TB: The hipa come down.
KM: The hipa would come down. You know let me just pull out a map for a minute. When we went out to Humu'ula the other week, I didn't have this map so I put it in your packet here.
TB: Okay, alright.
KM: After you and I went mauka, Humu'ula side, I went to Honolulu and I found a map for Humu'ula that to me was really interesting. It's the old, 1931, it's the old lease map for Parker Ranch. All those places you were talking about, you know here's the road comes through, here's the sheep station right there [pointing out locations on the map].
TB: Yeah.
KM: And you know this is that stone wall, you know and now the road cuts through there yeah and on the side of Pu'u Huluhulu.
TB: Uh-hmm.
KM: And then the stone wall comes along, I guess the boundary.
TB: The boundary, yeah.
KM: Did you hear who made those stone walls?
TB: The Germans made it.
KM: The Germans, when they were out here at the sheep station.
TB: Yes.
KM: That's what we've found, Haneberg them.
TB: Yes.
KM: Do you know, remember when we stopped the car and the lady got in the car with us. A little ways back here in the field there's a small stone, it looks like a pā hale.
TB: Yeah.
KM: You know. I was wondering if you ever heard anything about?
TB: No, what you call, usually way back they make the stone houses and they just make stone wall right around.
KM: Yeah.
TB: Then they use roof iron to catch water.
KM: Ah.
TB: They had sheep herders, and that's the sheep herder was staying there, and take care the sheep.
KM: I see.
TB: All over the ranch.
KM: All over the ranch you'll find. So it looks sort of like it could be a house.
TB: Yes.
KM: They would lay wood across and put piula or something on top.
TB: Piula, yeah.

KM: Oh, that's a good idea. Here's, when we went out the other day, we went passed Kalai'ehā the sheep station. We went down and then here's Pu'u Kalai'ehā, Huikau.

TB: Yes.

KM: So basically along the old...here's Pu'u 'Ō'ō. So remember we were, just on the side of there.

TB: Yeah.

KM: Here's this section now. In between Pu'u 'Ō'ō and Pu'uloa.

TB: Yeah, the gorse.

KM: Where the gorse is just terrible yeah.

TB: Uh-hmm.

KM: You folks would use the old trail, the trails come along here.

TB: Yeah.

KM: Here's your Laumai'a Camp.

TB: Then Hopuwai Camp.

KM: Hopuwai, let me see, I know I saw the name somewhere up here. Where's Hopuwai.

TB: Hopuwai come over here [pointing].

KM: Oh right there, you're right, there's Hopuwai and the trail. It's interesting you know there's sections in here where you can actually see stone pavement.

TB: Yes.

KM: On the trail, the old trail. There's a newer road now, yeah.

TB: Yes. Then you come over Keanakolu.

KM: Yes. And your mana'o again was, you didn't remember too much seeing any old stone walls or things up on this area where that gorse was growing like that.

TB: They used to have ahu, that's where they usually go shoot birds or something.

KM: Little, where they ho'olulu they go shelter themselves.

TB: Yes.

KM: Bird blinds yeah.

TB: Bird blinds.

KM: Like your story about going to kī kōlea like that or something [chuckling].

TB: [chuckles]

KM: Good. And you know you were sharing before I forgot, what was that Pa'aloa or Pāloa remember the one stone wall?

TB: Yes, Pāloa.

KM: Pāloa. I think it was by Kole side.

TB: Kole right by Kole.

KM: That Pāloa was where they would drive?

TB: The sheep, animals.

KM: The sheep, animals into it and then they would trap 'em or get 'em and take what they wanted?

TB: Yes.

KM: When you went up to Mauna Kea you went just to holoholo or did you go for a reason?

TB: Just holoholo.

KM: Just holoholo. You'd heard about there being adze and caves up there and stuff?

TB: Yes.

KM: Did your kūpuna, do you remember anyone telling you any stories about Mauna Kea or...?

TB: No. The only thing they tell about Mauna Kea, the adze, why they pick that place, because it's cold, it's freezing. They cut that rock to what they want they don't chip, every other place they're brittle.

KM: That's right.

TB: Up there it's freezing so you can do whatever you want.

KM: You can snap it or break it so you can shape it.

TB: Yes. That's why that place was picked out.

KM: Evidently it's really good, a good place. Like on this you see where the Humu'ula, here's Waiki'i and the old trail like you said come out to Humu'ula like that.

TB: Yes.

KM: Uncle, can I ask you your mana'o about Mauna Kea now. Has ilina on that mountain that you've heard, of or do you think?

TB: No, I never hear.

KM: You don't know?

TB: No.

KM: Okay. What do you think about Mauna Kea and how the development has occurred on it?

TB: Well, from way back, ever since we used to go up, Mauna Kea is made out of cinders you know.

KM: Yes.

TB: It was a beautiful place. But now with these observatories come in, they selected that's one of the best places in the world to...so I don't know. I don't mind seeing the development up on Mauna Kea but I don't want them to stop you and I from going in.

KM: Yes.

TB: That's a very important thing.

KM: Yes, okay. So you continue access. Now remember too on your mama's side of the family at least. You folks have this tradition.

TB: That's right.

KM: The piko goes up to the mountain.

TB: Yes.

KM: Did your piko go up do you know?

TB: Yes.

KM: It did?

TB: Yes.

KM: That's the story that the old people say, your 'ohana particularly. I guess from tūtū Kaluna mā.

TB: Yes.

KM: Up to the...

TB: Mountain.

KM: Even your folks cousin, when mama's brother Kamaki left and went to Pu'u Wa'awa'a.

TB: Yes.

KM: I talked with Kamaki, Jr., your cousin, he's ten years younger than you.

TB: Yes.

KM: Even though papa had gone to Pu'u Wa'awa'a, you know, he took it up to Hualālai. Still going up to the mountain.

TB: To the mountain, yes.

KM: You know, they liked it to be remote. You know piko, if someone gets hold of your piko, no good right.

TB: That's right [chuckles].

KM: Piko pau 'iole [chuckles].

TB: [laughing] Yeah.

KM: Good. Well, thank you so much. I'm sorry but you know I thought we should come holoholo and just look. It's nice when you talk on the land too, yeah.

TB: Yes.

KM: This map for Humu'ula is inside here too, it's a good map. It's nice because get some of those place names and stuff.

TB: You know we was talking about a spring. [Wai-hū-a-Kāne]

KM: Yes.

TB: From where we're at looking up you look to the black spot that's a big spring, Number 1. Then you come down. From where you look at on the road where it climbs up, there's one crossing on top there. That crossing there's a trail that's crossing from Humu'ula it's right around the mountain to about Pu'u Lā'au. It's a trail, and the animals us it to come drink water.

KM: Yes, yes. That was when we were fronting Pōhakuloa side?

TB: Yes.

KM: And the big gulch, Pōhakuloa and get the dark spot where the trees they planted up there. I heard what you were saying, had spring like they call Waihuakāne.

TB: Yeah.

KM: You know water is important.

TB: Oh, yes. Pōhakuloa goes up this way, flattens out not too wide, about this distance here...

KM: Oh, 40 feet.

TB: Then comes back up. That's where the trail coming all the way to I would say to Pu'u Lā'au.

KM: That's amazing so all the way from even you take the Kalai'ehā or Humu'ula–Mauna Kea trail you get up there. The trail goes all the way around and it comes out here to Pu'u Lā'au?

TB: Yes.

KM: Wow! And also like you said the trail, Pu'u Lā'au goes up and you can actually go up on top right?

TB: Yes. Waiau. When you follow, that trail comes over to above Pu'u Lā'au there's kind of a grade there, a cinder grade, and that's where they used to rope the wild horses.

KM: Oh, for real?

TB: Yes. 'Cause from Pu'u Lā'au, Kalai'ehā side, there's a ridge there. That ridge from down goes right on up, they follow the trail, where that trail is, that's where it flattens out, you know.

KM: Wow! It's amazing! Can you imagine yeah?

TB: Yes.

KM: Working up there.

TB: [chuckles]

KM: We go up there all paupauaho!.

TB: Yeah [chuckling].

KM: Wow! I guess all over the mountain though people would go, you know.

TB: Yes.

KM: All different sides like that.

TB: Yes. On Kemole side there's one other place down, let's see what's that, Kaluamakani. Above Kaluamakani, by Pu'u Kihe. When you're looking from here it's all mountain, but when you get up there it's nice big flats and hollows, it's cinders. The old people used to make traps, Pāloa, and they used to drive, mainly horses. Hit the sand and it goes right down to the corrals.

KM: Wow, amazing!

TB: In 1948-49, I took old Hogan Kauwē, he was an old cowboy, we went up from Pu'u Lā'au, we went over to Kemole to shoot birds, and it was all grass. He told me in Hawaiian, "Lucky, their days on Mauna Kea was like a lawn mower, the sheep used to keep 'um short. You can see every blade, every rock." But when I went up in '48, '49 the grass was high. He told me "Now, those same people come rope the pipi 'āhiu and horses, they would all broke, all make.

KM: That's right all make. Yeah, 'cause you can't see.

TB: At that time you can't see the rocks, the ditches.

KM: It's like Jiro's father yeah?

TB: Yeah.

KM: Hā'ule, coming down Kemole driving hipa.

TB: Yeah.

KM: Make. Wow! But this was up higher even.

TB: This is right on Mauna Kea, about nine-thousand or ten-thousand feet elevation.

KM: Yeah. It's hard to imagine even working at that elevation.

TB: Yes. But you know those days, that's why you asked me for pleasure what we used to do. Those days all the old cowboys, they used to go up there for pleasure, go rope horses and rope cattle.

KM: For real!

TB: They go up on weekends, they go sleep out in the open like this, and then next morning they go rope animals.

KM: Wow! Did you folks used to go out on to the plain towards Ahu-a-'Umi too?

TB: Yes.

KM: You folks did. You go kī hipa like that?

TB: Yes.

KM: For fun though? [chuckling]

TB: For fun. [chuckles] Every time I think of those days, I laugh.

KM: Yes.

TB: Cold. You can't make fire, 'cause the animal would see the fire, would come around.

KM: That's right. Did you folks find caves sometime you could shelter in?

TB: Yeah, that's what we go look, puka.

KM: Yeah.

TB: Look for one, puka and go inside hide.

KM: You know that's what they say too, out on those flat lands...

TB: Yes, lot of caves.

KM: Between Ahu-a-'Umi and Pōhakuloa like that.

TB: There's one place there between Ahu-a-'Umi and Pōhakuloa. There's a flat there and there's water there. That's where the old cowboys used to go there and that's where they used to drink their water.

KM: Oh, yeah. Amazing that you find these places.

TB: Yes. And all it is it's a lava tube, the water collects.

KM: Amazing!

TB: I went there couple of times, it's been so damn long I can't find 'em anymore.

KM: Couldn't find it. The land changed too yeah?

TB: Yes.

KM: The lay of the land.

TB: Yes.

KM: They say in the old days the old people used to catch birds out there too, you know.

TB: Yes.

KM: The 'ua'u like that, get poho, they make poho like.

TB: Uh-hmm.

KM: You folks, you said you used to go kī kōlea right?

TB: Yes.

KM: Did you ever see 'ua'u or anything?

TB: No.

KM: I know was real sparse already.

TB: I know the nēnē, I used to see nēnē out there. When they molt, they can't fly. That's how the nēnē came close to extinction, because the pigs and the dogs go after 'em they can't fly.

KM: Yeah. I'm sorry did I show you this photograph when we went last time. I know it's really hard to tell.

TB: Yeah, you showed me.

KM: I did yeah. This is that one 1954 when Eben Low died. The family went up there, but hard to recognize yeah, who the people.

TB: I cannot recognize.

KM: This was from Tita Ruddle and that's from them, they trying to figure out who is who. Imagine you know, go holoholo up the mountain. This is right at the very summit they took his ashes up there because he loved that mountain, Eben Low. I guess there had been some pilikia.

TB/KM: [chuckling]

KM: In the early days. A.W. Carter and them and stuff, I guess they had difference of opinions yeah.

TB: Yes.

KM: Mahalo. So we go back?

TB: Okay. Do whatever you want to do.

KM: I don't want to luhi you.

TB: Only too bad the fog came in.

KM: Yes, no can see, I think we go turn around.

TB: Okay.

KM: I wonder, is there anyone else that you remember that lived up here that I should try to talk to?

TB: [thinking] I can't think of anyone.

KM: I know it's been a while too.

TB: Yes.

KM: Wow, uhiwai.

TB: Uhiwai.

KM: Just settle in. [sheep call out] Is that a sound that you remember?

TB/KM: [chuckling]

KM: You know Hisa them the other day, were saying that used to have pili grass all out by Pu'u Ke'eke'e side.

TB: Yes.

KM: I guess the ladies, the families used to go gather that send to Lā'ie.

TB: Yes.

KM: Amazing!

TB: That pili grass if you know how to weave 'em, no mater how much rain, it won't go through.

KM: Yes... I guess the only old buildings here now, is really the house you folks used to live in.

TB: That's all.

KM: And then...?

TB: By the stables.

KM: Yeah, the stables. So the stable then there's one building on the side of the stable, you know that other building.

TB: Yes, that used to be the shop.

KM: The shop. This gate too good, this side it opens automatically.

TB: Oh, I see.

KM: If it works, otherwise you no go home [gate opens]. So when you were young going around like that, the kūpuna didn't really talk too much about mo'olelo, this tradition or how come this name is given like that?

TB: No.

KM: You folks were too busy.

TB: They never used to like to talk about it, their past you know, the old folks.

KM: Yes.

TB: Those days, shucks they used to fool around like mad, the men folks, you know [chuckles].

KM: Kao lele pā?

TB: 'Ae [laughing].

KM: [chuckling] 'Auwē no ho'i! That's interesting the wagons still have steel wheels on 'um.

TB: Yes, that's right.

KM: That's the kind you folks would use yeah?

TB: Yes.

KM: And they said those walnuts were pretty good.

TB: Oh yes, these were all good walnuts in here.

KM: Good walnuts. I wonder if any are still alive.

TB: I don't think so, I think they're all dead.

KM: It looks like everything's dead. That's sad I wonder what happened maybe the tree just old or something.

TB: No, the grass choke 'em out. No maintenance.

KM: Yeah.

TB: Same like the gorse.

KM: Now the Mutual Telephone Company houses. Was that ranch when your time or was it still the phone company?

TB: The phone company.

KM: Phone company.

TB: This fog is real thick.

KM: We just holo mālie no need worry. You know it's amazing people today they don't think they just cruise you know... ...When you went up the mountain, or when you stayed Kalai'ehā or something like that, you folks never had huaka'i pō bother you folks or anything?

TB: No [chuckling].

KM: No...too good. I guess when you, if you aloha you no need worry.

TB: Yes.

KM: You know some of the 'ohana out Pu'u Anahulu like that they talk about the old trail when it goes down Kīholo or out to Ka'ūpūlehu like that you know, oh boy.... [noting a name on a license plate on a truck passing by] "Liana" that's an old name here, yeah?

TB: Yes.

KM: I wonder if that's the mo'opuna or something.

TB: Yeah, mo'opuna.

KM: Rally Greenwell, back in about '36 he and Willie Kaniho them went up to Mauna Kea that trip with Martinson like that. He gave me a picture and had a Liana in the group.

TB: I see.

KM: The clouds lifting up.

TB: Yeah, when you get down it'll open.

KM: Uncle, how many children do you folks have?

TB: Five.

KM: Five. Did anyone go work for the ranch, or they went elsewhere?

TB: Yes. They don't want to work for the ranch.

KM: Yeah.

TB: That's the thing, when you go out and get education you don't want to come back.

KM: [chuckles] Nui ka hana?

TB: 'Ae.

KM: Oh, nice, the 'ilima all up here too.

TB: Yes.

KM: You know, you look out all that Pu'u Pā side like that. Get stone walls and stuff all out there yeah.

TB: Yes.

KM: It's a beautiful land that you have, you know. Which is why we got to record these histories, these stories, these recollections, because people need to take care of it too you know.

TB: That's right.

KM: When you look through this packet here, you'll see...I don't know if you remember the old man Kihe who lived at Pu'u Anahulu?

TB: Yeah.

KM: He wrote mo'olelo in the Hawaiian newspapers and he has a very interesting story about Waihuakāne, Waiki'i, Holoholokū like that, and how the names came about. I have it in here so you'll enjoy that too.

TB: Thank you.

KM: Did you ever take pipi over to Kahuku?

TB: Yeah.

KM: You did. You drove them?

TB: Yeah, we drove them across.

KM: So across the mountain?

TB: Yes.

KM: Did you go so you would leave from Kalai'ehā?

TB: Yeah go right through Kīpuka 'Āina Hou.

KM: Kīpuka 'Āina Hou?

TB: Yeah, right up to the trail.

KM: There's a place called Keawewai?

TB: Keawewai, yeah.

KM: Keawewai?

TB: You rest and then the next day you go down.

KM: So through Kīpuka 'Āina Hou, Keawewai and then you would go up along 'Ainapō or something?

TB: Yeah.

KM: Up near the forest reserve line?

TB: Yes.

KM: So you would drive pipi all the way out to Kahuku?

TB: Yes.

KM: Wow! How long of a trip was that, if you leave Kalai'ehā?

TB: Three, four days.

KM: So from Kalai'ehā to Keawewai, you rest.

TB: Rest.

KM: Had a waterhole or something there?

TB: Yes.

KM: The next day from Keawewai.

TB: Go right down.

KM: Right down?

TB: Yes.

KM: Wow!

TB: You go down to Kapāpala.

KM: Kapāpala.

TB: Then you rest there, the next day you go Kahuku.

KM: The next day okay, so three days maybe then.

TB: Yeah.

KM: Okay. You get down to Kapāpala, you rest one more and then...

TB: You go to Kahuku.

KM: Wow! You folks were taking young pipi out to Kahuku?

TB: Yes.

KM: And you would bring home the...?

TB: The balance, all the animals for market, we bring 'em back.

KM: Ah. You know around the mountain like you followed the forest line going out to Kahuku and stuff. Did you folks have to maintain fence on the mountain all the time?

TB: No. Different ranchers take care that.

KM: Different ranchers.
[features and view described from Saddle Road, and area in vicinity of Nohonaohae Nui]

TB: From Kalai'ehā, we bring the sheep down here. That's where we turn 'em loose.

KM: Turn 'em loose just on the side of Nohonaohae nui, then?

TB: Yes.

KM: And then they rest here?

TB: Yes.

KM: And then you would take 'em?

TB: Go to Waimea then rest one night then go to Kawaihae.

KM: Was the Waimea rest, Puhiale?

TB: Right by Holohokū.

KM: Ah, right by Holohokū. And this was walk feet right?

TB: Yeah.

KM: Then you would walk 'em down to Kawaihae?

TB: Kawaihae.

KM: The ships like Humu'ula or something?

TB: Humu'ula yeah.

KM: Ah. How many hipa would you drive at one time?

TB: About five hundred or thousand.

KM: Wow!

TB: [chuckling]

KM: Holy moly! So that's Pu'u 'Ula'ula this one here and then Holohokū?

TB: Yes.

KM: Is there a Pu'u Heihei that you remember?

TB: Heihei flat, the small one.

KM: Oh, the small one there. That water, is that a water tank over there. Is that new or an old tank, the green one?

TB: Old tank.

KM: Is that Holoholokū tank?
TB: Yes.
KM: That's where the pump was?
TB: Yes.
KM: Ah. I guess those old Fairbanks diesel engine kind like that or something?
TB: Yeah. Now they have all electric.
KM: Yeah. That's what I understand, the windmill and those sun plates out there you know for pump water?
TB: Yes.
KM: Uncle, if there's a time...you know as we're looking at Mauna Kea and trying to insure that what should be done is done.
TB: Yeah.
KM: You know that they take care or what like this. If there was, if they wanted to do a little video talking story with kūpuna, I know you did some already yeah.
TB: Yes.
KM: Would you be interested in maybe talking.
TB: Yes.
KM: We try. How is uncle Sonny Kaniho, is he okay?
TB: Yeah he's alright, I saw him the other night.
KM: Oh good. I'm going to try and call him again too. You know the last time I spoke with him was a little before Danny passed away. Oh that was minamina.
TB: Hmm.
[driving the Waimea-Kona Road to Waimea]
KM: ...The big stone wall is makai of here yeah?
TB: Yeah, yeah.
KM: I guess that marks sort of the paddock like that.
TB: Yes.
KM: Evidently that stone wall was built a long time ago.
TB: Yes.
KM: If I remember some of the...and you'll see it in the testimonies that I'm pulling together, 1860s like that. Some of your kūpuna were saying that stone wall was built in the time of Kamehameha I. I guess used to be William Beckley out here, Davis mā, taking care of the pipi and what out here.
TB: Yes.
KM: Do I remember correctly, in the '60s did you do some of the grading work when they put the first road up to Mauna Kea?
TB: Yes.
KM: You were telling me that yeah?
TB: Yes.

KM: When you did the grading up there like that uncle, you folks didn't see any iwi or anything right?

TB: No. The Board of Ag was very strict you couldn't fool around with the caves. They had mark where the road going. They went mark the trees, a clear way. You couldn't do as you pleased.

KM: Yes. You folks didn't take out trees like that?

TB: No.

KM: You know up on the mauka lands like where up high, near the pu'u top?

TB: Yes.

KM: You folks didn't find burials or something when you were dozing right?

TB: No, no.

KM: No one ever spoke to you about a heiau or the canoe makers or something up there?

TB: No.

KM: Minamina, I wish, I know sometimes and I don't mean to be maha'oi...

TB: Yes.

KM: ...but you know if we don't ask, if only we had spoken with people like your father mā and your mama's 'ohana them, you know.

TB: Yes, yes.

KM: We could have learned so much yeah?

TB: Yes.

KM: So you didn't hear of a heiau then on the mountain or something?

TB: No.

KM: And I figure you know, if you were up there grading for the road alignment like that, you would have been careful.

TB: Oh yes. The Board of Ag strict as far as that goes.

KM: They were real strict.

TB: Yes.

KM: Well, you know it's so important to take care of the trees and things. And that's what this big problem between the hipa.

TB: Yeah.

KM: You got to have a balance.

TB: That's right.

KM: Like you said, if you take all the animals off and you try to kill the gorse what's going to happen, just going come back right?

TB: Yes [chuckling].

KM: You need to balance, animals and control.

TB: Yes. They poison and they burn later, I'm not for burning, Kepā. 'Cause when you burn you burn everything.

KM: That's right. So, if there was anything left behind, you burn 'em 'ai 'ia.

TB: 'Ae. Even like the birds they make their nests and everything, when the fire come in, it's all gone.

KM: That's right, everything is gone. Yes. What you're saying I hear from other kūpuna too you know like down the lae kahakai has the fishponds like that.

TB: Yeah.

KM: But now they have these foreign fish come in eat all the 'ōpae and everything.

TB: That's right.

KM: So the biologist come in say, "Ah, well, put poison." But you know everything goes then.

TB: All goes, that's right.

KM: Your kūpuna, like they say when your hands do good work, you going eat good food.

TB: That's right.

KM: You got to really aloha and be respectful.

TB: Yes. [pauses] You going all the way back to Hilo?

KM: Go back to Hilo. But it was so good to talk story with you. Thank you so much.

TB: [chuckling] Yes.

KM: To me it's important, if we don't we loose the chance you know.

TB: Yes, that's right.

KM: And all of this will come home to you like I said, we're working Waiki'i, Mauna Kea. Working trying to look at the land like that so that can keep the history.

TB: Yes.

KM: It will be good too, because maybe your mo'opuna who hele lakou i ke kula, Pūnana Leo?

TB: 'Ae.

KM: So they will want to know the history.

TB: That's right.

KM: Of your 'ohana and how you were, what you did grandpa you know and... Your wahine, Pi'ilani?

TB: Yeah.

KM: Nohea mai 'oia?

TB: From Hilo.

KM: From Hilo, oh...

TB: ...Kepā, the old folks never did share story about the old days [chuckling, shaking his head]

KM: Minamina. Work hard, play hard.

TB: Yeah.

KM: Yes... Mahalo for taking the time...

TB: Yeah. Thanks for the ride... [end of interview]

AhFat and Barbara Lee Waiki'i Village and Poultry Farm Operations May 16, 2002 – Kepā Maly

AhFat Lee was born in 1914, at Hālawā, North Kohala. His parents were pure Chinese, though his mother was born in Kohala as well. At age fourteen, AhFat's mother died, and he went to Hilo to live with Lee Chow, a store owner in town. While in Hilo, AhFat continued school, and developed an interest in poultry farming. When he graduated from Hilo High School in 1932, AhFat's Agriculture teacher, Clarence Watson, introduced him to A.W. Carter, and in that way, AhFat moved to Waiki'i, where he eventually became superintendent of the poultry farm where turkeys and chickens were raised.



AhFat Lee (KPA Photo No. 3389)

While at Waiki'i, AhFat lived in ranch quarters, spent time with the families, and learned about the area. In the interview, AhFat shared detailed descriptions of the ranch and poultry farm operations. He also described use of the bread ovens, which still remain on the land, to the present-day, from the old Waiki'i Village.

Because of an allergy problem, AhFat left Waiki'i in late 1936. He returned to the mountain lands in the 1950s, as a part of the Territorial Fish and Game program, where he oversaw a project that facilitated restoration of the native nēnē population. As a part of his job, AhFat also traveled most of the mountain lands, from Mauna Kea, Mauna Loa, Hualālai, and the plateau lands. Thus, in his interview, He describe various sites and activities from first-hand experiences on the land.

Much of AhFat's work with nēnē is attributed to the success in restoration of the population. In the 1970s, while continuing his work, Barbara Beacon (a descendant of the Baldwin family on Maui) came to Hawai'i and met AhFat. She was deeply moved by AhFat's work with the nēnē, and she stayed to help him. They married in 1977, and worked on both nēnē and 'alalā programs. Living at the Pōhakuloa cabins, they traveled frequently between Ka'ōhe and the Waimea region. On these travels, they occasionally met with an interesting phenomena in the Nohonaohae nui vicinity. They, like others describe their experiences with what Hawaiians call "akua lele" (fire balls); thought to be a traveling form of an akua (god-deity).

AhFat and Barbara share a passion for the natural history of Hawai'i, and graciously shared some of their history as a part of the mountain lands oral history studies. On March 19, 2003, AhFat and Barbara Lee granted their verbal release of the interviews cited below.

KM : I want to say thank you very much to both of you. May I please ask you your full name and your date of birth?

AL: Yes. My name, this is my full name [handing a paper to Kepā].

KM: AhFat Lee.

AL: Yes.

KM: You were born you said, 1914?

AL: Nineteen-fourteen, yes.

KM: What's the month and date?

BL: March 13th.

AL: March 13th.

KM: You were born March 13th?

AL: Nineteen-fourteen.

KM: Nineteen-fourteen. Where were you born?

AL: Hālawā.

KM: At Hālawā.

AL: Hālawā in Hawai'i.

KM: Hawai'i, yes. Your parents came to Hawai'i or was it your grandparents who came?

AL: No, my mother was born in Kohala, from what I understand. She's the second child of the family, but my grandparents came from China.

KM: Yes.

AL: She was born on this island, here.

KM: Did they come to Kohala originally, do you think?

AL: According to one of my aunts, my granddad and my grandmother first went to San Francisco.

KM: Oh.

AL: And later on he came over to Hawai'i. I don't know, he may not have worked for... as imported Chinese laborers to the sugar plantation.

KM: Yes.

AL: He was a tailor by trade.

BL: He made the best riding britches in the Territory.

KM: Wow!

AL: In the old days, a lot of people wear riding britches and he was supposed to be one of the best that made riding britches. A lot of those old people go to him, he kept busy with that.

KM: Did your grandfather...?

AL: That's my grandfather.

KM: ...come here to Kohala?

AL: Kohala, yeah.

KM: He had a shop here, or was it out of home?

AL: He did it at home.

KM: At home, okay. What was grandfather's name?

AL: Lin Kiao.

KM: And your grandmother, her name?

AL: [thinking – shaking his head] I can't...

KM: Okay. Now your mother was born here?

AL: Was born here.

KM: In Kohala?

AL: In Kohala, yes.

KM: What was her name?

AL: Tung Moi Lim.

KM: Tung Moi Lim.

BL: Lim family.

KM: Oh, okay. Now, your father, what was his name?

AL: His name is Lee, Kui Sung, Kui Sung Lee.

KM: Kui Sung Lee.

AL: He came [thinking] ...According to what I understand he came here when he was seventeen years old. He came with two older brothers, and they were contract laborers for the sugar plantation.

KM: Yes. Hāwī?

AL: I think, Hālawa.

KM: Hālawa, okay.

AL: Uh-hmm. Those days there were five sugar companies.

KM: Yes.

AL: From what I understand, they were in Hālawa.

KM: Do you know about when was your mother born do you think?

AL: In 1888, April, 1888.

KM: Oh good, so 1888. And you were born in 1914, okay. Your parents...you have brothers and sisters?

AL: Uh-hmm.

KM: Are you among the first born or are you?

AL: I was number four.

KM: Number four. How many brothers or sisters do you have?

AL: Well, there's supposed to be eight of us. I was the fourth in the family. First three were girls and...

BL: That's why he's named what he is.

KM: Oh?

BL: Because it means “The Lucky Fourth.”

KM: AhFat, means “the lucky fourth?”

BL: Yes.

AL: [chuckling]

KM: Oh, because you were a boy?

AL: [chuckling]

BL: Exactly.

KM: Yes, ah!

AL: Yes. The sister above me, the number three she died, passed away about, my sister about eight or ten years old. She must have been what do you call... [thinking] They used to call blue baby.

KM: Oh. Not rheumatic fever or...?

BL: No, she had what they called the blue baby.

KM: Okay.

BL: The blood supply wasn't enough.

KM: Oh.

AL: And she gets tired all the time.

KM: I see.

AL: I remember when her...

BL: Her heart wasn't working properly that's basically what it was.

AL: Those days there was no more transportation like we have here. Like the old times they say, “walk feet” [chuckling].

KM: That's right, yes, yes.

BL: There was a doctor but he was stretched very thinly.

KM: Yes.

AL: But anyway they called it “blue baby.”

KM: Blue baby, okay. So there were eight of you. Now you grew up in Hālawa?

AL: Yes, I lived in Hālawa till I was fourteen.

KM: Oh.

BL: His mother died.

KM: And your mother passed away then?

AL: Yes, my mother passed away. The old days my dad worked in the sugar mill, and when they start grinding sugar in the old days, when they bring cane in wagons with this, depending on the distance or the weather conditions. They don't know how much cane can be brought into there but once they start grinding, they finish it up for the day. In other words he is not like say, seven to four.

KM: That's correct, yes.

AL: Or when they get some more they tell the same workers, all right they get over-time. So sometimes they can go on to like maybe nine, ten o'clock at night, then they go home.

KM: Yes.

AL: My dad was [thinking] ...He had to walk about a mile and a half to go from our home to the sugar mill. So with things like that, he worried about us, we were quite young. When my mother died he decided to split the family. He sent my two older sisters down to Honolulu and they worked as domestics, live-in domestic work.

KM: Yes.

AL: Some storekeeper in Kapa'au knew there was a store in Hilo, so they talked and he asked the guy in Hilo, if the man at the store in Hilo will take one or two boys and raise them.

KM: Yes.

AL: More like how Hawaiians call that hānai now, I guess.

KM: Yes.

BL: No, more like slavery!

AL: I lived with them till I was eighteen.

KM: Did you finish school in Hilo?

AL: Yes, I finished school.

KM: Who was the family that you went to live with?

AL: Lee Chow. He had, at that time in Hilo, I think he had the biggest grocery store, Kong See Wo. They used to be down there on Kamehameha Avenue near Mamo Street. The guy sells diving equipment, that guy there. Lee Chow owned there, he had a two story building. He got hit twice. The '46 tidal wave, but the 1960 took out all the buildings in that section.

KM: Oh, amazing!

AL: I always liked to work outside. When you stay and work in the store...well, it's more like a necessity for me, but my heart wasn't in there. My dad thought well, "oh yeah good, he going be bookkeeper someplace, someday." But no, I didn't want that.

KM: Not you [chuckling].

AL: No, no. I took agriculture in my high school days.

KM: Yes. Did you go to Hilo High School?

AL: Hilo High School.

KM: And that's where you went into you said, FFA [Future Farmers of America]?

AL: Yes. After I graduated, I worked in the store three months, somehow the Ag teacher was contacted by Parker Ranch wanting somebody to work for them.

KM: Yes, yes.

AL: They came see me, I said, "Well, we go see."

KM: Good.

AL: When I went out there and I saw all that up Waiki'i there oh, I take the job.

KM: Yes. Did you graduate in about 1932?

AL: 1932.

KM: Okay. So, someone from A.W. Carter went down and spoke to the Ag teacher?

AL: Yes, someone had contacted the Ag teacher.

KM: Do you remember the Ag teacher's name?

AL: Yeah, Clarence Watson.

KM: Clarence Watson, okay. You went up, how did you go to Waiki'i? Around Hāmākua or up the mountain?

AL: No, the mountain road, no more yet.

KM: No more, was trail only.

AL: Hāmākua.

KM: You had to drive?

AL: Oh yeah, all that.

KM: Hāmākua.

BL: Opening gates all the way [chuckling].

AL: [chuckles]

KM: Yes, yes. So when you got into Parker Ranch, you know on the Nohonaohae nui Hill down, on the bottom? By Saddle Road, the intersection?

BL: Yes.

KM: You went up and all of the gates up to Waiki'i?

AL: Yes, there were all gates there.

KM: Yes.

AL: We lived up there, there was a sub-camp there. They grew a lot of corn.

KM: Yes. I'm going to open a map okay and maybe I'm going to slip in and sit on this side by you here. Is that okay?

AL: Okay, sure.

KM: That way we can see the map together.

BL: No, no problem.

KM: I'm just going to slip right around. [Register Map No. 2786] The map is good because it's all Waiki'i and it has the old names of Corn Field, Mac Hill...

BL: He remembers all those names.

KM: ...Chicken Run and what like that. This is Register Map 2786 and it was surveyed in 1917 and you have a copy of it in your packet here.

AL: We better move this out of here little bit.

KM: Thank you.

AL: You alright?

BL: I'm fine honey.

AL: That's good.

BL: Don't worry.

AL: You're going to enjoy this map.

BL: Yes, yes.

KM: Yes, they're good maps.

BL: I've been looking at them.

KM: Right down here [looking at map] this is the road that goes up. This is the hill they called Nohonaohae nui.

AL: Yes.

KM: Okay. You come up, here's Pu'u Mahaelua.

AL: Pu'u Mahaelua, yes.

KM: Okay, good so now you know where we are. You know the Mutual Telephone Company...

AL: Yes, yes.

KM: The wireless...those houses would be right around in here.

AL: Yes.

KM: Okay, here's the main pu'u in Waiki'i.

AL: Hill Fence we call that.

KM: Okay, yes has all the different names all around here like this. You came up now in 1932 then?

AL: In '32, yes.

KM: Okay. Let's see, He'ewai, Small He'ewai, Tree Line, Mac Hill. Now, you were saying the corn like up here, this is Pā Kila Paddock up here.

AL: Pā Kila yeah.

KM: Okay, so now you know where we are.

AL: Uh-hmm.

KM: Turkey Pen.

AL: Turkey Pen that's where I worked there.

KM: Okay, so you worked at Turkey Pen?

AL: Yeah, uh-hmm.

KM: Okay. What was your job then when you went up to Waiki'i?

AL: Start an egg laying chicken farm and taking care of turkeys too.

KM: Yes.

AL: I can tell you a story about the turkey farm.

KM: Okay.

AL: Most of the turkeys, because they grow corn in all different areas.

KM: Yes.

AL: Well, also they grow oats in the spring, but not for the grain. When the oats grow up, starting the grain, then they cut 'em to make hay, oat hay for their race horses.

BL: It's the best hay.

AL: They were raising horses.

KM: So that good feed went to the horses?

AL: Yeah, the feed here and the corn field. Around there would be a lot of turkeys.

KM: Oh!

AL: But they're wild they don't get...about end of August they'll have too many. They go at night, a guy goes down...one of the guys, two, he rides around. He stop from one section and go whatever he goes to the day he look for where the turkeys roost.

KM: Yes, yes.

AL: At night he'll have his helper and they take a couple of kind of long bamboo, and we call 'em 'aho in those days.

KM: 'Aho yes, the rope on top?

AL: Yeah. Had a loop on it.

KM: A loop yeah.

AL: They go down there they shine the flashlight, and first they count how many hen turkeys in the flock. And they count how many male turkeys, the gobblers. They leave one gobbler to ten females. In other words if there was thirteen gobblers in the flock there they take ten and leave...they had about twenty hens or something. Well, they put with the flashlight they put the loop over the turkey. And see how many, they put the rope and the guy down below he hold the aho see and when get 'em all the guy come down and they pull the turkey down.

KM: Must have made big noise [chuckles].

AL: Big noise, but it's dark, see. They go down there and they catch the turkeys, they fold the wings, they tie the legs and they pile them there. And then in the morning they tell the...in those days all wagons. All horses, wagons and stuff. The guy that catches the birds, he'll tells the wagon driver to go over there, there's so many, they're tied up, and go down. So the guy brings them all back down to what you call the Turkey Pen.

KM: Yes, yes.

AL: Then from there we clip one wing, the feathers of one wing.

KM: Ah, yes, yes.

AL: So when they want fly, they're off balance.

KM: Yes.

AL: Then that's when they feed a lot of corn to 'um.

KM: Ah! Fatten 'em up?

AL: Fatten 'em up for Thanksgiving holiday and the Christmas holiday.

KM: Yes, yes.

AL: Always have a bunch there. Easter. And of course like Mr. Carter, he entertains so they call up and tell me to...all year round you know. To kill maybe three turkeys or one turkey and then they'll have...where the chicken farm was there, they kill so many fryers or roasters. That's my job to do.

KM: Wow!

AL: And Hartwell Carter loved duck, so he got me some ducks. In fact he got me some big ducks, I never seen those ducks so big, even till today.

KM: Wow!

AL: I don't know where he got 'em from. Anyway, he got 'em, and they all fattened up. Every week I kill whatever they want for standing order.

KM: Uh-hmm.

AL: And Hartwell, when we have ducks, which we always have, he tells me, "Alright, you kill me so many ducks each week."



**Waiki'i Turkeys Being Fattened up for the Holidays (next to the Waiki'i Corn Cribs).
Courtesy of Waiki'i Ranch Homeowner's Association; Hartwell Carter Collection,
ca. 1920 (KPA Copy Photo No. 3960)**

- KM: Yes, yes.
- AL: That's the way. Then of course, Parker Ranch had a store in Waimea.
- KM: Yes.
- AL: That's where the eggs go to the store to sell. Some people, employees, want a chicken or two they come to me and I'll sell 'em.
- KM: Yes. May I ask you then, what do you think was your weekly take on eggs? What was about the weekly egg production, do you think?
- AL: [chuckles – shaking head]
- KM: Or was it monthly or you know?
- AL: [thinking] Gee, I can't tell you now, that's long time ago.
- KM: Yes, yes.
- AL: I kept an accurate record. Alfred Carter, he's a strict man, I understand. But he's a good man. You would do your job alright, he's okay.
- KM: Yes.
- AL: He come over there, he'd talk.
- BL: He was very proud about that.
- AL: Then when Alfred started to get (older), he turned more responsibility over to Hartwell. And Hartwell liked me too. I liked those two to work for.

KM: Yes. Was that in about the '40s, mid '40s or...?
BL: No.
AL: No. I stayed there only four and a half years.
KM: Okay.
AL: And like I said those days there, it was all horses. And Waiki'i is fairly dry country you know.
KM: Yes.
AL: So when the horses go back and forth and all in the plow fields all over there when it gets dusty, it's really dusty there and that got into me.
KM: Oh!
AL: My doctor told me to...
BL: With all the kūkae too.
KM: Yes.
BL: The combination is deadly.
KM: Oh.
AL: After four and a half years my doctor told me...they couldn't find out what was wrong with me because he was in Hilo. He was a Parker Ranch doctor. There used to be plenty, plenty pheasants. Pheasants just like they go in the corn field they eat, like the oats. So, well Alfred Carter, Parker Ranch days, a lot of people go out you know, friends and all that.
KM: Yes, yes.
AL: One day the doctor said he went up, he hunted he said, oh he enjoyed it. But, the next time I went to visit him. Every six months I go to visit with him. Then he asked me, "Are you by any chance working that place where they have a lot of pheasants and corn fields?" I said, "Yeah." He said, "That's your trouble."
KM: Oh, for real?
AL: He said I had too much bronchitis. He told me "I suggest you relocate."
KM: Yes, yes. So, at that time for those four and a half years or so you were living mauka at Waiki'i?
AL: At Waiki'i.
KM: You know the houses, you know where the managers house?
AL: Yes.
KM: Who was the manager at Waiki'i when you were there?
AL: There were two. first a guy named...he was a Russian, George Elarionoff.
KM: George Elarionoff was there when you were there initially?
AL: At first. Then about two years later, he left and then Alex Bell.
KM: Alex Bell, Teddy's father?
AL: Teddy's father.
KM: Came in. The house would be, the houses basically this is the big hill here [Pu'u Kū'i Kahekili – looking at map], the houses were right around...
AL: ...where is the Turkey Pen?

KM: Yes, okay. Here's the Turkey Pen here [pointing to area on map].

AL: Okay. What it says here, Mac...?

KM: Mac Hill they call it.

AL: Oh, the turkey farm, so our camp is over here, there was quite a few houses. They had thirty-six working employees.

KM: Oh. You think there were that many houses about or? 'Cause some of them had families right, live in individual houses?

AL: Well, the bachelors they had just a building with maybe five or six rooms and kitchen.

KM: Bunk house like?

AL: Bunk house.

KM: Oh, and at that time so you lived in the bunk house, a common house?

AL: No. They had...near the Turkey Pen, right where the Turkey Pens are anyway, they had a house there. That used to be for important guests that go up Waiki'i.

KM: Yes.

AL: They want to rest, or people you know, Alfred Carter's friends maybe or Parker Ranch friends. They can go up there stay one, two months and stuff. Later on of course they assigned that house to me with one helper. Two of us we were single men, we lived there.

KM: Yes. You know where Alex Bell was living?

AL: Uh-hmm.

KM: The managers house. How close was that house to yours you think?

AL: Oh, [thinking] maybe sixty yards from there.

KM: You know where the wagon, where the carriage house was? Where they put the wagons for the corn and then had the big corn cribs.

AL: Yeah, yeah no, no makai.

KM: Across. So you're makai of there?

AL: Uh-hmm.

KM: And the Turkey Pen, was that also near the chicken area?

AL: Yes, all incorporated there.

KM: Okay, good. That's good I think I know right where it was. And did they plant a bunch of orchard trees, walnuts and stuff?

AL: Oh. Right in my place.

KM: Right there. Okay, now I know exactly where you are, okay.

AL: Well, see, too bad that all those trees, gone.

KM: Yes, the walnuts, apricots, plums, pears, apple, all gone.

AL: Yeah. Those walnuts taste better than any of them that came from the mainland. The thing when you eat 'em, sweet.

KM: Wow!

AL: And then they gather all types of apples. One is called Gravenstein I think.

BL: Gravenstein.

KM: Yes, Gravenstein.

AL: Had quite a few Peerman, and Baldwin.
BL: McIntosh?
AL: No, they didn't have. I understand McIntosh is an eastern apple, I don't know. Had Newtown Pippins.
BL: Newtowns, yes.
AL: Newtown Pippins are real good, good baking apples.
KM: Oh!
AL: Very tart but good eating. You know when tart, you put brown sugar on and roast 'em see.
KM: It was a wonderful orchard then?
AL: Yeah.
KM: And your house was...?
AL: Right around here.
KM: Right on the side there. Oh! Were there...one of the interesting things you know the houses they took all down yeah?
AL: Uh-hmm.
KM: Went to what they call Small Waiki'i yeah, Waimea side like that?
AL: Uh-hmm.
KM: One thing that's still there of course, is the old manager's house.
AL: Uh-hmm.
KM: It's been renovated. But you know, the mortar bread ovens?
AL: Yeah.
BL: Yes, like the old Portuguese ovens.
KM: Yes, the ferno. There are still three or four of those ovens there.
AL: Yeah. Out where the camp was. That's where the family camp is.
KM: Were those used when you were there in the '30s that you remember?
AL: Yes. I think two families, one Portuguese family and one Russian family.
KM: Yes, yes.
AL: The Russian he had a big family and the Portuguese well they had, he had a big family too. The Portuguese lady would bake bread.
KM: Oh!
AL: And anyone, in the store, if you order they put it there twenty-five cents a loaf. [gestures loaf size] Oh I don't know maybe two pounds. I can't tell you. And it came out of the oven warm. Oh good!
KM: Up at Waiki'i?
AL: Uh-hmm, yeah.
KM: Do you remember the Portuguese family's name?
AL: Yes... [thinking] Cordeiro.
KM: Cordeiro, yes I've seen the name. And who was the Russian family?
AL: [thinking] Muragin.

KM: Muragin. Okay so Cordeiro and Muragin. When you were there in the '30s were still baking bread in those old ovens, in the bread ovens.

AL: Yeah.

KM: Oh. Were their houses also by the ovens?

AL: Yes. One oven was on the Cordeiros' side and one to Muragins'. I think one more over there was not in use.

KM: Yes.

AL: Who was there I don't know. They said that for a while there was quite a few Russians up there.

KM: Yes. I've gone through A.W. Carter's old notes and tried looking through the Archives, you know. We see that around 1910, 1911 a number of Russian families were coming in. The idea was they were good agriculturists.

BL: Uh-hmm.

KM: To get all the corn going and the oats that you talked about.

AL: Well there, the Russian, his name was Elarionoff.

KM: Yes.

AL: George Gregory Elarionoff, his son now is...

KM: Yes, Leningrad.

AL: ...in the Council.

AL: Uh-hmm. He talked about the old days. I was too green, but he said when he first came from Russia he was twelve years old. He talked about working on the stone wall, the camp out there, the stone wall. Long time...those days, as I say, I don't know all the areas.

KM: Yes.

AL: Until I came back to work for Wildlife see.

KM: Yes.

AL: I heard Gregory talk about stone wall, but it seems like it's more up Humu'ula side.

KM: Yes, the big old walls that go around like 'Ōma'okoili? When you go into the Humu'ula, Kalai'eha section yeah?

BL: Right.

AL: See, what he said his job was for the camp is to go out in the field and shoot one goat every day.

KM: Oh!

AL: And bring 'em back to the camp for meat. That's his day.

KM: That was at Waiki'i or Humu'ula side?

AL: Where the camp is, I couldn't tell you.

KM: Okay.

AL: Not Waiki'i, but it must be up Pōhakuloa some place.

KM: Okay.

AL: He talked about the first time you go to a place to go shoot goats, it's easy, the goats are tame. As you go everyday you disturb 'um, disturb 'um again, they go farther out. He said some days till the end... He says he "leave the camp two, four o'clock in the morning and comes here, he comes back after dark." Then he look for another area to go shoot and he does the same thing.

KM: Yes. Do you think he was out on the Pōhakuloa Flats or Ke'āmoku going that far out or...?

AL: I think more up Humu'ula-Pōhakuloa side.

KM: Humu'ula-Pōhakuloa.

AL: Because you see the stone walls over there.

KM: That's right, that's right.

BL: There aren't any down in that Kaluakauka area.

KM: Yes, you're right.

AL: And this guy, that Russian, he's a good tradesman too, this guy George Elarionoff, he came when he was twelve years old. He didn't have much school training. But he was a good mechanic. He read, I guess.

BL: Instinctive.

KM: Yes. You learn quick, you're out in the field you need to do something like you were saying, when we were downstairs. Was everybody's job, something goes down you got to do it right?

BL: That's right, right.

AL: [chuckles] Yeah. We used to laugh, the old days they used to have, I think pocket watch for dollar and a half to dollar seventy-five cents a piece. But it all depends on what...it's mass produced, so some will last you only three weeks.

KM: [chuckling]

AL: Some will last you four years.

KM: Yes.

AL: They go down there and they tell Gregory, call, "Gregory, kōkua." After work, he'd go down there see. What he did was he'd go down there, he used castor oil, lubricate 'um. He said, "That's the best lubricant for restoring those watches." All the time he'd go down there, he'd fix 'um. He gave 'um back to those people, they work good. He can even work on a caterpillar.

KM: Amazing!

AL: He knew something about radios. He was amazing.

KM: Yes, yes.

AL: Then the guy Muragin, he was a carpenter and a blacksmith. That was good. Gregory, when he was foreman I guess, he still...if the caterpillars out there get some problem, he'd go out there and see. They have two mechanics, from Waimea, Ogawa and I forget now. Ogawa and... [thinking] I forget one Japanese, the other guy.

KM: Ogawa was one of them though?

AL: Yes.

KM: Do you know, how were you folks traveling from Waiki'i to Waimea? On the road or did you take the paddock trail passed Holoholokū into Waimea?

AL: No, we come down. [thinking] I don't know, about five guys, five families, they had cars.

KM: Oh!

AL: That Russian, he could fix cars good too. He had a car so when we wanted to go some place, we ask any one of those fellas, "Oh, I like go Waimea," or something.

KM: Yes.

AL: With the Russian, we work five and a half days. So after noon Saturday, we'll go from there to Waimea, then Honoka'a for movies. People's Theater. That's the only theater running, then we come back...

KM: ...Yes. It's so good hearing your stories and recollections. It's very important, you know. So the big thing was Saturday, catch a ride to Waimea and go to People's Theater in Honoka'a, watch movies?

AL: Yes. When pau... [thinking] liquor was legalized in 1934 I think, I can't remember anyway, Roosevelt's time, see.

KM: Yes [chuckles].

AL: We go down to the saimin joint, drink. After the show we go down there eat saimin. Well, I was just a young kid.

KM: Yes.

AL: Not too much, then we go home. By the time we reach home, it's three o'clock in the morning [chuckling].

KM: So the road was good enough for you to take a car, even in the middle of the night go up?

AL: Uh-hmm.

KM: Let me ask you speaking about going back to Waiki'i night time. Was there ever anything funny that occurred on the road going up there?

BL: Oh Lord!

AL: Yeah, I tell you this.

BL: He didn't see it, I did.

KM: Okay, well when you come back...

BL: [Barbara goes to take care of something]

KM: ...Let Barbara your wife tell us about that. Okay. So, you stayed at Waiki'i for about four and a half years?

AL: Four and a half years.

KM: Now, in your house at that time I know that A.W. Carter, around 1904 or 1905 put in the pipeline?

AL: Yeah.

KM: That came from Kohala mountain up. You folks had water in your house already or...?

AL: Yeah, we had water. See, from Kohala mountain it flows down through the flats you know that, Holoholokū.

KM: Holoholokū, yes.

AL: Then come up little bit more is gravity.

KM: Yes.

AL: Then they have pond, concrete pond with pump.

KM: Yes.

AL: And they pump from Pump One, go up relay further up, Number 2 Pump, then they...what you call that, distribute 'um?

KM: Yes. Pu'u Anuanu is the high one?

AL: Pu'u Anuanu, yeah.

KM: From there they shot over to Kemole 2 I think, but you folks was it Pā 'A'ali'i or Pā Kila?

AL: Pā Kila, had the pump house there.

KM: That's where yours came down? From Pā Kila, the water came to you folks?

AL: No, below Pā Kila. That place there I think was done in [thinking] it might be Pu'u Mahaelua. Had a pump house there.

KM: Mahaelua Pen, okay. So you folks basically had...the houses were livable. They were good enough houses up at Waiki'i?

AL: Oh yes.

KM: You folks had water come in the house?

AL: Uh-hmm.

KM: Okay. About how many houses do you think were in that cluster of the village there?

AL: [thinking] Oh, gosh.

BL: You said thirty-six, thirty-five families?

AL: Yeah. [thinking] I can't tell you.

KM: I have a nice photo. Alex Bell, years ago, had given a nice photograph and so you'll see it in the study. It looks like it was a pretty nice village, you know.

AL: Yes, it was good, a nice village. That's where I learned to hunt [chuckling].

KM: Okay, good. Well I'm sorry, now that your wife is back, I asked you about driving up the road especially night time.

AL: The existing road now, the Saddle Road, coming down the corner to Kona.

KM: Yes.

AL: You know there's that old prison camp that was over there.

KM: Yes, so at the intersection, the old prison camp is on the makai side.

AL: There was a gate there before.

KM: Yes.

AL: And they were talking about the light perching on the gate there some place.

KM: Oh!

AL: Some of the people from the camp they see 'em at night, "akua lele." I never saw that.

KM: You never saw?

AL: Till today, I never saw.

BL: He's seen others and we've talked about akua lele but...I went to a meeting at the library in Waimea.

KM: Yes, from where?

BL: From Pōhakuloa. We were living in the brooder, literally with the mattress up on top of the birds. I just turned, made the turn from Kona Road to Saddle Road and a car... Actually

before I turned the car ahead of me suddenly turned around, screeched around and turned back and barreled back to Waimea.

KM: [chuckling]

BL: And I couldn't figure out what was wrong with him. I'd looked on the road to see maybe if he'd hit someone. So I made the turn and I saw this light where there shouldn't have been a light at all. I thought, golly, nobody would be hunting at night time, and maybe the cowboys are out looking for animals. Then I remembered that, that particular paddock had been empty for several weeks, so I didn't expect any animals. And then it moved by golly and it went around the pu'u, around the back of the pu'u.

KM: The back of that big pu'u right there Nohonaohae?

BL: That's right.

KM: Okay.

BL: And I came up the road and it was following, or paralleling rather, so I was really curious and I didn't think immediately about akua lele. I was just thinking of some natural phenomenon. I've read about gaseous materials that came out of swamps...there's all kinds of reasons that there could be something that would finally be classified as a natural phenomenon.

KM: Yes.

BL: So, I got out of the car.

KM: [chuckles]

BL: Stood there and watched, wished I had my binoculars and it hovered. It just sat out there. Now I'm near sighted so I wear glasses to drive and I could not determine what it was. It was simply a glowing light. There wasn't any way you could describe it other than that. There was nothing to hang a hat on.

KM: Uh-hmm.

BL: And I started to go around the front of the car, 'cause I was going to go around and sit on the other side and simply watch, and as soon as I moved it moved. It went dashing back around the end of the pu'u again and I never saw it again.

KM: Wow!

BL: So I got home and I told AhFat about this strange thing. "Oh," he said, "that's akua lele!" "I've never seen that one," he said. And of course he's told me about the others, that he and his friends and relatives have seen. Quite a few, but none recently. None recently.

KM: Yes. That's something I hear from many people too that in your generation, it wasn't uncommon to see them?

BL: No, it was not.

KM: And like now.

BL: No, none.

KM: Yes. Well, that's very interesting 'cause I'd heard people say, "Yes, someone told me or this or that." But this is quite an interesting account. That first gate really?

BL: Yes.

KM: That first gate, Nohonaohae nui.

AL: First gate yeah.

KM: When you start going up?

BL: That's right.

KM: Did you ever ask anyone, did anyone have an explanation for why?
AL: No.
BL: I was hesitant because...especially when you're haole, you have a tendency to... [thinking] I didn't want to ask anyone.
KM: Yes.
BL: ...Because I didn't want to be laughed at.
KM: Hmm.
BL: And I wasn't certain enough and by that time, Granny Keppler was dead so she couldn't give me any help. She used to teach in Honolulu, she and her husband were my sister's, in-laws.
KM: Ah!
BL: So...
KM: Is this Keppler who was also with, a surveyor with Bishop?
BL: Yes.
KM: Okay.
BL: And was also a Bishop Estate Trustee.
KM: Yes, okay.
BL: He had two sons, Jack was my sister's husband. And Jack was... [thinking] what was his title? I guess it was Managing-Director, I guess that was it under Matayoshi for the County of Hawai'i.
KM: Okay.
BL: And then the other brother who's name I misplaced at the moment.
KM: Not Bruce right?
BL: Yes, it is Bruce.
KM: Bruce okay, Bruce.
BL: Yeah, he's a lawyer.
KM: Okay. Now, what year was this, the event you just described?
BL: In 1977 or '78.
KM: And was the gate, but the gates were open then you didn't have to get out and open gates right?
BL: No, I did not have to get out and open gates.
KM: Right. You had to open gates in the earlier days yeah?
AL: Yeah, we had to open gates.
KM: Okay. So it was open but you knew the location of you know where you were basically.
BL: As I told him when I explained it to him, he knew immediately because it was where the turn was.
KM: The turn and the big pu'u on the side?
BL: Uh-hmm. And it was before...the road now has a turn from both angles you know.
KM: Yes, yes.

BL: And in my day, no.

KM: No more.

BL: It was just the turn to Saddle Road.

KM: Wow! Some event yeah?

BL: Oh, really! I mean it's, the only other chicken skin time that I had [chuckling] was down at Maunakea Beach Hotel. I was terrified out of my skin, literally. But that's another story entirely.

KM: Okay. Thank you, may I please ask your full name?

BL: Barbara Beacon Lee.

KM: Beacon Lee. You came to Hawai'i from Oregon or...?

BL: Yes. I came to Hawai'i from Oregon. My father was a California rancher and my mother was born in Hawai'i. We always had relatives and friends in Hawai'i.

KM: Who was your mother's family?

BL: Baldwin.

KM: The Baldwins, of Maui?

BL: Yes.

KM: I see, so you're in the Baldwin line. So kama'āina, and that's why there was so much aloha.

BL: Yeah.

KM: Okay, okay. Well, thank you. May I ask, if it's not inappropriate of me, what year were you born?

BL: In 1931.

KM: Oh okay, good.

BL: I'm 71 years old as of last Tuesday.

KM: Wonderful, beautiful! Okay, so let's finish up a little bit of your experience here at Waiki'i, because these experiences I guess, led you on to some very important life work also.

AL: Uh-hmm.

KM: You were taking care of the chicken...the poultry operation at Waiki'i.

AL: Yes.

BL: Superintendent.

KM: Superintendent, okay, 1932 to 1936?

AL: About... [thinking] yeah, till about end of 1936.

KM: Okay, okay. I'm just trying to think...may I ask, and this is on sort of the cultural resources side. In the time that you were out at Waiki'i....there's a wonderful tradition about how Waiki'i was named.

AL: I have never heard of that.

KM: Okay, literally in this tradition the name may be translated from Hawaiian to English as "water fetched." There's a story about there being a water source, a well or a spring or something at Waiki'i. Did you ever see natural water at Waiki'i?

AL: No.

KM: No. It was all pipe water?

AL: All pipe water.

BL: Who gave you that, Mary Kawena?

KM: No, it's out of one of the old Hawaiian language newspapers. I'll bring you that tradition and it's a part of what we're doing with this study also. It's a very interesting story though.

BL: Yes. Do you know the one about, AhFat told me about it. When [thinking] Eben Low was working on the mountain he dynamited...

KM: That's right.

BL: ...in Pōhakuloa Gulch, and probably wrecked...

AL: No, that's Waikahalulu.

KM: Waikahalulu yeah was on the Humu'ula section, Waikahalulu.

BL: Okay. Well, I would love to find out why the army now has to transport millions of dollars worth of water. Pōhakuloa Park is closed, everything is gone including the water.

KM: Yes.

BL: Why? Was it simply that the pipes rusted out or was it because someone again, stupidly dynamited?

KM: Yeah. That's a very interesting issue about what has happened. Of course the water, the charge, the uses are so much greater perhaps now a part of it because the pipe is still there. That pipe goes up to Waihū, Pōhakuloa Gulch.

AL: Yes.

KM: You can still see the pipe.

BL: And it goes basically up to below Lake Waiau.

KM: That's right. Well that's the Waihū section. You know, the pine trees up above?

BL: Yes.

KM: Right in there.

BL: Did you ever talk to Harry Fergerstrom?

KM: No, he had passed away. I went and spoke to Irene, to his wife Irene. Harry's wife, Fergerstrom?

AL: Yeah.

KM: Irene. Their Hawaiian family under the Lindsey-Ka'inapau.

BL: Exactly.

KM: They have connections on the mountain also.

BL: Oh yes. And Harry planted all those trees, did you know that? I'll bet you didn't?

KM: I didn't, so Harry planted those trees?

BL: Harry planted those trees, yes.

KM: Oh!

AL: Yes. The top spring is Hopukani.

KM: Yes.

AL: And then the middle spring is Waihū.

KM: Waihū.

AL: And makai, what was that now [thinking]?

BL: I can't remember.

KM: Liloē?

AL: Yeah, that's right.

KM: Okay. So those three, they're in a line basically is that right?

BL: Yes.

KM: Down Pōhakuloa Gulch?

AL: Yes.

KM: Okay. There's something you know between weather. It seems like there's not enough water there. Your comment about you know there's not enough water there...

BL: The army can't, they've used the overflow from what we used at Pōhakuloa, and now there's none at all.

KM: There's none, no water at all?

BL: No, none at all. They've closed up the camp already.

KM: I know, it's so sad.

BL: It really is.

KM: Yeah. Okay, so you never heard of water at Waiki'i, natural water?

AL: No.

KM: When we finish this study that I'm working on now... I have the Boundary Commission testimonies from the 1860s, and in the old accounts of the native families describing Waikōloa including Waiki'i.

AL: Uh-hmm.

KM: They note that Waiki'i Gulch had water, not flowing but although there were bad storm times where the water would just shoot down. Also 'Auwaiakeakua Gulch, that there was evidently enough water that during certain times of the year these animals could go and drink. This was even into the early 1900s, 'cause A.W. Carter's notes...

BL: AhFat, you remember he told me, he told you all about it. Carter told you about his plan for bringing water to Waiki'i, do you remember? There was going to be, I don't know if it was from Waimea side or Kona side, but there was going to be water if he could manage. I don't know if it was he who did it, or Hartwell who thought it up or what, but you told me about it long ago.

AL: Well, at that time it was getting worse, the Waimea-Kohala mountain, water. There was plenty at that Wai'aka Gulch there, water all year round.

KM: Yes.

AL: So, for bring that in there, the ranch...I think the ranch is still pumping from there. Going up there see.

KM: Just what you said, Holohokū, Pā Kila, Pump Number 1 like that.

AL: Yeah.

KM: That's where the water came from and I was just thinking, it's about 1902 when A.W. did that Alakāhi side, Kohala mountain, the water comes down, and what you said all gravity though, yeah. Up until you get to those Fairbanks diesel pumps out there?

AL: Yes.

KM: And it actually was a big fight between Sam Parker and A.W. Carter about that. Sam said it would never happen.

BL: It figures.

KM: According to the notes, journals that I've read, but he did it.

BL: Good for him.

KM: And so that's how you guys got water out there.

BL: He was a good superintendent, he knew. He was a reliable man and he was an honest man.

KM: Uh-hmm.

BL: And he didn't think much of Sam [chuckles].

KM: Yes, there were all kinds of stories. And like that you said, Eben Low. I think Johnny AhSan told me that story.

BL: Really.

KM: That Eben Low had gone up Waikahalulu and I think he took Willie Kaniho with him.

BL: Yes.

KM: They were going to try and get more water out of that Waikahalulu yeah?

AL: Yeah, right.

BL: Yeah.

KM: So they put the dynamite in, blew it up and the water stopped.

BL: Totally. It never came back.

KM: Yeah.

AL: I wondered, one time when I was working for the wildlife, Dave Woodside, he was a biologist.

KM: Yes.

AL: "Come on, go look the map, I want you go from here like that..." You know more elevation and all that.

KM: Yes.

BL: Kawika likes maps.

AL: When you go up there to...before you get...those days the road to the top is kind of more like trail and no cars.

KM: That's right, it was the old trail.

AL: Yeah. So you from Hale Pōhaku, you walk up for a while before you go across, come back.

KM: Yes.

AL: Pōhakuloa side, see.

KM: Yes, yes.

AL: I often wondered why there was three-quarter inch pipe that's gone up there, you know it's not used, it's in there, see. So one day I asked Willie Kaniho, I say, "Hey Willie, you know how come by Waikahalulu Gulch, you go a little bit mauka after the trees and everything, they get water pipe there but no connect to anything?"

KM: [chuckling]

AL: He said, "Yeah," then he told me that story. That "there was trickle from there, pipes could bring in some water for feed the animals makai, but Eben Low..." He said was Eben Low, they put him up there you see, "he figure dynamite 'em, bring more water, come." I guess he opened the crack somehow.

BL: What a tragedy!

KM: Yeah, it was just the opposite, dynamite 'em, block 'em off or something.

BL: Yeah.

KM: Make 'em run away.

AL: Then this, I got that from second hand but it was told to me by Harry Fergerstrom, who was the forest ranger of Pōhakuloa. When he was pau, they had a guy named Manuel Victorino, and he was the forest ranger there. That's when the military camp started to build up, and they wanted water.

KM: Yes, yes.

AL: Well, we didn't have too much water over there except for the fall months, plenty, you get waste. So they made the military put in more pipes coming down, it's still up there.

KM: Yes.

AL: They also built a jeep trail that go up to, today you can go up to... [thinking]

KM: From Pu'u Lā'au side or up from Pōhakuloa?

AL: From where Pōhakuloa army water tanks are now.

KM: Yes, yes okay.

AL: There is a trail. I think they cut 'em off now, because some places washed out

KM: Oh.

AL: They go down there, they had a meeting I understand, Victorino told me, with the military and Bryan. Bryan was the head of Forestry up here.

KM: Yes.

AL: That's state land see.

KM: Yes.

AL: He says one of those officers from the military, the engineer company said, "They're going up there, they'll dynamite it to make more water." According to Victorino, Bryan went jump up and almost screamed at those guys, furious. He said, "Don't you ever dynamite up there, this is state land! You have no right." So, but when you hear about Eben Low went dynamite and loose water, Bryan was right, don't break it.

BL: Absolutely.

KM: Yes. Was this in the '50s or '60s do you think? Your story, when Victorino?

AL: [thinking] If it isn't in the late '50s, it's early '60s.

KM: Early '60s, I think so.

AL: Because I got up there, I got up to Pōhakuloa in '55, and Harry left about '57 I think. So Victorino is from maybe '58 somewhere around there.

KM: Good.

AL: The army wanted that Pōhakuloa water, but we needed water too, see. Bryan told them "that's our water."

KM: Yes. Your camp at Pōhakuloa was basically what they now call Mauna Kea State Park?

BL: That's right.

AL: Yes.

KM: And the old road actually was straight through there yeah? To Kalai'eha, Humu'ula and then it went straight across?

AL: Yes.

KM: That's where your camp was?

AL: Uh-hmm.

KM: So your water was coming from Waihū, like that?

AL: Yes, yes.

KM: And you said it was Harry Fergerstrom who planted those trees up on top? The pine trees?

AL: Yeah, he put 'um up. Harry would go there, he'd go some place there and he'd see. But the only thing is of course he...well maybe that's the only ones that grow good.

KM: Yes.

AL: It's not the native trees.

KM: Not native, yes.

AL: He was thinking of pine trees.

KM: Yes, adapted to that alpine kind of environment. There weren't really many alpine type native trees that were fast growing also yeah.

BL: No, strange thing too about the trees that he planted. None of the coniferous trees that he planted ever begat themselves.

KM: They didn't spread?

BL: No, they never did.

KM: Interesting.

BL: None of the, I gathered cones from each one of them just to see and there was...

KM: No viable?

BL: No viable.

KM: Interesting.

BL: I thought so too.

KM: Mana maybe.

BL: I don't know, but it's true all the way from Kaluakauka all the way up way above Pu'u Lā'au you know?

KM: Yes, the Pu'u Lā'au tree patch.

BL: Right... [end of interview – continued on May 17th 2002]

AhFat Lee

Recollections of Waiki'i and the Mountain Lands

May 17, 2002 – with Kepā Maly

KM: ...You know like we were saying yesterday, it's so important, because your recollections, the experiences that you've had, we will never see that again.

AL: [chuckles]

KM: You've been involved in many important things and I appreciate your willingness to take the time to talk story again.

AL: Yes, sure, no problem.

KM: Yesterday, we were talking about your time growing up, you hānau at Hālawā.

AL: Yeah.

KM: By the time you're fourteen, I guess mama had passed away and you went to Hilo.

AL: I went to Hilo.

KM: And then when you graduated in 1932, you went to Waiki'i.

AL: I went Waiki'i. Oh boy, to me was God's country. It still is.

KM: Yes. Your work as you were describing at Waiki'i. You took care, you supervised all of the poultry operation?

AL: Yes.

KM: And it was wonderful your sharing the recollections of who some of the families you know and like you said those old bread ovens. Two were still being used?

AL: Two were still being used while I was up there. I recall there was one more but was kind of broken up already nobody was using it.

KM: Yes.

AL: [chuckles]

KM: Now, yesterday I had asked a question and we, I was starting to go somewhere 'cause I've asked if you had ever seen natural water at Waiki'i. And you said, "No. No natural water flowing or no spring?"

AL: No, that's right.

KM: Your water as you had shared, A.W. Carter made the waterline yeah?

AL: Yeah, all from Kohala mountain.

KM: Yes. One of the things that I was going to ask you and let me open this up. This is Register Map 2786 sort of the Waiki'i area, it's one of the Parker Ranch maps. You showed me where the chicken, poultry farm was, and your house was near there?

AL: Yeah.

KM: And the orchard.

AL: Yeah.

KM: Beautiful description of the old orchard. This here marks the lines where the houses, the employees houses were. This marks the area here.

AL: Uh-hmm.

KM: They went down a road?

AL: Yeah, that's right.

KM: Yesterday after I left you, I went to go look at the houses at Small Waiki'i, you know up in Waimea. 'Cause they moved many of the houses.

AL: Yeah, that's right.

KM: I wanted to go see after we had talked, what those houses looked like 'cause Hisa Kimura them had told me they were across from Hayashi Store.

AL: Yes, right.

KM: I went in to go look yesterday, first time, nice. They actually were nice houses.

AL: Yeah.

KM: Good for the time yeah?

AL: The one I was living in [thinking]... I forget the guys name now... [thinking] Nishie, Isami Nishie.

KM: Yes, yes.

AL: That's the house I was living in there. After I left there somebody else went in and then Nishie went in there [Now the home of Dorothy Phillips-Nishie and family at Small Waiki'i].

KM: Okay. You had mentioned that it was you who lived in the house, and you also had someone who worked under you to help, an assistant.

AL: Uh-hmm.

KM: What was his name?

AL: Herbert Ishizu.

KM: Herbert Ishizu.

AL: Yeah. Then later on one of the old pump men passed away, Matsuoka. And Herbert Ishizu applied for the job as one of the water pump men.

KM: That's right, that's what I heard. So he became the water pump man?

AL: Yes.

KM: Ah, okay good.

AL: In fact Billy... [thinking] what's his name?

KM: Bergin?

AL: Yes, the veterinarian.

KM: The veterinarian, yes.

AL: One day he talked to me, he said, "By the pump house..." this is after I think Herbert went down there, he must have taken one of my diary, paper, books there.

KM: Yes.

AL: He asked me about it, "I don't know, I used to get a diary there everyday so when Mr. Carter wants to know something, I can show him what I have written there, what I've done." See.

KM: Yes.

AL: So, he said maybe the book was thrown away already, people, I don't know.

KM: Yeah. It's hard because as the ranch went through changes in management you know, sometimes they don't place the same value on old records, and certain activities...

AL: Uh-hmm.

KM: And some of the records have been lost. Billy Bergin them have saved as many copies of records that they could. And there are still records of course in the ranch collection, but some of those journals which would of told you about daily occurrences... Like, here's how many eggs or here's how many turkeys went out. You know those kinds of things, or how much feed.

AL: No more.

KM: Yeah, a lot of it is lost. But your description of the corn fields and the oat hay.

AL: Uh-hmm.

KM: Very important. This was I guess, Waiki'i seems to have been a rich area, an important area.

AL: Oh that, to my estimation, I do a lot of planting over there in my garden you know.

KM: Yes.

AL: Gosh, the soil is good and the climate was good for growing a lot of things. But for some stuff the lower areas, you take, go up there, no grow like sweet potatoes. Waiki'i is what 4,500 feet I think, elevation.

KM: Yes.

AL: That doesn't grow but you take beans, broccoli, lettuce, corn, sweet corn, you know.

KM: Yes.

AL: All that is very good there.

KM: You know it's interesting that you mention sweet potatoes, because in the old records from 1800s and there's a map, I think one of the old maps for Waiki'i and the Waimea region. It was surveyed in 1859 [Register Map No. 574].

AL: Hmm.

KM: It shows Pu'u Ku'i Kahekili is what this...the big hill you know by that was the houses come down then had the big hill on top?

AL: Uh-hmm.

KM: I understand had bees up in that hill before.

AL: Yes, we called 'em Hill Fence, there.

KM: Yes, okay. Well, that hill there is marked on this old map that I was telling you about, from 1859. A little bit Waimea side towards Mahaelua section.

AL: Uh-hmm.

KM: Has a place on that map that's marked "Halauokeakua" and 'Auwaiakeakua drops down through there, a cultivating land.

AL: Hmm.

KM: Where the old Hawaiians, even before, evidently planted. Then when you go down towards Pu'u Hīna'i, Hīne'i?

AL: Hīna'i.

KM: Okay, yes. There's a big area there on the map called or it's marked off and they say "Aina mahi" (planting land), and just what you're saying, sweet potatoes like that, so a little lower. So we know that Hawaiians, even in old times, they knew the land.

AL: Uh-hmm.

KM: When you traveled and worked on this land out here, did you ever come across old Hawaiian artifacts, or stone walls?

AL: No, no.

KM: No. Pretty much had been cleared open, I think.

AL: Yes, that's right cleared and fenced all over here. Like this Number 7, 8, 9, 10.

KM: Look right here Field 6, here's Small He'ewai, here's Number 9 right there. What you were calling Fence Number 1, Kahekili you know. Here's Number 8, Number 7. All of these just what you said, Big Pā Kila you know.

AL: That's it.

KM: They'd all been opened up before your folks time also.

AL: Oh, yes.

KM: To make the... And this comes down from Small He'ewai and you come out to Ke'āmoku.

AL: Ke'āmoku, yeah.

KM: Did you go out to Ke'āmoku also?

AL: No, no, not too much.

KM: Not too much. I understand as early as about 1860 Francis Spencer started his Sheep Station out there.

AL: Oh.

KM: And so Ke'āmoku, it's on some of this, and you'll see when we finish this study that we're doing, the old survey notes, it shows Spencer's Sheep Station out there, with the old trail that cut off and went off to Waimea also.

AL: Yes.

KM: Really interesting though. May I ask, and this is a touchy issue, did you ever see burials anywhere out here at Waiki'i?

AL: No.

KM: No old burials sites or anything?

AL: No more, we had a few, a couple of old Hawaiians there, they never said anything about any burial areas.

KM: Yes. And no heiau, worship or ceremonial places?

AL: No.

KM: No, okay. And that doesn't mean it didn't exist somewhere, it's just that they didn't talk about it.

AL: Uh-hmm.

KM: Now you'd shared yesterday that you had to leave Waiki'i because of health problems.

AL: Yes.

KM: Tell me what happened, you said the fine dust and the manure, I guess the chicken, the bird droppings. It affected your lungs?

AL: Well, it could be, when Dr. Brown talked to me, because of my breathing well, it's more like, partially asthma.

KM: Yes.

AL: When he went up there, Dr. Brown went up there to shoot pheasants, saw all the dust and he told me that's it. I think he was right because after I left from there I went back to Hilo and did some more work, and Hilo no more too much dust. After work I'd go out I'd beach along side Hilo Bay, fish, catch crabs.

KM: Uh-hmm.

AL: I spent lot of time...you talk about clear. I was going to try clean out my lungs. Yes, I did about maybe one year, pau, no more.

KM: Oh, amazing! So, you left Waiki'i in 1936?

AL: About the end of 1936, just about.

KM: Okay. And at that time Alex Bell had become the manager?

AL: Yeah, he was up there about two years already.

KM: Okay. Did Mr. Elarionoff leave the ranch and go to another location? Do you remember?

AL: Well, he left the ranch and for a while he went down to Kawaihae and do fishing, commercial fishing.

KM: Oh.

AL: Then I understand he went to Ka'ū, someplace.

KM: Honu'apo or Whittington, the plantation?

AL: Where he went I don't know, I lost track of him.

KM: Okay.

AL: I think he went up there, someplace. They have farm land or something down Ka'ū.

KM: Now Mr. Elarionoff you had said came when he told you he was twelve years old.

AL: Uh-hmm.

KM: But he married a Hawaiian woman, right?

AL: Yeah, Awa'a girl.

KM: Awa'a girl, oh.

AL: Nancy.

KM: Oh. His son is the council man today?

AL: Yeah, one of his sons.

KM: One of his sons, okay. Then Alex Bell came in?

AL: After Elarionoff, Alex Bell came in.

KM: I understand, I guess Alex Bell was the last manager I think at Waiki'i. I think they closed it down after he left or retired.

AL: Yeah, that's right, was all cattle already.

KM: Yes.

AL: Towards the end there. No more hay growing, wild horses, it was mechanical equipment going work see.

KM: Yes, that's right.

AL: After that Willie Kaniho was in charge. He's a smart man, cowboy, foreman. He was superintendent in Humu'ula for a long time. And then I think his responsibility was Waiki'i too.

KM: Yes, that's what I understand, you're right.

AL: Good man, very good man.

KM: Yes. You know when you were at Waiki'i, did you travel up to the mountain at all? Go up Ahumoa or up on top to Mauna Kea, to go holoholo?

AL: Not up to the top.

KM: Okay.

AL: For recreation. Those days plenty wild pigs, lots of wild pigs. You go for one day in the afternoon you look, probably not all one herd only the wild animals go down there. If you go count sometime you can see maybe two hundred wild pigs.

KM: Wow!

AL: One of the fun things for the men, was to go catch the wild pig boars. Two fellas work see, you know boars they get tusks.

KM: Yes.

AL: They have a dog, they stop 'em, one man goes and ropes 'em and then pull 'em, the other man jump off the horse hold 'em then come and we castrate 'em.

KM: Yes, yes.

AL: We castrate 'em and cut the tail, some fellas they mark, make marks they say, "Ah, that's his mark."

KM: Yes, on the ear.

AL: Then we let go.

KM: So they mark the ear?

AL: Yes they mark, then let 'um go. The ranch, certain times, especially holidays like Christmas, New Years, they allow each family go out catch one pig for... They go down there catch meat too for...if a foreman like Alex Bell or Gregory too. So if the men need some meat they send one, two men to go out go see if they can catch meat, they bring 'em home.

KM: Yes.

AL: And they take 'em up to the stables, where you talk about those buildings are still up there yet.

KM: Yes, just across the road from where the old school was.

AL: Yes, that's right.

KM: Yes.

AL: Then they cut 'em up in quarters you know no skin it's with the hide on yet. They sell 'em to the employees there for five cents a pound see.

KM: Oh.

AL: You take a quarter at a time.

KM: Yes.

AL: Well, those boars when they cut 'em, oh they fatten up good.

KM: Yeah, 'cause laho 'ole, so they come fat?

AL: Yes, there you go, laho 'ole. The ones there like that, they will be called stags I think, big tusks, and they cut 'em they call 'em hapa laho.

KM: 'Ae.

AL: Same thing with bulls. When the bulls get old and then they cut 'em, they no call 'em steer they call 'em hapa laho. So that was fun.

KM: That's how you went up mountain side.

AL: Yes, we go all around there like the you know we talking about Number 7, Number 11 and all that.

KM: Up, yeah.

AL: One place called Ahumoa.

KM: 'Ae.

AL: Below there we used to call 'Aipalaoa.

KM: 'Aipalaoa was below Ahumoa?

AL: Yes, on the east side of Ahumoa.

KM: East side?

AL: Yes, 'Aipalaoa. I don't know why they called it 'Aipalaoa but you eat flour, eat bread, eat cracker [chuckling].

KM: Eat cracker or bread, that's right maybe they ate up there [chuckling].

AL: I think so [chuckling].

KM: Oh!

AL: That was fun. The guy Muragin, he liked to get me like on Sundays, so summer time, long time we pau hana. "Hey, we go cut laho." "Okay, I go." That Muragin he was little bit older than me.

KM: Yes.

AL: Those days was, well my late teens, my early twenties. Muragin likes to go down there, when the dogs pin, maybe the pigs right around by me, I want to throw the rope. He said, "Wait, wait, wait AhFat." Then he throw the rope he pull 'em in, me, I'm the one to jump off and knock 'em over and hold 'em, see.

KM: Yes.

AL: That was good fun but I'm just his rider. I didn't care because I was faster than him, going doing something, see, and he stay on the horse.

KM: Oh, wow! How was the forest there then, that area by Ahumoa had māmane, naio right?

AL: Yes, yes.

KM: You know from your memory when you were working there in the thirties around that region of course all the fields where the corn...some thousand acres, these eight hundred acres these pastures like that.

AL: Uh-hmm.

KM: All open. But in the forest land. Was the forest stronger you think, than it was in the later years or pretty much the same?

AL: I think to me I think it's about the same.

KM: Okay, okay. So the māmane was growing, naio.

AL: Māmane, naio, uh-hmm.

KM: Do you remember other native trees or plants that grew common around there?

AL: Yes... [thinking] Some paddocks... [thinking] what was that...see my memory slipping too...

KM: No, no but you... Well we know 'a'ali'i?

AL: Yeah, have 'a'ali'i, and some place too thick.

KM: Oh yeah!

AL: I can't think of it now, it's kind of grow up high, kind of that milky the plant there and they said they used to take the milk sap for catch birds, you know the native.

KM: But not...so they take the sap, not pāpala kēpau though? Not a lobelia right? Lobelia?

AL: [thinking] I don't know about that lobelia... [thinking] 'Akoko plant.

KM: 'Akoko, oh good yes, 'cause you're right when you break the 'akoko, she milks.

AL: Milk yes.

KM: Oh, so 'akoko. How about 'ākia, you remember 'ākia?

AL: Yeah, 'ākia, a bush.

KM: Yeah, and nice berries the orange when ripe yeah. Did you hear anyone use 'ākia for anything?

AL: No.

KM: Did you folks make lei at anytime or did some of the old cowboys make lei?

AL: The families, the wahines you know, sometimes you go down there, well everybody was planting, 'cause they grow good.

KM: Yes.

AL: You go down there you see 'em, "Hey, go make me one lei." They make you one lei.

KM: Were they using native plants or the foreign you know things that they grew?

AL: Mostly they plant the 'ākulikuli and that pansy. But pansy lasted only...

KM: Short.

AL: Soon as they make, they wilt. 'Ākulikuli, well it will last you, maybe little more than one week.

KM: Yes. [pauses] So you did go holoholo up Ahumoa, 'Aipalaoa like that.

AL: Yeah, we go there.

KM: You know one of the really interesting things you know from Ahumoa when you go down Kilohana, then you go down on the flats.

AL: Yeah.

KM: Where they used to keep the horses before yeah. Do you remember Pu'u Ke'eke'e?

AL: Pu'u Ke'eke'e, yes.

KM: In this, I brought you a paper today, I was mentioning the kind of work that we do in things. This is a, this has a story that I translated from the Hawaiian Newspaper in 1865. An old Hawaiian man was telling a story about Ahu-a-'Umi.

AL: Hmm.

KM: And he said there were four heiau on the mountain lands. Ahu-a-'Umi was one, all from 'Umi's time, he said at Pu'u Kēke'e had a heiau. Did you ever that?

AL: No, nobody said anything.

KM: Okay. One heiau was on Mauna Kea but the name of the heiau that he gave was Hale Mauna Pōhaku.

AL: Oh?

KM: Interesting yeah, almost like Hale Pōhaku?
AL: No, I never heard that.
KM: You never heard that, okay. The fourth heiau was near the top of Mauna Loa.
AL: Oh?
KM: Pōhakuohanalei.
AL: Pōhaku?
KM: ...'ohanalei.
AL: Oh yes, I've seen that name.
KM: That's right, on the map you saw the name. Okay, so these four heiau. When you went out to Ke'eke'e side like that or Ke'āmoku you didn't hear someone say had heiau or anything yeah?
AL: The only one where had some stone settings, is in Pu'u Kanakaleonui.
KM: Yes, yes.
AL: Down on the side of the road it would be down there, they got some stone settings there. I don't know what it is.
KM: Now, was this on the mauka side by Kanakaleonui, pu'u?
AL: Yeah, pu'u. There's a road that goes around, if you go on the mountain road.
KM: Yes.
AL: They go up there, Kanakaleonui used to be makai, the road mauka then as you go up little bit or when you drive around you can see.
KM: Yes, yes.
AL: Then my cousin, you mentioned Lu Hing Lai, he was a guide there, you know.
KM: Yes, yes.
AL: Further over there is [thinking]...
KM: Keanakolu?
AL: No, before that.
KM: Waipunalei?
AL: Keanakolu, [thinking] there's one, not a big hill but it was steep going up.
KM: Oh, yes, yes.
AL: And I guess during his guide over there, one day he came up there and he said he saw a skeleton there.
KM: Yes. Do you remember Ahupo'opua'a or Mākanaka?
AL: Mākanaka, yeah [thinking].
KM: Pu'u 'Āhinahina?
AL: Yeah, I should know Mākanaka too, there's a couple pu'u... [thinking]
KM: We'll look, I have another map we'll look and the map is in there we'll look at that. What's interesting when we were talking story your days from Waiki'i, if you folks went Ahumoa down. But you didn't hear anyone talk, that you remember about a heiau at Pu'u Ke'eke'e?
AL: No.

KM: Did you ever hear about the old trail that runs by Ke'eke'e, Pu'u Kāpele out to Kona side?

AL: Yes, because some place they figure the Judd Trail came up through there.

KM: That's right, yes.

AL: I've never seen the Judd Trail there, I think in the maps have it, though.

KM: Yes. You know why I think and we know that Judd Trail, that lava flow 1859.

AL: Yeah.

KM: Cut 'em off.

AL: Right.

KM: But the old Hawaiians before, had a trail. I think Judd...I think maybe the map, maybe I don't know if the map is really accurate, but Judd Trail came up to that 1859 lava flow. But the old Hawaiian Trail, I don't know if you remember there's a place they called Nā'ōhule'elua? It's by the Pu'u Anahulu, Ka'ohē boundary you know, Kona.

AL: Oh, that side.

KM: You'll be very interested when we finish this study to see all of these old place names and the stories that the old Hawaiians give. You know back in the 1800s.

AL: [chuckling]

KM: Traveling. And this is the trail here, or you go to Nā'ōhule'elua you can go Ahu-a-'Umi then or down to Pu'u Anahulu you know.

AL: Yes.

KM: Really interesting.

AL: Yeah. Well, one place there, Pu'u Ke'eke'e then there's a Pu'u Kea.

KM: Yes, Pu'u Kea.

AL: And Pu'u Ahi.

KM: 'Ae.

AL: And then one more there [thinking]...

KM: May I, Pu'ukulua?

AL: Nā Pu'ukulua.

KM: Nā Pu'ukulua, okay.

AL: Nā Pu'ukulua, on the side of it there's a lava tube and that's one I don't know if I showed 'em to Barbara. Somebody chipped his name on it, I think was 1879 or something was down there. Small, not a very big cave.

KM: Yes.

AL: I've forgotten all those things now. So there must be the trail come up there then they come up through where the military camp is now. And a trail going up to Mauna Kea, to the adze quarry.

KM: Yes.

AL: There's a place there. That was during my work there the studies, Woodside would assign me the work there. They get little rock, mounds.

KM: Yes, yes, yes.

AL: Hakahaka.

KM: 'Ae, hakahaka fill in, yeah.

AL: Yeah. I looked at it, looked going down, there's several of them. It could be that the men going up there, maybe cold, so they put underneath, they put in that little rock pile they may have put fire wood in there to warm up the rocks over there.

KM: Yes, yes.

AL: To keep warm.

KM: So build like ahu almost, but hakahaka get puka?

AL: Yeah.

KM: So they could put maybe wood in or charcoal and make the whole thing warm.

AL: Yeah.

KM: Oh, interesting.

AL: And then I came across one cave, pretty good size cave, I have to go inside. And then in the center they get a fire place.

KM: Oh.

AL: I can see the ashes there.

KM: Yes, yes.

AL: They had small rocks, small smooth rocks [gestures].

KM: Yes, yes.

AL: One time I took Woodside inside there he said, "You know what this for?" I say, "No." He said, "When they go out there, they catch birds or any kind thing. They heat the rocks, they throw 'em in the cavity."

KM: Yes, that's right.

AL: When they huli the outside, the rocks is cooking from the inside.

KM: That's right, interesting yeah. David was telling you, he had learned about that or heard about that. Yeah, Dave Woodside told you about that?

AL: Uh-hmm.

KM: Oh.

AL: I saw the cave there.

KM: Yes. This is interesting now that you mentioned that. This is HTS Plat 701 you actually may have seen this map back in your days working there. It's from 1915 and it shows though, in fact here's Pu'u Kāpele, here's Ahumoa, that you were talking about.

AL: Yeah.

KM: Pu'u Ke'eke'e here, so Waiki'i section is over here, Waikōloa. Here's the old road that you folks would travel if you went out here you know and it later became Saddle Road.

AL: Uh-hmm.

KM: Okay. You come into...here's the Pōhakuloa section right over here okay. Do you think you know and maybe I realize this is tough, was it near the Pōhakuloa area that you remember, that cave that you were just describing? Near the training area?

AL: Yeah.

KM: It was. But out on the flow towards the Mauna Loa side?

AL: Yes, not too far. In fact that cave that I told you about, is kind of around facing the Kona side. People must have stopped to sleep there.

KM: Yes.

AL: Not too far from the Government Road, the Saddle Road now.

KM: Oh, yes. Wow! You folks traveled all of this land out here when you and your wife were living out here too yeah? You travel all over?

AL: Well, whatever Woodside said. The biologist see, I'm the biologist's aide. That was before I was assigned to the Nēnē Project. My first three years I think... Fifty-five, yeah about three and a half.

KM: Fifty-five to?

AL: Fifty-eight.

KM: Middle '58.

AL: Then they assigned me to the Nēnē Project, permanent.

KM: 'Ae.

AL: They have no more money before, until Fish & Wildlife Service gave us a little bit money. Enough money for David Woodside, and me for the Nēnē Project.

KM: Interesting. I'm going to just open up one other map as we're talking about where you were. This is actually the better map, this is the 1928 map of the Mauna Kea Forest Reserve [HTS Plat 613]. But what you see here, here's the old road, this is Pōhakuloa area where you folks were, down here next to Mauna Kea State Park.

AL: Yes. This is Pōhakuloa shack.

KM: The shack, yeah.

AL: This must have been the one they were talking to me about for the Forest Rangers. Before no more good roads, no more. There was a little shack there, maybe the forest people work over there. They might have stayed there maybe one week, two weeks, one month or something.

KM: Yes.

AL: Later on they left it for hunters. Too much wild sheep so they encouraged hunters to go up there and shoot the wild sheep.

KM: Yes.

AL: And we stayed there in the little Pōhakuloa Shack right here, and the Nēnē Project is... Let's see now [looking at map] this is Mauna Kea.

KM: Yes, Mauna Kea summit is here.

AL: Let's see.

KM: This is Pōhakuloa Gulch coming down.

AL: Yes, okay. Pōhakuloa Gulch, you come to Pōhakuloa shack, the Nēnē Project is someplace around here.

KM: Oh, okay so on the upper side of the shack area?

AL: Yes. It's in the park area now.

KM: Okay, in the park area now.

AL: That was good fun, we go up there, Chong Hing Ai and couple more guys from Kohala, and I would go down there. We go, maybe stay up there about three days, shoot. Bill Bryan used to say, "Shoot every sheep you see, kill 'em all." But you no can, there was so much.

KM: Yes. I understand the sheep were in the thousands, yeah?

AL: Uh-hmm.

KM: Were there dogs bothering you folks up there too? Were there wild dogs still in your camp?

AL: [thinking] One time when we were studying some sheep, we had 'em there. And then Woodside was on the nēnē work and Ron Walker was the biologist there. He came and called me he says, "There's some dogs." I didn't hear, I'm usually a light sleeper but I didn't hear that. Ron Walker had one cabin there with the wife, and he says, "Some dogs barking at the sheep over there. Okay. He says, "I go get my gun." He said, "Well I got a 22." I say, "you take your 22, I take my shotgun." I went down, and in the little pen, was two dogs inside the pen going after the sheep one more outside. I shot one, I killed one of them, the other one jumped off. I took a shot at one, the one that was outside but whether I hit it or not I don't know. We only got one.

KM: Hmm.

AL: You can see, like I say when I started working around there some areas, that dogs had been killing sheep.

KM: Yes. I understand the ranch you know Humu'ula, Kalai'eha side like that. They were out shooting dogs all the time.

AL: Oh yes.

KM: Because the dogs and they said even the pigs sometime the pigs would go after the lambs like that.

AL: Yes. That's why Willie Kaniho, when he was Superintendent at Humu'ula, oh he just hated any dog there except his own.

KM: Yes.

AL: He said, one time he had a couple dogs, tame dogs. They were trained when they go out work. When they find the wild dogs there, they go down there they bark and they help all the cowboys go out there and try to kill those wild dogs.

KM: Oh, amazing yeah!

AL: I think still get some more.

KM: Yes. You'll like this map because this has many of the place names on it, so it's in your packet over there. You look you know many things like you know Kaupakuhale and you were trying to think of a name of a hill. Here's Pu'u Kahinahina, Mākanaka up here, Red Hill, Kālepa. I was just trying to see Kanakaleonui, here's Ahuwela. Good though you know, nice to see the names. You know, you were talking about this cave out near Pōhakuloa area that you folks came across.

AL: Uh-hmm.

KM: Where had the bird stones inside for cooking birds and stuff you said still had ash inside the cave.

AL: Uh-hmm.

KM: Did you hear about Hawaiians then, coming up to hunt birds even in the old days, you know like the 'ua'u or like that?

AL: No, I never did.

KM: Okay. When you were out in the field you mentioned you saw sometimes the ahu, the mounds like that and you think some of them maybe was for warmth, to keep them warm.

AL: Uh-hmm.

KM: Out on the lava flats there are areas where rocks were lifted out and put on the side to make pukas in the ground. Do you remember seeing that? Like hollows, they would make hollow areas out on the lava field?

AL: Hmm, no.

KM: You don't remember, okay. There are thousands, the archaeologist that are working out at Pōhakuloa Military now, when you go out on the lava fields there are thousands, thousands of these areas where stones were lifted up or little poho you know, hollows were made?

AL: Yes.

KM: And the thought is that the old Hawaiians were making nesting areas for the 'ua'u.

AL: Oh, I see.

KM: Because they would come and in these old native testimonies from the 1850s, 1860s that you'll see later when we finish this study. The Hawaiians say the reason that they went to the mountain, "I used to go gather pili or we went to gather sandalwood, we used to go hunt 'ua'u or nēnē."

AL: Yeah. The nēnē it's for...I think his name, I never met him but I know the son [thinking] I think he's Kamaki Lindsey, he was working for Pu'u Wa'awa'a, the next one is...

KM: Hu'ehu'e?

AL: Hu'ehu'e Ranch, yeah. Because the boy, Robert Lindsey.

KM: Yes, that's right.

AL: Later on he came work for the Wildlife for a while. Then he became a policeman. And he talked about the father going up to the mountain side, the pukas and bring home fat 'ua'u. He said, "All fat, good eating." [chuckles]

KM: Yes, like kōlea they say too you know when come fat.

AL: Oh, kōlea, yes. When we were at Waiki'i especially, those years oh there were just thousands, thousands, thousands of kōlea in that time. In the evening when they come from east, Hāmākua or Kohala, they fly over Waiki'i go down to Mauna Loa side. They sleep in the rocks, the lava you know.

KM: Yes.

AL: We go shoot, and when it comes to about April, the birds, the kōlea, they change to the breeding plumage, come all black.

KM: That's right all black chest and the white stripe.

AL: When you see 'em with the black there, you know they're fat.

KM: Yes.

AL: You shoot 'em in the air and then they bounce down there and they split open because the skin is so tight.

KM: So they just pop open?

AL: Yes, yes.

KM: Wow, amazing!

AL: [chuckles] And all that, they're good eating.

KM: Was good eating?

AL: [chuckling]

KM: That's what I hear. You know on all the islands the old families when they would eat kōlea they said was very good.

AL: Yeah. Then by April 26, 27 and 28 in the night the kōlea gather, you can hear 'em just singing, calling, calling, calling [gestures flying around in circles].

KM: Circling right to the side?

AL: Yeah, out.

KM: Out.

AL: Going home.

KM: Wow!

AL: Heading north.

KM: Yes.

AL: By the 29th, hardly any kōlea left, they all go home already.

KM: Amazing!

AL: I guess they're just calling everybody forming big flock, maybe.

KM: Yeah, yeah. Wow, amazing!

AL: That was good fun, shooting kōlea.

KM: Yes.

AL: [chuckles]

KM: In those days [chuckling].

AL: Yeah.

KM: And that was how it was before. Because they hunted for food yeah?

AL: Yes.

KM: Did you hear by chance...before of course, the Hawaiians didn't have guns, right?

AL: Uh-hmm.

KM: Did you hear if they used net or a stone with a pick in it and the birds eat?

AL: No.

KM: There's a small stone, you know like a fishing, sinker stone?

AL: Uh-hmm.

KM: There's a stone that has a groove around it that they would tie a string to it with a pick and the bird would eat it and swallow that. And that's how they would catch 'um. It's called pu'u-kōlea, it's a kōlea snare stone.

AL: [shaking head, no.]

KM: So you didn't...?

AL: I never saw that.

KM: It's very interesting. And there is old documentation about it. The Hawaiians knew what was 'ono too [chuckling].

AL: Oh yeah, the Hawaiians, in fact Theodore Vredenburg.

KM: Yes, yes.

AL: He told me “Hoo when I get kōlea...” See, the bones are brittle, light, lighter for them to fly.

KM: Yes.

AL: He says, “When I eat kōlea, I chew ‘em up, bone and all.” He said “crush ‘em all up, and eat ‘em.” [chuckling]

KM: Yes, yes. You know Theodore was out in 1909, his father died in a hunting accident. Wilmot Vredenburg, when he was the manager of Waiki‘i.

AL: Oh!

KM: In December 1909, you never heard that?

AL: No.

KM: They were out hunting pigs.

AL: Gee, I never did see that.

KM: ‘Cause Theodore used to manage the Waiki‘i section too.

AL: Yes he knows. He was good man that.

KM: His daughter is very nice, Coco, Coco Hind she married Robert Hind? I don’t know one of the younger, you never met her?

AL: No, I never did.

KM: Oh.

AL: In the 1930s Theodore had a young girl daughter yet, must be the girl.

KM: That’s her, yes. [pauses] May I still ask you some questions?

AL: Uh-hmm.

KM: I don’t want to make humbug okay?

AL: No, no.

KM: When you left Waiki‘i in ‘36, ‘37 you said you went back to Hilo.

AL: Back to Hilo yeah.

KM: What did you do in Hilo?

AL: Well, first time I walked two days when Dr. Brown told me. Okay, I got to go look for work. Jobs were kind of scarce in those days, no more. So I went back to the old store that I worked for, And I ask him if he need anymore help, he said, “yeah I need.” He said “two of my men quit.” I said “but I cannot come this month, I going to stay, I promised Hartwell Carter that I stay there until they find a replacement.” That took two months. Okay, after that I went back to the store to work. I worked there about two and a half years. Then I started my chicken farm. I had a chicken farm in Hilo as well...

AL/KM: [Discuss period in uncle AhFat’s life between 1937 to 1955; and event leading to his return to work at Pōhakuloa on the Nēnē restoration program.]

AL: ...The Territory had Wildlife Aid test, so I tried, see what I can do in there. That was throughout the Territory. Of the 73 applicants that took the test, I came out number three.

KM: Wow!

AL: When the positions open, they can pick from the first five. I still had the hog business yet, so it was about a year and a half before they gave me a call. Then I went for interview and the guy says, “I don’t know about you, but I’m going to tell you now this job is on the big island in a place called Pōhakuloa.” I said, Pōhakuloa that’s by Humu‘ula and Waiki‘i,

between. "Yeah." He worked there as the Wildlife Biologist before he get transferred to Honolulu Office. We talk story, I said, "I take the job. But you have to...I tell you, you can't tell me go next week, because I still have some of my hogs. Give me month and a half to sell off my place."

KM: Yes, yes. Who was the man?

AL: They called him Dick Woodworth.

KM: Woodworth, yes, okay.

AL: He came over there and five weeks later, I told him, "I'm ready to go up." [chuckles] That's how I came to work at Pōhakuloa.

KM: What year was that?

AL: Fifty-five.

KM: In '55?

AL: Yeah.

KM: Okay.

AL: They started the Nēnē Project up there, small, from '49, there was quite a few birds there.

KM: Were those the birds that came from Herbert Shipman?

AL: Herbert Shipman. Through my poultry business before, I had experience. When I had my pig business in Wai'anae, one time they bring in a lot of geese inside. Everybody, they're trying to hatch 'em, and lot of them they say, "Hey, no can, no more fertile egg anything." A guy had six, he said, "Hey, you want to try this geese?" I said, "Yeah." I got them and I raised the geese.

KM: You had success in hatching, the other guys didn't?

AL: Yeah.

KM: Okay.

AL: Well, I don't know, but one thing, Wai'anae is dry.

KM: Yes.

AL: Geese, their food is about eighty-five percent vegetation, grass.

KM: Yes, I see.

AL: So I leased twelve acres for my hog farm, I plant grass and cut, feed 'em. Maybe that's what did it.

KM: Honohono or what kind grass?

AL: No, something called fox tail.

KM: Fox tail yes, okay.

AL: That thing is very good, cattle like it, pigs like it, goats like it, sheep like it, I had that there.

KM: And geese? Geese like it I guess.

AL: Yes. So I go down there cut 'em [gestures, height].

KM: A foot high like that.

AL: Yeah, cut 'em about there, had a grass chopper. I knew geese eat a lot of grass, so I go down there we feed 'em. I think this was probably my success, I don't know.

KM: So from back there, in '55 went to Pōhakuloa?

AL: Yes.

KM: But you said they started the Nēnē Program, small, in '49?

AL: Small, that's all they had. Even when I started.

KM: When you started, and remember on this Register Map 613 it shows the Pōhakuloa Shack. That's where you were?

AL: Uh-hmm.

KM: And the Nēnē Program was just a little...

AL: Right there [pointing to map].

KM: Right there, okay. How many nēnē were there in 1955 when you went?

AL: [thinking] I had all those records... Anyway I went down there you see. The first few months, a year there we just have, "okay you go feed the nēnē," maybe only about an hour and a half. Then you get in your car you go out in the field and work.

KM: What were you doing in the field?

AL: That's the kind of study they have. Woodside would tell me, "Come here," we go through a map in the morning okay, like you have here now you know. "I want you to go from here to over there."

KM: Was that fence line work or was it out in the field?

AL: No, no outside.

KM: Okay.

AL: More census stuff, wildlife in there.

KM: Okay, what you see, you marking down what you were seeing.

AL: Put down yeah. Sheep, goats, wild pigs, and the game birds, you put that down.

KM: Yes. Because they've already been bringing in the game birds like that.

AL: Yes, that's right and more or less you go by elevation.

KM: So you would start like Pōhakuloa and then go up the mountain?

AL: Yes. Today you go up there, then you go this way, then you, in the spring months you go up there for check on breeding. See how many nests you can find.

KM: Yes, yes.

AL: And then in another month and a half or so you go over the same area and you take census of hatched, young birds. But the nēnē had to be done the first hour and a half in the morning before I take the car and go out see. When you go up there, then you have to walk. Usually about eight miles one way, you leave your car.

KM: Did you go around... [pointing out locations on map] this is Pōhakuloa, here's Kalai'eha, Humu'ula Sheep Station. So you would go along the old...?

AL: Yes. If they want that over there. A lot of them is on Mauna Kea. You go up to about say Pu'u Lā'au is...

KM: Yes, here's Pu'u Lā'au right here [looking at map].

AL: I think about 7,000, maybe.

KM: Okay, so you would go up to Pu'u Lā'au and then you would walk that elevation?

AL: Yeah, I walked the elevation, you go down, you can more or less tell. The old map they get the contour, where rough and where smooth. You study that, when you go down there you study you know more what the trees look like. Maybe next time you go down you go up 2,000 feet or 1500 feet you go again.

KM: Yes, yes.

AL: The only problem is in the fog. When you in the fog, you don't know where you're going.

KM: [chuckling]

AL: You more or less, like I said, when you go down you watch, you see the kind trees you go down and you go 'cause you have to come back to where the car is.

KM: Oh, yes.

AL: You've got to face the elements there, the worst is the hail storm.

KM: Wow!

AL: I always like to use cap, so we go down there when get hail storm if it hits you in the ear so when you hold your ear it hits you on the hands.

KM: [chuckling]

AL: Unless you can find a rock or tree underneath you can hide see, but in the open you can't [chuckling].

KM: No can. Oh, so you would walk basically like Pu'u Lā'au back towards Pōhakuloa side?

AL: Yes.

KM: And then go up further.

AL: Yes.

KM: You said yesterday that one of those walks when Dave Woodside send you out was you went to Waikahalulu.

AL: Yeah.

KM: And you found the pipe, that three-quarter inch pipe?

AL: Yeah.

KM: That was that kind of time?

AL: Uh-hmm.

KM: Oh.

AL: A lot of people don't talk about it but there's an old horse and cattle trap, up Pōhakuloa Gulch, where you were talking about, Waihū.

KM: That's right, right up here.

AL: Then you go to Humu'ula side of it. One end is a deep gulch that goes down, so they never fence 'em but they fenced the three sides, see.

KM: Uh-hmm.

AL: And got a swing gate. According to them, that must be Parker Ranch doing that because they have the leases all over there. So one day I talked to Willie and he said, yeah you go down there you stay makai, they get couple men stay makai and you wait for the cattle come over there. Waihū that's where we're going, little more seepage comes out, the cattle come for the seepage and they go drink water.

KM: Yes.

AL: They have couple cowboys they wait over there and when the animals go in they see, they close the gate. The next day or so they go up there with the horses and they rope 'em, they bring 'em down. According to Willie Kaniho you bring 'em down the pali, the slope all the way to Pōhakuloa, and then they bring 'em to Humu'ula.

KM: So they would go down the slope Pōhakuloa Gulch side, down to the shack there?

AL: Yes. Now you can see it's where the water tanks are. The state water tank and the pipelines go. So I asked Willie, "You fellas huki the pipi down there, the other side, you fella lead 'em down there?" He said, "Yeah, those days those old horses, the breed of horses, they were good horses."

KM: Yes, the Mauna Kea ponies.

AL: [chuckles] Yeah. They have different breeds too. So when they talk about it all, I can hear, they use to say they got blue galley and... [thinking] they're spirited, fiery horses... [thinking] different breeds they call 'em. Later on now I think they all go to quarter horses.

KM: Yeah. And they're softer horses though no good for the mountain.

AL: They don't need those old horses.

KM: That's right, yeah.

AL: Anyway, I told Willie... Well, it was not to clear one time I talked to Henry AhFong, the old man.

KM: Yes, yes.

AL: He told me "Yeah, he would go down there, he was one of them." I said, "Well look you huki that animal out of the track and you start pulling 'em down, no up there they get to Waihū, little bit more up got a sand flat you know."

KM: Yes.

AL: You see when you huki, you drive, pull this animal out, you run 'em on the rock, around the sand first, till he tired.

KM: Yes, yes.

AL: And then you lead 'em down there. He said by the time you reach Pōhakuloa Flat you pull 'em over to Humu'ula is about five miles, I think. On the old road you were talking about.

KM: Yes, yes.

AL: Those animals just follow you like one dog.

KM: Yeah, all tame almost.

AL: Not very many people...the wildlife people, Woodside, talks about that trap. One day I go shoot birds, I shoot goats, I see that thing still up there.

KM: Yes, yes. They knew that the wild horse or the wild cattle would have to go drink water.

AL: Yeah.

KM: So they took advantage of that place.

AL: That's right.

KM: Like you said, three sides they trap 'em in, wall yeah?

AL: Yeah. I guess the cattle knew when it come out into the one end there they didn't need any rocks, fence or anything because when they see you they know that drop there. Then another place they had one of those traps is in someplace called Pu'u Mali, it's little more Kuka'iau side.

KM: That's right, wait, I know just where you're talking about. It's out this side here, yes. Okay.

AL: That, they had a different set up.

KM: [looking at map] Oh, here's Pu'u Mali, right here. Right there. There was another trap over there though.

AL: It's, built differently. The way I see it, they didn't have...they had the cowboys waiting I think, they get one place that comes in from the mountain. And then they come out. Then a big rock wall goes around like this and more or less circular. One on this side too. I guess when the men come out there they hold 'em while the cattle will go in there and see that turn over there they keep over there they run in circles over here I think.

KM: Oh.

AL: And they're roping 'em.

KM: Oh, interesting.

AL: Not too rough, you can see that they huki from there.

KM: Go down Hānaipoe or something?

AL: Makai, some place?

KM: Because Hānaipoe is below.

AL: Mānā place, where they pull 'em in.

KM: That's right. Here's Pu'u Mali, Hānaipoe go down then you can go out to...

AL: I was thinking of Hānaipoe.

KM: That's it, Hānaipoe.

AL: Yeah. Well, I do all kind of walking, you sit down and you think how they were doing it.

KM: Yes.

AL: It was interesting. Then when Dick Woodwarth went to U.S. Fish & Wildlife services, they allotted twenty-five thousand dollars to pay Woodside, the Nēnē Wildlife Biologist try to locate the...there were just a few birds, wild nēnē in the wild.

KM: Oh!

AL: Finally they have one water fowl professor from University of Missouri by the name of Bill Elder. They hired him for one year, through grant, the McInerny Foundation or whatever it is.

KM: Yes, yes.

AL: He came down, he did a thorough job. He asked all the old-timers if they knew where nēnē, where they'd seen nēnē. He'd go down there, go in the field and check. He finally found one flock, I think seventeen birds I think in that flock.

KM: Wow! What area?

AL: Up Keauhou Ranch in Volcano.

KM: Oh, so mauka?

AL: Yeah, mauka.

KM: Towards 'Āinapō you think or Keawewai?

AL: I think Keawewai.

KM: Keawewai section, oh.

AL: I didn't work too much over there, Woodside did that study. From there, they got the first new blood they had for nēnē. You know Herbert Shipman's flock had been in there, in-bred already.

KM: Yes.

AL: Well, one Game Warden, Yap, Ernest Yap, he patrolled...pig hunters they go check on them. He saw one pig hunter coming out had one nēnē, he never kill 'um, the dog never kill 'em. He tied 'em up, hang on his shoulder, he was bringing it over there. Ernest Yap, "Hey, one nēnē." So he talked to the guy and the guy explained to him, the guy say, "well this is kapu you know." He said, "I gotta take, and I gotta arrest you for catching."

KM: [chuckles]

AL: All the guys, they was real happy they when, got one live one.

KM: Yes, yes.

AL: So they have to arrest him, but they gave him one suspended sentence.

KM: Yes, yes.

AL: They bet that's the first wild nēnē that came to Pōhakuloa. It came before I got on the job. That was a wahine, I think the first two years she never lay and then she laid and cross 'em with the Shipman flock. She was an old bird already. But from that we had three. She had three keiki so we can match 'em with the birds from Shipman's, bloodline. They cross 'em, it makes a difference.

KM: Yes, yes.

AL: Then Woodside went up Keawewai side, when they molt in the spring the nēnē they cannot fly for about five, six weeks, so they go hide in the grass. Woodside caught one pair of wild birds. He bring 'em back in and then we have that and mix 'em up with the Shipman one. To me, to all those guys, that's why we had a good start to raise more nēnē.

KM: And this is in your time already?

AL: Yeah.

KM: You're there and you were the one that's overseeing the breeding or the hatching?

AL: Yeah, breeding, match 'em up. When we raise chickens we do the same thing because Herbert Shipman had a brother-in-law called Harold Fischer.

KM: That's right. He had a big chicken farm down Kea'au.

AL: Yeah, big chicken farm. He came up, he sold the chickens for us to start, he went to Hartwell Carter.

KM: At Waiki'i?

AL: Yeah, Waiki'i. They came, he saw that I keep record. Then when I left, I went to Hilo he saw me, "AhFat what you doing here." "I left Waiki'i because of health business, so I came back work." He came in the store maybe eight, nine times he tried to hire me.

KM: Get you to go out to Kea'au.

AL: Yes, Kea'au.

KM: Yes. Was a nice set-up kind of, that he had, you know. You saw his chickens?

AL: Yes. He took me, showed me all the place.

KM: Pretty nice, eh?

AL: Yeah. But, only thing the workers tell me, the hanahana men, they said, "Pilau buggah that! He swear like hell..."

KM: [chuckles] ...You mentioned that his system, sort of the tracing the genealogies, the birds...?

AL: Yeah, yeah.

KM: You kind of applied that with the nēnē?
AL: Oh yes.
KM: That's what you did.
AL: You do with any kind, dogs, cats, horses, cattle, pigs anything.
KM: Yes. So that's how you could track your nēnē when you were there?
AL: Yes. You go down there...
KM: So you would select, wild breed with the Shipman stock like that?
AL: Yes. He kept going, but sometimes no work. You got to watch you see, this no work, this one there not too much fertile eggs on that. We try another male, maybe.
KM: Yes.
AL: And he go down, yeah it works you got to try. It works. Well, when you keep records, you can't do 'em like how you say all the work, the helpers seven to four they pau hana. Which is normal, it's right. But the records got to be worked.
KM: All the time.
AL: I'd spend nights over there, working.
KM: Yes.
AL: That's where it goes, and when you get down there you start breeding 'em good. Those years, right after that in the sixties we go.
KM: Were you, your program at Pōhakuloa, did you make fence, penned areas so that the birds could be out?
AL: Yeah. It's all out. Our pens, first they built, it was fifty feet wide and hundred foot long. That's real big.
KM: Yes.
AL: So we increased...the fence is still there, all fallen down. We can cut 'em up, like I figure out if we cut 'em down to twenty five. So where there used to be one pair, we put four pairs.
KM: I see.
AL: They separate them. It worked out good.
KM: Was it covered also?
AL: Also. All covered.
KM: Wire cover?
AL: Wire fence out, wire buried out there so the mongoose cannot go dig inside.
KM: Now, your pens, did you leave...if there was pūkiawe or anything inside did you leave the plants in?
AL: Yeah. We put some plants for to stay inside there. I put plum trees inside there [chuckles].
KM: For real, oh!
AL: Wild olive trees and stuff there.
KM: Yes. Oh.
AL: That's good, they like it. They kind of go hide over there, get the shade.
KM: Yes. You got to water them everyday?

AL: Water.

KM: And you're feeding them?

AL: Feeding. It turned out...England, Herbert Shipman started them the same time they started Hawai'i. Well, they were inbred birds there too.

KM: That's right they were all Shipman's stock.

AL: They went down there. They were set for raising birds, water fowl so they were ahead of us. But, they had all inbred birds.

KM: Yes, I'm trying to think what was the name of that English...?

AL: Peter Scott was the man, the head of it. It's Wild Fowl Trust of England.

KM: Yes.

AL: Then they started comparing notes, when we had the thing almost going there. They corresponded with Woodside and Dick Woodworth, and they saw... Then there was a lady there, she was high up in Wild Fowl Trust too, she came down, visit me. And we showed 'em our fertility is much higher than theirs. Well, we talked I said we were fortunate to get those wild birds. Later on we shipped them...I forget now, two or four I cannot say. Out in Maryland, the United States the Fish & Wildlife Service, they have a project too for all kinds there. I visited there. Well, Fish & Wildlife Service said "we want you to ship so many." I shipped them two pairs, the blood lines are little different. We go down there they have it going good there, then when they feel that Hawai'i was doing just as good up in Pōhakuloa there, they gave up on the breeding of it.

KM: On the mainland?

AL: Yeah, in the mainland. They gave those birds to some breeders, private breeders in the United States and I agree with that. So a lot of people... Janet Kaye came over there, she was pleased about the records that I had.

KM: Yes, yes.

AL: When I showed them. That was good, when they come, they always say that our fertility is much better than from England.

KM: Yes.

AL: After I left Pōhakuloa, I retired there. I don't know what the correspondence was.

KM: You were at Pōhakuloa from 1955 to...?

AL: To 1984.

KM: Oh.

AL: It was mandatory seventy years cut off for state workers.

KM: Yes.

AL: So, I was pau.

KM: When did your wife come to work with you?

AL: Well, [thinking] she came in...we got married in 1977.

KM: Okay.

AL: She came in about, almost a year before I think. Her father had a ranch and she had some money. She worked in Washington D.C. for a senator from Oregon. She came down, she looked, she saw what I was doing, and she got interested in all the work. Then they put some crows, they tried to get some crows started.

KM: The native, 'alalā?

AL: 'Alalā. She came, she said, "You need any help?" "Yeah, I said, you come over here, I give you." I give her broom, we had little ponds there. I said, "You can sweep all the kūkae..." [chuckling]

KM: [chuckles]

AL: Well, she can do that, and that's how it goes.

KM: At Pōhakuloa they had a house for you?

AL: Yes.

KM: They had a house for you up there.

AL: Yeah, they had a house.

KM: How often did you go out to Hilo or did they bring food up to you or?

AL: Once a week I go down to Hilo buy kaukau.

KM: No more power or had?

AL: We had then, the power came in, I think 1960, maybe.

KM: Hmm.

AL: They had the power. That was good.

KM: The 'alalā they really have a different environment than the nēnē. Don't they?

AL: Yes.

KM: I think what they eat like 'ie'ie, the fruit or what hō'awa maybe, I don't know.

AL: Yeah.

KM: How did the 'alalā do at Pōhakuloa?

AL: Well, that was...I had them over there, and Barbara was interested and she volunteered to work on that. She did a good job there. I said, "okay, you want to do that." She did it gratis. Then later on a guy named Bill Thompson, he was chairman of the Fish & Game. He came up, he's a nice guy, he still corresponds with us. He saw that Barbara was working, he said, "No it's not right." So he went to the Board and asked them for give her \$75.00 a month. Well, for a while we were living outside, Barbara and I came to Kohala we rented a house down here, almost two years or so. We drive...I had a state vehicle. We stayed there until I retired.

KM: You know the work that you did with the nēnē, it was a very important work.

AL: It was at the time.

KM: Because it seems that Pōhakuloa, your work with the nēnē there, that really was the main source for bringing nēnē out to other places.

AL: For a while, yeah. England shipped some to Maui.

KM: Yes back, to Haleakalā is that right?

AL: That's right. I told them...anyway, we talked about it. I said "We no need any on this island." We're releasing now, Pōhakuloa birds on this island.

KM: Your stock was more diverse than the English stock?

AL: Yes, that's right. [pauses] So I enjoyed working.

KM: Yes.

AL: That's what it is, I had a poultry farm got to put interest in it, I enjoy it. A hog farm, and when this came up, I came over here. Of course they brought in some important people to help, some input you know.

KM: Yes. But you were the daily guy, you were there on a daily basis.

AL: Yes. We had some, they go down to outer islands to different outfits that have money, grants.

KM: Yes, yes.

AL: They brought one guy named Wes Paterson from Oregon, he's a biologist for the state of Oregon, but they paid him for four months, he came down. He put input, he brought us different ideas.

KM: Yes.

AL: Who else came out [thinking]. Wes Patterson, Dr. Elder came for one year. He saw that I didn't know how to sex birds, in their looks. Dr. Elder came over there and he showed me how.

KM: Good, good.

AL: Some nice people came.

KM: So the success in nēnē program is something that many people contributed to?

AL: Yes. I don't take any credit for all. I take credit for maybe half of it. The other half is some guys, like I said, Harold Fischer he showed me what we call pedigree, family, building family. He wanted, me [chuckling].

KM: Yeah [chuckling]. Oh, thank you.

AL: I enjoyed my life.

KM: 'Ae. Again I don't want to humbug you. Let me ask you when you traveled on the mountain, did you go up to the adze quarries like that?

AL: Uh-hmm.

KM: Did anyone ever tell you anything about them?

AL: No, no more.

KM: You just knew that those were the adze quarries?

AL: Yes, we know more or less from while I was working on there.

KM: Yeah. 'Cause you would walk all over.

AL: Yes. Harry Fergerstrom, first he told me, he showed me one trail from Hale Pōhaku would come across to Waikahalulu Gulch across Pōhakuloa Gulch where we come to the spring, Hopukani, Waihū, then we come down.

KM: Yes.

AL: Woodside said, "If I want you to go up, go over there, you would know the place there." Anyway, a lot of them...Woodside is a good field man you know, he knows, he got photographic mind, when he goes someplace he remembers things. Good field man.

KM: Oh, yes.

AL: He got office job and all that, that's what the Wildlife aide was supposed to go out to do the...

KM: ...foot work, grunt work [chuckles], walk feet.

AL: [chuckling]

KM: He was telling me about the time I guess that he and Fergerstrom came across the 'ua'u up here.

AL: Yeah.

KM: That was just about when you were coming in I think.

AL: Just before. Harry is a smart man, you know.

KM: Yes.

AL: He found a carcass so he brought 'em back to Woodside. Sometimes he's vague too. So one night he came up to our cabin he asked me, "You like go up Kole tonight?" I say, "What the hell you going do up in Kole?" I'm going to go up there. No tell me.

KM: Why [chuckles]?

AL: He went, and later, one day he came up there he told me, "Last week you know, I asked you to come up? That's where the 'ua'u is." But he never found anything. Then one time we had Wildlife census, actually sheep census in one place called Kahinahina.

KM: Yes, over this side, Pu'u Kahinahina, here's Kole, here's Pu'u Kahinahina.

AL: Pu'u Kahinahina then Kanakaleonui.

KM: That's right Kanakaleonui right there.

AL: And the other one is Kaluamakani.

KM: Kaluamakani, on this side, okay.

AL: When we went up there, Joe Medeiros, he was Wildlife biologist from Maui. He came up on the count too. Then one night he go out there, those cabins, you got to go weewee outside. He told us, "Hey you guys want to hear something." He said he come out he hear, "that's one 'u'au."

KM: At Kaluamakani?

AL: Kaluamakani.

KM: Right here then, oh. That's Kaluamakani right there.

AL: A couple of times when I sleep over night at Kaluamakani, I come out at night I can hear the call.

KM: Crying.

AL: Yeah. In fact in Hilo one time I heard.

KM: Oh yeah, oh.

AL: After I heard that, I knew.

KM: You knew.

AL: Yeah, I heard 'em in Hilo.

KM: You know, evidently the old Hawaiians did go hunt the birds on the mountain too. Many of these places like on the old map that I left for you yesterday, the 1891 map of Mauna Kea that C.J. Lyons worked on also. All of these places, Kanakaleonui or Mākanaka, Ahupo'opua'a and around Pu'u Kihe like that. They describe, there were old trails, burial sites. The people were using the mountain even up to the adze quarry.

AL: Yeah, I think so.

KM: And Waiau, you went up Waiau?

AL: Yeah.

KM: Amazing! Did you ever go out to the summit of Mauna Kea to the very peak?

AL: Yes. Now, because of the observatories there they build roads that you can drive right up to the top.

KM: Yes.

AL: When we went, was only a walking trail, I never did go up to the top.

KM: [chuckling]

AL: I said, "Someday they going to send me up there." But, I never, until the roads came up then some people wanted to go up, important people. A guy named Ernest Kosaka, he was the wildlife biologist on this island. He told me, when he gets busy, he's too busy with something else he says, somebody coming up to Pōhaku here. You take 'em up, they want to go see the top mountain and stuff, or wherever they want to go.

KM: Yeah. You know do you remember when you walked around the mountain ever seeing up at the high elevations. Adze quarry or higher sometimes it looked like a platform, stone, sometimes even standing up?

AL: Yeah. Only at Kanakaleonui, that's the only place.

KM: That you saw.

AL: I often wondered, I don't remember if I ever asked Willie Kaniho. He might have, nobody gave any answer.

KM: I see. Interesting. You know, even on the top, the very highest pu'u on Mauna Kea, in this old maps that I left you for the mountain. You'll see the name it's not just Mauna Kea the highest peak has a name Pu'u o Kūkahau'ula.

AL: Kūkahau'ula.

KM: You never heard anyone say that?

AL: No.

KM: ...Well, at the very top of the mountain there was another stone mound also.

AL: Yes.

KM: Johnny AhSan remembered it also. You know Eben Low died in 1954 and I have a picture that Annabelle's daughter, Tita gave me when they took his ashes. They went up to the mountain in 1954 and at that stone mound that's where they let his ashes go up there. He loved the mountain.

AL: I see.

KM: But you know, interesting. You traveled all around but in your time you never saw burials on the mountain or anything?

AL: No, I never saw.

KM: You heard though Kanakaleonui side I think or something right?

AL: Yeah, that's the only place.

KM: Yeah.

AL: Then my cousin [thinking] one not to big pu'u, steep one go pass Kanakaleonui.

KM: Here's Kanakaleonui [looking at map].

AL: Yeah.

KM: Pu'u Ka'ali'ali.

AL: Pu'u Ka'ali'ali, that's the one. Woodside and Joe Medeiros was telling me one time, we had a utility man for Fish & Game by the name of Frank Pavao.

KM: Yes.

AL: That was before I went to work there. They told him, they take him up, he and Joe up to Hale Pōhaku, and they going to walk over to Kanakaleonui, and then he said, "Frank you

pick us up at Ka'ali'ali, that's about I think two miles from Kanakaleonui. So, but there's one small ridge someplace between Kanakaleonui and Kahinahina. They get one ridge they call Kaiiwiwi.

KM: Right, here's Kaiiwiwi.

AL: Frank, I guess he didn't get it right or he came to Kaiiwiwi he parked, he wait.

KM: 'Auwē!

AL: That's a long way you know.

KM: It is double, more than double [chuckles].

AL: Yeah. So, Woodside and Joe was waiting over here for him.

KM: At Ka'ali'ali.

AL: And he was waiting over there for him. Late that evening they just walked, Joe and Woodside they walk from there [laughing].

KM: 'Auwē! Poor thing, what nuha?

AL: Yeah, Woodside told me, "You know when I tell, you go down there. You be sure you go" [chuckling].

KM: Yeah [chuckling]. Oh, thank you so much. This is so important. What I'm going to do is, we'll get this transcribed and I'd like to come back another time when we can sit down with you and your wife to talk a little bit more. By the way...

AL: You know another thing, we were talking about that akua lele. Down at Nohonaohae, at that gate.

KM: Yes.

AL: I never saw that, but I saw for a few years, I don't know how many years, maybe four, maybe five years. In the evening if I come down, there was a blue light up in the air. More like a star you know, maybe hundred feet or hundred-fifty feet it just moves around. I asked people, nobody seen that, but I saw 'em.

KM: Yes.

AL: One night, when I go to Waimea, Kohala you know dark already see, then I saw that. I don't know four or five years maybe.

KM: Where were you staying at that time?

AL: Sometimes I stay over my cousin's house in Pu'uhue up here.

KM: Yes, Pu'uhue. Along the mountain road?

AL: Yeah, I come up the mountain road.

KM: And you would see this light.

AL: Yeah, right over that Saddle Road junction there.

KM: Yes.

AL: Where they stop off at the kukui there.

KM: Yes.

AL: Well, one evening, I driving slowly, then abreast of me, but further in the...I don't know maybe two-hundred yards or so in the pasture. The thing was going abreast with me. Slow, it came low. When you drive you can see that blue light. The blue light not supposed to be there. Between that junction there and if you come to Waimea side for maybe one mile I think, there's a road that goes into the cement mixing plant.

KM: Yes, Shield Pacific, West Hawai'i.

AL: West Hawai'i. The thing was going abreast with me so I stopped my car. I come out, stand up, when I stopped that blue light stopped. I don't know three, four minutes. I said, "what is it going to do?"

KM: Yeah.

AL: Then it slowly went back going back.

KM: Towards Nohonaohae?

AL: Yeah. After that I never saw those lights again.

KM: Oh!

AL: Why, I don't know.

KM: Over about a four year period when you would go night time?

AL: Yeah, night time or when I go home.

KM: Yeah.

AL: I see that blue light.

KM: This is when you were working Waiki'i or this was it Pōhakuloa time?

AL: I was at Pōhakuloa.

KM: Pōhakuloa.

AL: This I would say maybe in the '60s. When you come down to Waimea you come out, you take the mountain road.

KM: Yes.

AL: And you know where you got that HP campus and all that?

KM: Yes, Wai'aka.

AL: Wai'aka, yeah. When you go up little bit more the road turns, comes curve. One day I came up there I see one light coming up from Kawaihae, bright light but low. I say oh, one guy only get one light, one car coming up. The thing started coming up higher, higher getting bigger, hey I look, then I slow down. I didn't go, I slow down, see what it would do. When it come right up to me then all of a sudden it plummeted down. Well you know some people were talking about that akua lele get tail.

KM: Yes.

AL: When you get a ball like that, when it pummels down fast, you get a streak coming down.

KM: Yes, yes.

AL: Maybe that's what it is, it was a tail.

KM: Yes, yes.

AL: And then I can't tell you how many months or maybe a year later I was coming back from Kohala, going back to Pōhakuloa. And right around the same area, if it's the same light I don't know. But then it went pio already, and one more light came up. The same thing like the first one, and then I stopped my car. I watch 'em, it came up to close, it reached the road then it plummeted down again. Two times I seen that kind, the old people talk they say akua lele.

KM: Yes.

AL: Two, at the same place, you know.

KM: Interesting, you know to understand, what is this, how come?

AL: I don't know. I wasn't scared or anything.

KM: Did you hear anything?

AL: No. I didn't hear anything.

KM: Never hear nothing.

AL: That's funny things there. Lot of people talk about that same thing see. Ka'ū and South Kona they talk about those things.

KM: Oh, yes. When you were at Pōhakuloa, did you ever see lights on the mountain or anything?

AL: No.

KM: You never feel or hear nothing when you stayed at Pōhakuloa?

AL: No. One lady, Manuel Victorino, I tell you he was a ranger he had different cabin, and his wife would come stay with him during the week. She got out and she walked around, and right where the state park is, one place; that would be where that old forest cabin or what, was.

KM: Yes, Pōhakuloa shack.

AL: Shack. She said over there, there was a mound where the guys went clear for the park. And she said she came through over there. She saw smoke coming out of the ground. And she said she kneeled down, she prayed over there. She said, "Get one ghost over there."

KM: Oh, for real!

AL: I never saw 'em.

KM: Oh.

AL: People talk about Saddle Road from Pōhakuloa to Hilo. They see lights or one guy got flat tire. He went change the flat tire and put down his tools, and then somebody passing tools to him.

KM: Passing the tools to him oh... [chuckling]

AL: I don't...those days I stayed at Pōhakuloa myself. In the evening after about eight o'clock, I take a run down to Hilo, go close some bars [chuckling]. Then I come home, but when I'm tired, I rest.

KM: Yes.

AL: Plenty times I used to rest on the road through there. I never saw anything, nothing bothered me.

KM: I think they knew you.

AL: [chuckling]

KM: [thinking] You know, you never found old Hawaiian stone tools out in the field or anything like that?

AL: No, no stone tools. Lava bombs, they get.

KM: Yes, yes.

AL: Barbara picking up some, but nothing how you say that's manmade you know.

KM: Artifacts like. I notice you have a very interesting poi pounder I think here. A poi pounder?

AL: Yeah. That was my, I have an aunty who was teaching school for over thirty years in Kaua'i. She collects things, she stayed in a retirement home in Punahou Street, Arcadia or something.

KM: Yes.

AL: I got married to Barbara, we visited. That's a gift, "here, gift."

KM: Beautiful! And it was interesting that you said, I was curious because you see that style is unique to Kaua'i.

AL: Yeah.

KM: No more that kind over here so I was curious so it was from her teaching on Kaua'i.

AL: Yeah. Another cousin of mine he passed away. He used to work for Parker Ranch over here. He said, "I think this is from Kaua'i, for wahines to pound poi." That's how we had that.

KM: Yes. Very interesting, beautiful! Wonderful, good history! Thank you so much! You know this palapala this one here, I think you'll enjoy this.

AL: Yeah, yeah sure...

KM: And this is a J.S. Emerson sketch from 1882 in this study, from Na Pu'ukulua looking up that's Ahumoa there.

AL: Yeah.

KM: And all the different pu'u like that and you remember let's see I want to just see...Here's Pu'u Kea okay, here's Pu'u Koko, Pu'u Mau'u is off on the side and the old trail cuts across.

AL: That's right.

KM: Interesting though you know. This is the top edge of Na Pu'ukulua here. You'll enjoy this. You remember I was telling you that there's a tradition about how Waiki'i was named. And the names of Waihūokāne or Waihū like that. That story is in here too. I translated it from the Hawaiian newspapers, very interesting I think you'll enjoy this. I know your wife will enjoy that too.

AL: She's going to read all night.

KM: Okay [chuckles].

AL: You know you talking about Waiki'i they have, talking about that. When they sold that place for subdivision, they sunk a well in there.

KM: Yes.

AL: I understand John Giffin, the Wildlife biologist told me that they went down 4,200 feet they found real good water in there.

KM: Oh yeah, oh.

AL: They pump, pump, pump, never going down, strong water. There's plenty water in there it looks like.

KM: Good, good.

AL: I think they spent, whoever did that, they spent a lot of money.

KM: Yeah. And this is the important thing though 'cause the land has so much, but if you take too much, pilikia right?

AL: Yeah, they come in with salt water.

KM: That water there has been building up for thousands and thousands of years.

AL: Yeah.

KM: You know when the observatories were starting to go on to Mauna Kea. 'Cause you were working there already when they put the road up. Teddy Bell, Alex's son was one of the guys who bulldozed to make the road.

AL: Oh.

KM: He said that forestry people were very strict about you don't take things out, you watch things like this. Did you hear anything, did anyone have any thoughts about building the observatories on the mountain? Hawaiians or local people?

AL: No.

KM: You didn't hear anyone talk about it?

AL: Only thing you see the adze quarry, Barbara and I went several times to see there. It seems like you know all those rocks there, chips. Must have been there for long time because it seems like, whether through human travel, walking on it, that thing has kind of gone down a little bit.

KM: Yes, you're right, where the chips are the fragments when they were shaping the pre-formed stone. You actually see a groove where the feet traveled across it for centuries.

AL: Gee, must have been a lot of people here. Or maybe certain time of the year when that thing...the mountain is after snow or something, that thing is worked and the guys go down. More like a trail already you know.

KM: Yes. And there are little caves up in there you know, you find 'ōpihi. You can see where people were actually sheltering you know. Very interesting.

AL: Yes.

KM: Mr. Lee pardon me when I transcribe this if I make a mistake with some of the Chinese names in spelling. I'll do the best I can, please pardon me.

AL: No trouble.

KM: I'm going to bring the transcripts home to you and your wife, and she'll enjoy reading through it and you can mark anything down. We'll get it so we can get it nice and as a part of a history a collection of oral histories you know. It will be a very important thing.

AL: Okay.

KM: On June 29th, it's a Saturday, we're going to have a gathering with some of the old-timers, up at Waiki'i. I'll write it on this paper here and then you and Mrs. Lee you think about that. It'll be mid-day I'll call you with the actual time though so Saturday at Waiki'i.

AL: At Waiki'i?

KM: Yes.

AL: Oh that would be fun.

KM: It would be real nice.

AL: Sure.

KM: 'Cause you, Rally Greenwell and his wife going come, Hisa and Elizabeth, Teddy Bell and his wife, Kamaki Lindsey's son, he was hanau 1932 so almost your wife's time you know. He spent some time up there later, working I think; Sonny Kaniho, Willy's boy will come like that.

AL: [chuckling]

KM: It would be nice to get together.

AL: I would go.

KM: Good, good Saturday lunch, I'll call you... That would be interesting.

AL: Thank you so much.

KM: Thank you for sharing these recollections, your descriptions of Waiki'i like that too, beautiful! And the orchard, how you said like those walnuts were the best!

AL: I still insist it is.

KM: Good, thank you very much Mr. Lee.

AL: No trouble.

KM: Pleasure to meet you, to spend the time...

AL: Okay.

KM: ...I'm sorry Mr. Lee you were just sharing a story that one of the regrets that you have was that when you were young working at Waiki'i, what happened? You had the opportunity to...learn Hawaiian you were saying.

AL: I had an opportunity, one guy named Kalei Levi, Solomon Levi, he was up there working a young boy there and he come down to my house because I had a radio. He come down, talk story, then Kalaoa people, they say that the old Hawaiian people were industrious, self-supporting I guess.

KM: Yes.

AL: Go up towards mountain to do their plantings then I guess they work, they work till fairly late, and when they reach home, dark already.

KM: Yes.

AL: When they go down there, if you go visit them, they have dinner there and it's late so people will say "Kalaoa people 'ai pō 'ele'ele," they eating late supper.

KM: 'Ae. Was it Solomon Levi who told you that story?

AL: No, he's a Kalaoa boy. The guy Robert Lindsey that's Kamaki's son. He's from Hu'ehu'e Ranch, his brother works there, I think.

KM: That's right, as I recall Kamaki, Sr. the old man Kamaki who was from Waimea, his wife though, was actually a Kalaoa woman also. Robert's mother would have known.

And uncle Kinoulu Kahananui shared with me, "Kalaoa 'ai pō 'ele'ele," just what you said, you know. At that time though you said this boy came and said, "Come I'll teach you Hawaiian?"

AL: [chuckling] Well, then when my time in Pōhakuloa in the summer months, there's some kind of program for students to learn about different places. They hire 'em for work outside, I forget the name of that outfit.

KM: Was this in the '70s you think?

AL: Yes.

KM: YCC, Youth Conservation Corps?

AL: Yes. There was a young girl that said she was from Kalaoa, so I told 'em, she was sitting on my porch there. "I understand you people was so industrious that you folks go out there work late you come home, "'ai pō 'ele'ele." She laughed!

AL: [chuckles]

KM: Oh wonderful! Thank you again...

AL: [chuckles]

KM: Thank you...aloha. [end of interview]

**Elizabeth Bond-Bowman
Waiki'i School and Life in Kohala
May 17, 2002 – with Kepā Maly**

Elizabeth Bond-Bowman was born in California in 1912. She came to Hawai'i in 1940, as a librarian with the Department of Education, where she was based out of Hilo. From her Hilo branch, she traveled the Island with the "Book Truck," an early mobile library program, that delivered books to schools around the island of Hawai'i. Among her stops was the Waiki'i School. During the interview, Elizabeth shared her recollections of the school and travel in the Waimea-Waiki'i region. She gives us an introduction to a little known facet of history at Waiki'i.



Elizabeth Bond-Bowman (KPA Photo No. 3397)

In January 1942, Elizabeth married Pierre Bowman, and they lived in Kapa'au and 'Āinakea, where they raised

their family. In addition to her recollections of the school and village at Waiki'i, Elizabeth shared detailed descriptions of plantation life in Kohala. Elizabeth is an animated story teller, with a love of life and community. An interesting facet of the Waiki'i Village history, is that once the young female students graduated from eighth grade (the last grade taught at Waiki'i), they often went to stay with families nearer to upper level schools. The Bowman family hosted interviewee, and Waiki'i-born student, Barbara Phillips-Robertson, while she attended the Kohala Girls Seminary, prior to her entry to Kamehameha Schools on O'ahu. Mrs. Bowman, kindly granted her release of interview the interview by signature on November 1st, 2002.

KM : Mahalo! It's May 17th, 2002, just about two o'clock and we're here in 'Āinakea?

EB: 'Āinakea.

KM: 'Ae, Kohala. At the home of Mrs. Bowman and I just want to say thank you so much for taking the time to talk story.

EB: I love to, makes me feel important.

KM: Let me tell you! Now, your full name and your date of birth please?

EB: It's Mary Elizabeth Bond-Bowman, and I was born July 1st, 1912.

KM: Wow!

EB: That's going to be ninety years.

KM: Yes, what a blessing. I would have never have known you were ninety.

EB: [chuckling] Hoo, I'm God's grandmother [chuckling].

KM: Now you said Bond also, does that connect to...?

EB: It isn't connected.

KM: So it's not with Father Bond them here?

EB: Mrs. Bond... I was in Hilo, about two weeks after I got there. I had an emergency appendectomy and Hilo in those days was such a little place, and the haole community was so tight. I landed in the hospital and Dr. Bond's wife was living in Hilo then. And she and Miss Kelly came to the hospital which was very nice. We found out we were not related and I was the wrong religion [chuckling].

KM: Oh no!

EB: We didn't get together with the Bonds till I moved out here [chuckling].

KM: [laughing] Okay.

EB: I came in 1940, I'd been Children's Librarian in Beverly Hills and I got an offer of a job in "Hawaiiya" [as pronounced - chuckling] at a place that's called "Highlo" [as pronounced - chuckling]. I thought it was the most intriguing name [chuckling].

KM: [chuckling]

EB: And the Clipper had just started, but it cost two hundred fifty dollars.

KM: Yes. The Pan Am Clipper?

EB: Yes, Pan Am Clipper.

KM: Oh boy!

EB: And it took twenty-three hours, and further more, I was afraid of planes. The Matson ships were such fun.

KM: Yes, yes.

EB: Four and a half days. I landed in Honolulu but I was late for my job so I took the plane, had those little Cicorsky airplanes. Took twelve people, you went into the top and your skirts flew over your head, and it took two and a half hours to fly to Hilo.

KM: Oh my!

EB: And it cost twenty-five dollars. You could go on the boat for fifteen or five, mattress class. There was two of them the Wai'ale'ale and another one.

KM: Humu'ula?

EB: Humu'ula came in here, that was the cattle boat.

KM: That's right.

EB: And that came into Kohala, but I came to Hilo.

KM: Yes.

EB: I found out it was called Hilo. The library was down, kind of a red building. It was fun, we had a Book Truck. And what it was, was just a regular truck and Hilo Iron Works had put shelves in it. The sides lifted up and we had book shelves, and we went out the Hāmākua coast as far as Pa'auilo. We went the other way as far as Nā'ālehu and down through Puna and I could not understand a word.

KM: [chuckling]

EB: The pigeon used to be... Oh I remember I said to a boy, "Where is your book?" And he said, "Him stay stopping my house."

KM: [laughing]

EB: I said "Huh?" "On top one table." And we were out at...I still think this is funny, at Pāpa'ikou, and this kid threw the book down and for once I understood what he said. So I pushed it back over and picked it up and took it to the Japanese driver and I said, "Charles I think this book needs to be discarded, maybe it could be cleaned take it back to the library." Charles said, "How come?" And I said, "The little boy said it must have been dropped in the stable." Charles said, "What!" I said, "by cattle." He said "what?" again. "Hey boy, what's the matter with this book?" He said "No more nothing, I only think full of bullshit!" [laughing]

KM: [laughing]

EB: I have never heard that expression in all my sheltered life. I think of some of the other things the kids would say, it was very interesting.

KM: Oh no!

EB: It was fun.

KM: So the old Hilo Public Library?

EB: It's down...

KM: Makai of where the present one is now on Wai'ānuenue or?

EB: No, it's down by the river, it's kind of a long building, the Tax Office used to be next door. There was a Fire Station across there, they were using it, the last I heard that for some time the Arts or something [Kulana Na'auao].

KM: Yes, yes.

EB: It's kind of a...

KM: Okay, okay.

EB: What is that street.

KM: Not Keawe, you know where the old Telephone Company, Kalākaua.

EB: It's, the river is over this side there's a Boy Scout thing over here.

KM: I'll look for a map of Hilo for you, of town next time I come to see you.

EB: I bet somebody would remember.

KM: Where the present one is, this one was nearer the shore though? On the river side?

EB: Yes, near town.

KM: And into the town?

EB: Into the town itself yeah. Maybe one, two about three blocks down.

KM: Hāili?

EB: It's down from Hāili.

KM: Ponahawai?

EB: It's just down the street [chuckling]. But we loved going out in the Book Wagon. And then once every... Well, we sent boxes of books out to the East Hawai'i schools. And then once a year we would make the circuit and check everywhere. And it took three days to go around the island. We left Hilo, early, early in the morning.

KM: Yes.

EB: And went out to Kukuihaele School, then we did a Waimea and [thinking] Waiki'i.

KM: Waiki'i.

EB: There was always a Bell, a Purdy or a Lindsey that was the principle. I think they had a principle and one teacher. Then they had just paved the road to Kawaihae.

KM: Yes.

EB: So we'd run down to Kawaihae, and then spent the night at the old Waimea Hotel. It's across from where the school was.

KM: Yes.

EB: And we'd come back and stay at the Waimea Hotel, it was run by a family named Ross and it was just across, there's an office building. Early the next morning we'd come down to Kohala and with luck that took an hour. Sometimes a little longer.

KM: Mountain road?

EB: That was the only one, the other one wasn't in till the '60s. Then we'd go back and do the school here (Kohala), and then we'd go back and start in Kalaoa, and spend the night at Kona Inn.

KM: Did you go to Pu'u Anahulu also?

EB: Yes, we went.

KM: So Pu'u Anahulu, you'd go back mauka?

EB: Uh-hmm. We went to Pu'u Anahulu one day and we had...I told stories or had a little puppet show and we were at Pu'u Anahulu and some kid had an attack, what do people... [thinking]

KM: Epilepsy?

EB: Yes. And they had those old fashioned desks that were iron feet you know and the desk in front.

KM: Yes.

EB: The kid fell between and got wedged and the other gal jumped in the car, we went like Mormon Missionaries to the salvation. And she went back to the ranch for help and I got an eraser and got under and got it in the kids mouth. All these kids were yelling at me in Hawaiian and finally somebody streaked out and came back with the biggest woman I had ever seen. And she was mud, from her piko down, she'd been working in the taro patch and she got under with me and massaged the kid. Ended up everybody was covered with mud and crying. We got him out though.

KM: And this was at Pu'u Anahulu?

EB: At Pu'u Anahulu.

KM: Oh!

EB: Lucky I had other clothes and I had to go shower in the teacher's cottage. Then we'd go from Pu'u Anahulu to Kalaoa.

KM: Yes. And then Honokōhau I think? You know mauka by Greenwell's place?

EB: Yes, I'm trying [thinking]... that was sixty-three years [chuckling] ago. I "porget" [as pronounced – chuckling].

KM: No, no. [laughing]

EB: Then we'd end up at the Kona Inn.

KM: Yes, yes.

EB: And they were starting a tourist...the Inter-island Steam Navigation Company, they would bring a few tourist. At that time at Kona Inn, we could get a boxed lunch, cost a dollar. We always had two rather stale sandwiches, two doubtful cookies, an elderly apple.

KM: [chuckling]

EB: But we found out that it cost a dollar and we could trade it in for two drinks. And then we'd have school lunch, it was ten cents for teachers then. Good stuff they had, stew...

KM: Yes. So you'd go up to Hōlualoa?

EB: Any school that we get. The last, and sometimes we'd get down to Miloli'i.

KM: Wow!

EB: And the last school was Pāpā.

KM: Yes, yes.

EB: I remember that. And you know they had wonderful Hawaiian principles. If you went to...where did the lava flow?

KM: Ho'opūloa, no?

EB: Ho'okena.

KM: Ho'okena, yes, okay.

EB: If you went there you didn't go rushing in, you stopped and you fixed your hair, you looked to be sure [patting hair in place]. Because the principle... As one kid said, that road came over a little hill.

KM: Yes.

EB: One kid sat by the window and if a car came he alerted the principle, and the principle put shoes on so it wasn't like we were rushing in [chuckling]. But you know they were wonderful I remember at Pāpā School he was talking, he said, "Some students like learn plenty." He said, "Then we open the sky. Everybody can learn what they need." He said, "Everybody learns something." And they did. The older kids would tutor the slower kids, the kids were immaculate. I never saw a dirty child.

KM: Yes, yes.

EB: They had...all were barefoot. I remember when we went to Pāpā School and I said I'd like to use the bathroom. And he said, "We don't have a water lua but we got a nice puka lua.

KM: Yes.

EB: And all those Kona Schools they had puka luas and that was only sixty-two years ago.

KM: Wow! So, Pāpā I guess...?

EB: That was the last.

KM: That was the last one. You didn't go around Kahuku back to Ka'ū?

EB: We had to go back to Ka'ū to get home.

KM: Okay.

EB: And we go across the Ka'ū desert.

KM: Okay.

EB: We get back in Hilo late that night, the third day.

KM: So it was a three day trip?

EB: Yes.

KM: Along the way coming out of Kona I guess you would hit those schools Hōlualoa...

EB: Yeah.

KM: Keauhou still yet I think had a school? You know on the mauka road?

EB: There was 'Ala'ē.
KM: 'Ala'ē.
EB: I remember that awful road down to...
KM: Miloli'i?
EB: Miloli'i.
KM: Yes.
EB: And Pāpā was either...
KM: Just a little before...?
EB: It was before.
KM: But it was on your main road?
EB: It was, yes.
KM: Miloli'i was out of the way right [chuckling].
EB: Lousy road [chuckling].
KM: You're right, it is.
EB: That place used to be so nice.
KM: Some of the old families are still there you know but things have changed so.
EB: Then we'd drive home and there you didn't work eight hours, you worked till the job was finished.
KM: Yes.
EB: And there was a school in Waipi'o, and that was good fun. The Honoka'a Plantation would get horses for us.
KM: Wow!
EB: And two of us went, and each of us had two gunny sacks of books. We'd be early in the morning and it took two hours to get to Honoka'a, then we'd get to Honoka'a and they had horses for us. There was a nasty old Portagee guy there pinching our okoles.
KM: [chuckling]
EB: We got on the horses and you know that was spooky. There was just that narrow trail and it was rocky and sometimes the horses would slip a little bit.
KM: Yes, yes.
EB: We'd get down to the valley and it was a small school. Mrs... what's that woman's name? [thinking] She was the principle her husband was the janitor and there was one other principle. We didn't stay too long with the school, we made our manners and dropped off our books and then we spent the whole day riding through Waipi'o. Oh, it was lovely!
KM: May I ask you from the ocean and Muliwai the front water area. Was the school back, mid-way?
EB: I'm trying to think. I'd say it was a couple of miles in.
KM: Oh, deeper in the valley.
EB: Deeper in. There were lots of houses, there was a store, there was one or two churches.
KM: Yes.
EB: What ever happened to that big thing they built down there? That tea house, still there?

KM: Nothing is going on.

EB: I would have told 'um that. Oh, we'd take our horses through the stream and picnic at the heiau oh that was such a...

KM: Down makai?

EB: Yes

KM: Do you remember hearing the name, Pāka'alana for the heiau?

KM: Okay...This is wonderful! This trip around the island was once a year is that right?

EB: We'd go around November.

KM: Wow!

EB: And the road to Kona was only half paved remember. They paved half of it and ran out of money and everybody tried to go on the good half [chuckles].

KM: Was this the mauka road from Waimea or the South Kona section?

EB: There's only the mauka road.

KM: Yes, so the mauka road from Waimea into Kona?

EB: Into Kona, yeah.

KM: Paved?

EB: Half paved.

KM: E.E. Black was the company [chuckling].

EB: That's right, yes [chuckles]. And that was such fun and we were married. I met Pierre at a family lū'au, I was going to school with Hannah Akau-Bowman.

KM: Yes.

EB: Cliff's wife.

KM: Yes.

EB: And some girl we knew from Pomona came out and we went to lunch and they invited me to a family lū'au and I looked, he looked darn good. So I went after him...

KM: Good.

EB: We were married, I was going to go home on the 13th of December. I was all ready to sail on the Lurline and tell my family I was going to marry a native and stay here.

KM: Was this your first year here?

EB: Yes, I'd been here a little over a year.

KM: Good for you [chuckles].

EB: But, I never went on December 13th.

KM: That's right because of the war...

EB: But going in the book wagon, oh it was good fun to go down to Puna. That was the best place. They had all sorts of little schools down there.

KM: Yes, yes.

EB: And there's one in 'Ōpihikao.

KM: That's right.

EB: It was just a road, a wall and then a Hawaiian camp. Every time we'd come all the women from the camp, none of the women worked then, they all stayed home.

KM: Yes.

EB: They'd all come over and get the news from Hilo and the Japanese driver was teaching me to sing folk songs in Japanese. So we'd ride through Puna singing folk songs in Japanese, but after December 7th nobody cared that I could sing folk songs in Japanese.

KM: [chuckling] Oh, gee!

EB: And we were married just after the war broke out in January. But everybody was frozen to their job so Pierre had charge of the Civil Defense out here and I was frozen to my job in Hilo. I came out on Rocha bus. It left Hilo at noon on Saturday and if you were haole and your husband was the supervisor the front seat was reserved for you.

KM: Gosh!

EB: Not bad! [chuckles] Old man Rocha would pick up everybody else, and he'd pick me up. We'd get to the top of Hāwī Hill and he'd say, "Well girl, getting anxious?" Everybody on the bus, hee hee [laughing]. And then I had to leave at six o'clock Monday morning. We got back in about five hours instead of six if he didn't have as many errands to do.

KM: Yes.

EB: He'd pick me up at six in the morning and say, "Well girl, have a good time?" And everybody in the bus hee, hee [chuckling]. But, in those days when...you went first, anyplace. When you went to the movies it was like the Red Sea parting, you went in and got your ticket. If you went to the plantation dispensary, they'd take somebody off the table if they weren't dieing.

KM: [chuckles]

EB: [Shares recollections and anecdotes of plantation life in North Kohala.]

KM: amazing! For a moment lets go back to Waiki'i and let's just...I'm thinking about when you went. Do you have impressions of that community at that time? Really it was 1940, '41?

EB: Yeah.

KM: Who was the principle, do you recall?

EB: It was a Bell, a Lindsey or a Purdy, I don't remember. And you know the school, as I remember it was kind of in the middle of it

KM: Yes.

EB: There were houses nearer the edge. There was a big corn bed.

KM: That's correct, right on the other side of the road really and where the wagons, the corn?

EB: Uh-hmm, that long shed. The road wasn't paved it was gravel.

KM: Yes.

EB: And if it had been bad weather we couldn't get up there.

KM: You couldn't.

EB: It was about a... [thinking] was it a two room school?

KM: I thought it was around two.

EB: It could have been two. They were all high, probably it was only two.

KM: Post and pier, built up?

EB: Uh-hmm.

KM: Teddy Bell, his father Alex was the manager or supervisor, foreman of Waiki'i...

EB: For years.

KM: Yes, when you were there.

EB: Uh-hmm.

KM: Teddy, he and I went up to go look around and there's a Norfolk pine tree that marks where the school was.

EB: Oh, really!

KM: He said he planted that tree when he was going to school there but he was a little...no, you know what uncle Teddy was born, oh that's right he was born in '23. I think he planted the tree in around '34 or '35. It would have been there but you know...

EB: I don't remember...no.

KM: You folks when you would go you would come out of Waimea.

EB: Uh-hmm.

KM: And has the big hill at the intersection where you turn up to Saddle Road. Did you folks have to open some gates going up, do you remember?

EB: I don't remember opening gates.

KM: Okay.

EB: But, I remember a gravel road.

KM: Yes. You would get up there. Did you ever eat any apples or plums or walnuts from there?

EB: No.

KM: Oh, gee they didn't share any of those?

EB: Barbara Phillips-Robertson lived with us for two years.

KM: Oh!

EB: The girls from Waiki'i... The girls school here is closed.

KM: Kohala Girls Seminary?

EB: Kohala Girls Seminary.

KM: Okay.

EB: It was still open. Barbara came down and for some reason she thought she'd rather live with us. We adored her, she was so good. She lived with us for two years, after that there were some Akau girls who went to the seminary.

KM: Kohala, I mean Kawaihae?

EB: Kawaihae, yeah.

KM: Auntie Lani, Bill Akau's sister's I think, Lani and...

EB: Rosalie lived with us for two years and then Agnes.

KM: Oh, okay yes.

EB: They were so good, just like members of the family.

KM: They came and lived with you. Barbara came and stayed with you?

EB: And she stayed with us, she got an allowance and she fed the current baby. We were so fond of her and she has done so well, I'm very proud of her.

KM: Yes. And that new Kamehameha Schools campus is a wonderful facility.

EB: I bet it is. That Phillips family is smart anyhow.

KM: Yes.

EB: She's taken advantage of her advantages. I'm very proud of her. And I'm very fond of Rosalie, I see her every so often and Agnes. They all added so much to our lives we were so lucky. It was the best possible time, honestly...

Jess Hannah with Barbara Phillips-Robertson Waiki'i Village, Water Resources and Radio Station Operations June 9, 2002 – with Kepā Maly

Jess Hannah was born in Pennsylvania in 1916. In 1932, when he was 16 years old, he joined the Army and came to Hawai'i, where he was stationed at Fort Kamehameha. In 1933 he married Minnie Nahale'ā, a Waimea woman (aunt of Barbara Phillips-Robertson), and moved to Waimea. In his early years on Hawai'i Jess worked on the County of Hawai'i road crew, and in 1938, he was hired by A.W. Carter to work the Waiki'i water line. Jess relays that A.W. told him, "Water is the most important thing on this ranch." Thus, the job of the water man was the most important job, as everyone relied on it.



***Jess Hannah and Barbara Phillips-Robertson at Small Waiki'i Village
(KPA Photo No. 3605)***

Jess' niece Barbara Phillips-Robertson, was born at Waiki'i in 1936, the daughter of Tony Phillips and Kalani Ka'apuni-Phillips. The Ka'apuni line has resided in the South Kohala region for generations, and shares genealogical ties with many families. While growing up, Barbara heard stories from her elders about various places on the landscape, among them, 'Auwaiakeakua, which passes through Waiki'i Village.

Together, Jess and Barbara shared recollections of Waiki'i Village, and families who made it home during the 1930s-1940s. They also spoke of the corn fields, the orchard, and beauty of living at Waiki'i. During the interview, Barbara prepared an annotated sketch map of the village and places where families lived, which is included as a part of this interview.

Jess also described the water works and his job on the line, which took him to the Hopukani (Houpo o Kāne) Spring at the 10,000 foot elevation on Mauna Kea. Water which he said was the purest you could find. He shared his recollections of several places on the cultural landscape that were of significance, and noted that in those early days, the Hawaiian didn't want to talk about a lot of things, thus much was lost. Over the years, Jess also worked closely with Alex Bell, manager of the Waiki'i Section, and from him, he learned about a burial cave in the Ke'āmoku section, as well as about other sites and former practices on the mountain lands, including travel to the adze quarries on Mauna Kea. In the mid 1950s, Jess also learned from military personnel that some burial caves had been located when the airfield at Pōhakuloa went in. Also among the recollections shared by Jess and Barbara were the accounts of "fire balls which were often seen between Nohonaohae nui and Waiki'i. According to one elder Hawaiian, Jess learned that the fire balls were "Madam Pele out riding around."

At A.W.'s request, Jess left the ranch and went to work at the Waiki'i wireless station, situated just below Waiki'i, he then got transferred to Honolulu, just in time for World War II, where he worked with

the Mutual Telephone Company. When he and his wife returned to Waimea 1947, he returned to work on the water lines around Waikī'i and on Mauna Kea.

Until recently, Jess lived in a house in Little Waikī'i Village, in Waimea, the house having been put together from two older houses moved out of Waikī'i Village around 1958. Jess Hannah gave his release of the interview, when it was recorded, saying if he didn't share what he remembered, no one would know. The interview was also reviewed with him on August 26, 2002, with his verbal release granted again.

Barbara Phillips-Robertson participated in a follow up interview at Waikī'i with her older sister, Dorothy Phillips-Nishie, and other elder family members with ties to Waikī'i on June 29, 2002. She granted her release in writing of both interviews on April 28, 2003.

[Interview in progress, speaking of families who worked at Waikī'i]:

JH : ...They came up to work at Waikī'i. They were young guys, they were not old guys. They had one or two, Yagi, Makino, those guys had been there for years, I don't know when... well, he came as quite a young kid.

BR: And then there was Kipi.

JH: Yeah, Kipi.

BR: You remember him, he was the oldest one there.

JH: He was the oldest one, yeah.

KM: What was Kipi's first name?

BR: That's all we knew him as.

JH: That's all I ever know him by, Kipi. That's all I ever known him by, Kipi, I don't think anybody ever knew him, I don't think he had another name.

BR: I don't think he did.

JH: In those days they never have two or three names like they have today.

KM: Yes.

BR: All I know is we called him Kūkū Kipi.

KM: And he was living mauka at Waikī'i?

JH: Yes.

BR: In a camp.

JH: In a single man's camp.

BR: In a single man's camp.

KM: Oh, I see.

JH: Yes, him and Kanaloa used to stay there. That was single man's camp supposed to be, but most of them had couple married couples living in the later years. Was too many guys, didn't have enough room, so they put 'em in the camp.

KM: Yes. So they were like a dorm or bunk-house kind of? The single men had rooms?

JH: Had about ten guys staying there. They just chop off a wall, two guys one room, if you had brothers or family, they stay together.

KM: These houses here, your house that we're in, was one of the old houses that was up at Waikī'i before?

JH: Yes. This is almost two and a half houses.

KM: Oh, this is two and a half houses put together?

JH: Yes. They had to tear the houses down to move them down the road. The foreman asked, "How come? Takes three houses to make one house?" I said, "Well, they don't make cracker-box like before." [chuckles]

KM: [chuckles]

JH: Before they make cracker-box.

KM: Yes.

JH: They made this house, wanted to buy new lumber, no they don't want. Cost money.

KM: Yes. I've seen some of A.W. Carter's notes and you know when they started building these houses seems like nineteen-teens into the twenties like that.

JH: Yes.

KM: Right when the Russians were coming up to Waiki'i they began formalizing evidently...

JH: They had a lot of Russian families, had about twelve, thirteen families up there.

KM: Really?

JH: They were still there in the '40s.

KM: There were some still there in the '40s?

JH: One stayed at my house because they came up see me a couple times. We used to live in this house before.

KM: For real?

JH: Yes, had big daughters, ours was about eighteen, twenty years old already.

KM: Do you remember who those families were?

JH: I forget the name.

KM: Muragin?

JH: Muragin or something like that.

KM: Elarionoff?

JH: Elarionoff, all those guys. All of them had big families.

KM: They did?

JH: I know had one Japanese guy lived on the makai side. His wife died, years ago. He had about five daughters, he raised them up from small kids. They were all about twelve, thirteen years old, fourteen, fifteen.

KM: When you started working up there?

JH: We used to go, he was a barber, cut hair, my uncle was there, go down cut hair too.

KM: Your uncle was a barber?

JH: No. The Japanese guy was.

KM: Oh. The Japanese man was the barber so they would go out to Waiki'i cut hair?

JH: Yeah, he'd cut hair, he cut all the guys. He make rice bowl, cut. He put rice bowl on the head, and cut everything right around [gestures cutting around the bowl]. End up right around the head.

BR: Did you say you had an uncle up there?

JH: No, it was my wife's uncle. [thinking] It was her aunt's uncle, in-law uncle. Everybody was uncle and aunt and cousin. I have how many cousins, there was no relation [chuckles].

BR: What was his name?

KM: Your uncle's name?

BR: What was cousin Minnie's uncle's name?

JH: That was David, uncle David. [thinking] What was his last name, come to think of it I don't remember that was long time ago.

KM: Your wife, was Minnie?

JH: Yeah.

BR: Nahale'ā.

KM: Nahale'ā. Oh.

JH: Her father used to work for the ranch in Waimea. He worked during the first World War. He was called up in the army in the first World War.

KM: First World War, yes.

JH: He said he went out to the east coast, then the war ended he came back.

KM: Oh, fortunate timing.

JH: Yes. He was happy, he seen all the states he didn't have to go fight.

KM: Yes. May I ask Mr. Hannah, your full name is Jess Hannah?

JH: Yes.

KM: When were you born?

JH: July 15, 1916.

KM: Oh wonderful! Were you born here in Waimea?

JH: No, I was born in Pennsylvania.

KM: In Pennsylvania, oh. When did you come to Hawai'i?

JH: I came to Hawai'i in 1932.

KM: Oh, wow! So, you were just sixteen years old?

JH: Yes.

KM: Did you come alone or with your parents?

JH: Alone. I joined the army.

KM: You joined the army. Did you first get stationed at Schofield?

JH: No, at Fort Kam.

KM: At Fort Kamehameha out by the Pearl Harbor?

JH: Pearl Harbor entrance.

KM: On the Aiea, Hālawa flat area.

JH: Close to the entrance.

KM: Fort Kamehameha.

JH: They had the old 8" railroad guns. They had four of them out there, A Company and B Company, and each one had two guns.

KM: Protecting the entry way to the harbor?

JH: The entrance, the guns were supposed to protect the harbor. I don't know if they ever fired anything. Even in the second World War, the guys come in you fire one shot, they know where you're firing from. They'd be dropping shells all over you. You'd be gone, dead. I used to tell the sergeant, "It doesn't make sense, these guns over here." You can only fire so fast. You can't move 'um. To move 'um from one spot to the next, you have to get a locomotive. It can haul two trains, big guns.

KM: Wow, big guns then?

JH: Yeah, eight inch.

KM: So you came to Hawai'i with the Army in 1932, stationed at Fort Kamehameha.

JH: Yes.

KM: When did you come to this island? Did you stay through World War II?

JH: No. I came over here in 1933.

KM: Oh, so one year basically. And in '33 you came to this island, Hawai'i?

JH: Yes.

KM: Oh.

JH: Then I came to Waiki'i in '38. They used to use the old airport in Waimea. The airport had level grass, that's where the army planes used to land.

KM: Across the airport now. A little lower?

JH: No, up. Before you reach where the airport is, before, right where you make the turn.

KM: Yes.

JH: Long level grass land. They used to keep it real mowed. I don't know how, cut by hand or push mower or what, I don't know. And we used to use old bomber planes. The old keystone bombers used to land inside there. We used to laugh. Wonder if you got on the ground, if you'd ever get up in the air again, if it didn't crack up first.

KM: Oh, gosh!

JH: Terrible, those planes.

KM: You came to Waimea with the army also?

JH: Yeah. I stayed in the army close to about a year and a half, then I transferred to the Air Force. I went down to the airport, Luke Field. I stayed down there till I got discharged. They had all those old bombers. We used to go out, it didn't make sense. I used to tell the pilot, "If a war comes along we're all dead, the first day." [chuckles]

KM: [chuckles]

JH: He said, "Why?" "These damn planes, I can run on the ground as fast as this plane. They average about, wide open, I'd say about 50 miles an hour. They had a pump, and a machine gun. I think they only fired the machine gun once a year. I asked "What do you do the rest of the time?" He said, "You'll find out when we go up. They had, on the side of the cockpit, where the gunner sat, a hand pump. When you go into a dive, you go down, you got to pump that pump to keep gas going to the engine, otherwise the engine stall! [shaking his head]. I tell you, junk!

KM: Are these Keystone Bombers you said?

JH: Yeah, old Keystone Bombers.

KM: Goodness! They had to pump it to get the fuel?

JH: Yeah. They dive down, and go up you got to pump otherwise not enough fuel goes in.

KM: 'Auwē!

JH: You got to pump, don't go to sleep, make sure you pump.

KM: [chuckles]

JH: Oh, I tell you. They end up dead in these damn things.

KM: Gee!

JH: They were terrible. They fly 'um like that, in the end they crack 'em up. Then the pilot tell, "Today, you no need go, I go myself." I asked the other guy, "How come? There aren't none of us up." So we play cards. He said, "You watch, you'll see them all." Pretty soon you hear them, reporting, "Engine trouble, the planes going down out in the channel." The pilot bails out, crack up one bomber. They wanted to get rid of the bombers, they cracked 'em all up.

KM: They were trying to improve the quality of the equipment by getting rid of the old stuff.

JH: Yeah. They wanted to get new bombers so they finally got the B-52s at the second World War. That was the new ones, that was supposed to replace the damn Air Force planes.

KM: Yes. So you came to Waimea, you flew in military?

JH: No. We came up here before when I was still in the army, we used to land over at the field there. Then we went back Honolulu, then I got discharged from Schofield.

KM: So when you finally moved up here for good, I think did you say it was around?

JH: In '33, early '34.

KM: Okay. So you were pau with the army?

JH: Pau.

KM: What did you do when you came to Waimea?

JH: Waimea, we didn't work right away. I went to the ranch, see the old man, A.W. Carter. He tells me , "I'll tell you boy, these haoles they can't get along with the natives. No." "Okay, I'll be back." We were staying at her (mother's) aunt's. Carter said "no," so I got a job at the county. I was working county at first for a year.

KM: On the roads like that?

JH: On the roads yeah, fix roads, repair roads.

KM: You had already married?

JH: No. I hadn't got married, I was working county and I got married.

KM: You knew Minnie Nahale'ā?

JH: Yeah, I knew her from Honolulu.

KM: I see.

JH: She went to school down there, so I met her down there.

KM: Okay. And we're here with Barbara Phillips-Robertson. Barbara, Minnie is a first cousin?

JH: First cousin.

KM: Okay.

BR: Her mother and my mother were sisters.

KM: I see. And your mama was a Ka'apuni, her mother was a Ka'apuni.

BR: Yes. She was Mānā.

KM: Mānā. One married Nahale‘ā and your mama married Phillips,
BR: Yes.
KM: I see. When you came here and A.W. told you no we going hire...
JH: He says, “No, we don’t hire haoles they don’t get along with the natives.” I tell him, “Why, I get along with the guys in the county.” He said, “no.” They didn’t have no haoles working on the ranch in those days. It was all Hawaiians, Japanese, Chinese.
KM: Yes. So you got a job working roads with the county. You were staying down at Wai‘aka?
JH: Yeah.
KM: That’s your mama’s...?
JH: Her aunt’s place.
KM: Her aunt?
BR: Yeah. My mom and dad’s place at Wai‘aka.
JH: They had an old house, it was an old house in those days.
BR: It’s still there.
JH: Still there yet.
KM: The house is still there.
BR: The house is salt water wood. Wood that floated in the ocean so my grandpa built this house.
KM: And grandpa’s name was?
BR: John Ka‘apuni.
KM: John Ka‘apuni.
JH: That’s the guy that’s buried right behind the house?
BR: That’s right, buried on the lot.
JH: The grave is right there.
KM: I see. And is someone, family still in that house?
BR: Yes, his grandson lives there. My sister and I live there, my son lives there, a nephew and another nephew lives there and then...
KM: Oh, so it’s a larger?
BR: It’s like six acres.
KM: It’s a six acre parcel.
BR: Uh-hmm. And we all have pieces.
KM: I see. You were staying there working with the county on roads.
BR: You worked with my dad. Was my dad working then?
JH: No. He was cantonier with the state (Territory) at that time, and then afterwards he came to work for Parker Ranch and he moved up to Waiki‘i then. I was still working in the county job. They worked all year, and come the end of the year they don’t work. The boss tells, “Hey you got to wait till the Federal Government gives them more money. First of the year, then you work again.” So anyway, the dad, Phillips, came down to Waimea, stayed at the house. He said, boy, “You come Waiki‘i stay with us a couple of weeks.” I said, “okay.” They were working, so I helped dig holes. Those days didn’t have time...by the

time you get home from work, it was getting dark already. Sunday that's the only time we had off.

- KM: Yes. If we could uncle for a moment, when you were working county roads. You were cantoniering for the county?
- JH: No.
- KM: You were road crew. Building roads?
- JH: Patching roads, building roads, we built that road... [thinking] Where they got that county house, that road goes up on top the hill.
- KM: Yes. Mountain Road?
- JH: Buster Brown Hill. The county built that road one of the last projects, they built that road.
- KM: That's not Pu'u Opelu road though?
- JH: That's the road goes up the Brown's place, right up to the top of the hill.
- BR: No that's not Pu'u Opelu.
- JH: That's the one right where the county building is. They used to have some county offices and whatnot, all right there now.
- BR: The water department. Right next to Merriman's [Opelo Road].
- KM: Okay, that road okay. So you built that road, worked on various roads?
- JH: We go along patch holes in the road, clean brush along the road. It was a good job, they paid good money. They paid three dollars a day.
- KM: Were you, also on the Kawaihae Road or the mauka Kohala Road, the mountain road?
- JH: No. Tony was working Kohala Road.
- KM: Tony?
- JH: Barbara's father.
- KM: Tony Phillips.
- JH: He was cantonier.
- KM: He was a cantonier but he was under the Territory?
- JH: Yeah, Territory. He was only going from Waimea to Kawaihae. He had that section. Kepa Bell was working on the other side.
- KM: Yes. That was before dad went to work...?
- BR: Yeah, before Waiki'i. Daddy went to work at Waiki'i in April 1936.
- KM: Okay, so April, '36.
- JH: You know, in those days the ranch gave you a house, and you can go hunting. That was the main thing, you can go hunting get meat.
- KM: That's right.
- JH: That was the main thing for any of them.
- KM: So the ranch job was a really good job because you had ranch housing, I guess some kind of benefits and the hunting.
- JH: Oh yeah. If you go hunting that was the main benefit because guys could go hunt pig, sheep and all that. You could always eat. It was easy in those days.
- KM: Yes. You think in around '33 or '34 you started working for the county?

JH: I worked for the county, yeah.

KM: If her papa went up to Waiki'i in April of '36, that's what Barbara was just saying. Sometime after '36 you went up to go stay with them at Waiki'i.

JH: Yeah, end of '37.

KM: End of '37.

JH: They were small girls.

BR: Lets see, I was born in '36, I was probably a baby.

KM: The baby, about two years old.

JH: The rest of them were, Dorothy was only about, she was about seven I think.

BR: There's only four years difference between us.

JH: How old was she then?

BR: She was probably about four when you first went up there.

JH: Four or five.

BR: And Grace was two when I was born.

KM: Oh, I see.

BR: He went up about '37.

JH: I remember, we moved up and stayed with them in Christmas, New Year's of '37.

KM: Sure so right at the beginning of '38 then. Did you leave the county eventually and go work at Waiki'i?

JH: Yeah. The county went broke didn't have no more money. Federal Government never gave no money to pay for the following year, so I had to get a job on the ranch.

KM: You did.

JH: I finally went to see old man Carter. He used to have an office over here, it was way in the back, you walk down the hallway.

KM: Yes.

JH: And the hallway... It was in the afternoon, we'd go see him, the cowboys walk by, they're all sitting on the side. "Damn Carter" [chuckling]. They're all on the side, they razz you all the way down to the office. Then the head foreman on the ranch, Harry Kawai, his office was in the junk end of the hall. Then old man Carter was at the end. He sat there always smoking cigars. He used to see me when I was way up coming down. He see me coming halfway, he smile. "Oh, he's in a good mood today."

KM: [chuckling]

JH: Go on like that, it was about six months, I went everyday.

KM: You're kidding?

JH: Till finally he broke down he said, "Okay. Start at Waiki'i, you go Waiki'i." I tell the wife, lucky 'cause the county was out of work then, they weren't working. We stayed a couple weeks with her uncle, at least from there I went work the ranch already. At least we had a home to stay in.

KM: Yes. Wow! This is by '38 then, and you have gone to work at Waiki'i?

JH: Yeah Waiki'i. I started on the ranch, January the first, 1938.

KM: Wow!

JH: And Dorothy's husband came to work the ranch two weeks later, on January fifteenth, he came Waiki'i. He worked two weeks after me. He was just out of high school, and he came work for the ranch. He was young kid yet... Nishie, Isami.

BR: Isami.

KM: Isami Nishie.

JH: He came to work Waiki'i. He was only sixteen years old then, that's all he was.

KM: Okay.

JH: He started right at...most of them up there, most of the young guys that came up fifteen, seventeen years old. They were young kids.

KM: Do you remember AhFat Lee?

JH: Yeah. AhFat Lee he was working poultry.

KM: Working poultry. What were you doing when you were up there?

JH: I went up there, and Alex told me, "A.W. said, you wait, he's going to come up and meet you here at the horse stable. He'd be here seven o'clock." Hey, seven o'clock the old Cadillac came up the hill, he was there.

KM: You're kidding! So, in his old Cadillac driving up the hill.

JH: Yeah, somebody is driving him up.

KM: Who was his chauffer, do you remember?

JH: [thinking] Boy what the hell was his name? A Kimura boy.

BR: Kimura?

KM: Yutaka?

JH: Not Yutaka, the son.

BR: Yoshi?

JH: Yoshi. Yoshi was driving.

KM: Oh, wow!

JH: He had chauffer those days.

KM: So seven o'clock, and it was a dirt road, right?

JH: Dirt road, gravel road, he came right up.

KM: Right up to the stable where the wagons were like that, and the corn crib is right behind?

JH: Up to the stable. The stable is run across this way, and generally in the morning, that's where all the workers meet over there because the stable below had the horses. So they go down, catch the horses and whatnot.

KM: Yes.

JH: Usually over there talking story. He came up, and I figure what the hell kind job he's going to give me? Cut grass, go work in the field? He came up and he talked to Alex, then he said, "I'll give you best job on the ranch." I think, "What the hell is the best job on the ranch?" "You see all the cowboys, roughriders?" Then he says "Water is the most important thing on this ranch."

KM: Yes.

JH: "Water, if they're ain't no water, the cattle all die, the cowboys, you don't need 'um. Water is the most important thing on this ranch, it comes before everything."

In those days the pipeline broke, Saturday, Sunday, midnight anytime. You go fix pipeline all the guys in Waiki'i, everybody goes out. One o'clock in the morning, fix pipeline, water. You can't waste any of that water, got to fix that line. I used to tell Alex, "it's a hell of a time to fix pipe." I didn't mind go fix pipeline in the middle of the night 'cause you don't get no time off the next day. The next morning you up at the stable six-thirty. He didn't give you no time off.

KM: [chuckles] That was your job then? You...?

JH: Run the pump.

KM: The pump ran from mauka?

JH: Pump away from Pā Kila.

KM: Up Pā Kila?

JH: Pump up to Pā Kila, and then I go to Pā Kila, pump to Number 10. From Number 10, I pump way up on the hill.

KM: Pu'u Anuanu, Number 8?

JH: Yes, I pump up to Number 8. Then come back down Big Pā Kila, Number 8 Pump. Herbert, he pumped from way down Pā 'A'ali'i.

KM: 'Ae.

JH: Pump up to Pā 'A'ali'i, three, four miles up there.

KM: Wow! Who was Herbert?

JH: Herbert Ishizu.

KM: Ishizu, yes okay. That was your job basically when you started off?

JH: Yes, pump water

KM: You took care of the pump and the pipelines like that?

JH: Yes. The pipeline, we fix 'em. When the pipeline broke, any line, every guy, no matter what your job, the poultry guy. The policy was anybody, everybody was working ranch, go help. Cowboys, roughriders, you bring in the whole crew that's the only time the roughriders and cowboys had to help work the line. That line comes from Waimea. They used to pack those four inch pipes, two guys packed the pipe on their shoulders I look at that and say, "How in the hell we carried those pipes heavier than us." Sometimes I wonder how we carried the damn things.

KM: I heard that about 1903, 1904 when A.W. was trying to get the pipeline going they started on the mountain Alakāhi, 'Ākōlea the pipe out here.

JH: Uh-hmm.

KM: They said before that time the cattle were dieing, out at Waiki'i like that. They couldn't even walk from Waiki'i to Waimea, they make.

JH: Yeah. That's the point, cattle know you start from Waiki'i and they walk all the way to Kawaihae, once they get to Kawaihae and drink water, how they going get back up there? I don't know how they all even survived, some of those cattle had to learn to lick the grass, the dew.

KM: The dew.

JH: Live off of the dew that's all they did. When rain they get water.

KM: Yes. Like Waiki'i Gulch or they have another gulch they call 'Auwaiakeakua...

JH: Yes.

KM: That goes down through there. Never had flowing water regularly?

JH: No, never had, only when rain. Those days had plenty small rain, I guess had small streams running all the time. But other than that, no more.

KM: In those days the rain was more regular?

JH: Oh, yes.

KM: Not like today.

JH: That's why in those days they plant corn. Usually April, May, June up until July, you can rely on the rains every year. The months into April the rains come in. We have the plowed fields ready to plant corn. You'd have it ready by the first of April, then plant. The first rains come in, they go plant already. They have enough rain to keep 'em until later April, May and then to May, stop. Then in about three months rain, then not going to rain no more until the fall again.

KM: October-ish like that or?

JH: Yeah. When the war ended Coleman, he came Waiki'i was going to plant corn for the ranch. The rain cycle was still fairly accurate, but when he came up the things changed from that time, that year.

KM: Coleman?

JH: Coleman. Instead of come in for three to four months, it lasted only one month, sometimes only two, three weeks, and the rest of year no rain. He couldn't raise corn, it would all die.

KM: Who was this Coleman?

JH: Coleman, he came from the mainland or something, he came up to Waiki'i.

KM: He was going to grow grain crops like that?

JH: Corn yeah, grain to feed the cattle.

KM: Yes.

JH: When he came, the rain seasons, the cycles changed during that time he came.

KM: When do you think this was?

JH: That was about [thinking]...

BR: In the '50s?

JH: Around '50. I'll say about '48, '49, early '50s anyway.

KM: Yes.

JH: That's when it switched over, and it never came back yet, only once in a while.

KM: Yes. It's like that's what I understand I think part of the reason that Waiki'i... Well, I guess the roads got improved eventually so it was easier to travel and they were trucking. But the corn, you couldn't rely on the weather to grow the corn anymore at Waiki'i? They kind of closed the village down?

JH: They closed it down... [thinking] Maybe about '45, '46 was the last year they had corn.

KM: A good crop of corn?

BR: Yeah. That's about right.

KM: Do you remember when did they close down the village, pretty much all together. When did they move the houses out?

JH: Nineteen fifty-eight.

KM: In '58. They still had a school up there right?

JH: Yeah. The Waimea School, Thelma's Boarding School, is the school house. When she went to see Richard Smart he gave her the school because she was going to have a kids school in Waimea.

KM: Who was this?

JH: Thelma Lindsey.

BR: Thelma Lindsey. Behind Hayashi Store back here.

KM: Yes.

BR: Is the building, that is old Waiki'i School.

KM: So it's still standing?

JH: Oh, yeah.

KM: Oh! 'Cause I'd understood at one point they were going to temporarily use it, the Bank of Hawaii or First Hawaiian Bank when it first got established they were going to put it in the school building for a while and then it moved, it became school full-time. It's still in use?

BR: Well, someone bought the property, it's not a school anymore.

KM: I see.

JH: Not a school. That closed up, only a few years she had the school there.

BR: I would say it probably ran till about in the early '80s .

KM: Wow! They really used good lumber I guess on these houses and those things you know.

JH: Oh, yes in those days lumber was good.

BR: There were no termites in Waimea.

JH: No termites in Waimea, even to this day, you don't see them around here.

KM: Oh. [pauses] Now you know when you were living at Waiki'i, you know like how we drive down your road now and there's the houses on both sides. Was that basically what the village was like even up mauka, Waiki'i? Was there a line of houses along a small road?

JH: Yes. From the main road right where the stable is, across.

KM: Yes.

JH: Then they had Hulihia's house in the corner up there. Then had a road that came along side Hulihia's house, and you went right down to the long house, to the camp in the middle village. Then one road turned went this way [gesturing towards the Pu'u Ku'ikahekili side], and one road turn went down the other way [gesturing towards Kilohana].

KM: So one to the right and one to the left.

JH: My uncle was living down on that side. But the other road goes down around the corner then hit the corner. Then from there it dropped straight down, had about eight homes down below.

KM: Down below, the big pu'u is up above [Pu'u Ku'ikahekili]?

JH: Yes. Had homes on the base of that hill. And I was living in the second house down the end, way down there.

KM: Way at the end.

JH: There's one more house below me. That was the guy, what the hell his name was...? [thinking] I forget, he lived below me. The kids...her husband worked Humu'ula. He was living below me. I was the seventh house down at the end.

KM: There were actually a lot of houses then?

JH: Oh yeah they had plenty.

KM: How many?

BR: About thirteen.

KM: Thirteen houses.

JH: Down below had seven, eight houses down below.

KM: One side.

JH: And mauka had [thinking] one, two, three, six, seven, eight, nine, ten, eleven. There's eleven houses in the middle. Then they had the camp [long house [bunk house] over there, and Tony's house way down the corner on the side. Then they had Nishie's house was originally down.

KM: The school, Hulihia you said was mauka near the road?

JH: Yeah, but the road went down came to the middle. The school was on that side over there in that corner.

KM: Yes.

JH: Hulihia's house on this corner over here.

KM: I see.

JH: And the road goes right down the side.

KM: Between?

JH: Yeah.

KM: Did, you know one of the interesting things about the old camp area is, if you drive down. You know you see these cement lined, it's like ovens like the old Portuguese bread ovens or...?

JH: Yeah.

BR: The Russians had it.

KM: The Russians?

JH: The Russians baked bread.

KM: They did?

JH: Yeah, bake bread and what inside. Those are bread ovens.

KM: Yes.

JH: Down below they had, they had lets see one, two, three, four about six. Six of 'em going down that side.

KM: Oh, yeah? Towards the orchard side?

JH: No, no the orchard side is that way. They were on this side. The road goes down to the houses, to the big hill [Pu'u Ku'ikahekili], and you look down you can see. One of the last houses, there's the oven way down at the end almost to the base of the big hill. There's two of 'um in good shape yet.

KM: Yes, they are.

JH: They're not broken, the kids never fooled around with them.

KM: Was anyone using them when you were working there?

JH: The wife them, they used to use 'em for bake bread and things, it was good.

KM: Stoke up a fire inside?

JH: Yes. Get 'em hot, put the bread inside, close the door. It cooked. That's the way they make oven in Europe.

KM: Yes.

JH: I don't know how they made 'um. They made it out of some kind of mortar. I don't know what, but those damn things don't crack.

KM: The ones that you can see are in good shape now.

JH: Good shape yeah, never broke.

KM: Only thing missing, the metal door like that.

JH: The door, the hinges rust up in time.

KM: Yes. So there were thirteen or more families living there?

JH: Oh, yes. They had the families. Most of the folks live up there, it's more than one family in one house.

KM: Yes.

JH: They have one small house but generally about two families live together. All family, uncles and aunts and cousins. Like I said, everybody was cousins and uncles in those days.

KM: You know Mr. Hannah when you were talking story with the 'ohana and like your wife's family like that. Did anyone ever talk, some of the old legends like that. Like why Waiki'i was named or...?

JH: I used to ask old Alex Bell, he was the oldest one up there.

KM: Yes.

JH: Everybody else was scared to talk to him but him and I, I used to go out with him all the time. Because my job, when I was running the pump, I was pau about eight or nine o'clock in the morning. I was pau work. A.W. told Alex when I was standing right there, "Alex, this boy dry times he pumps twelve hour, fourteen hours a day. But when rainy season comes in and he pau work at six o'clock, six-thirty in the morning he's pau work." He said, "don't give him anything else all day." So I used to go home, I go riding with him, I go out with Tony. During the wet season, go out and check the tank. The tanks full. If the tank is not down more than three inches we no need pump that one. So I go up check the tank, they're all about full, every place get water, the cattle drinking from the gulch. They aren't taking no water. But when dry, nine months out of the year you come back eleven o'clock at night every night.

KM: You start like before sun and...?

JH: Start before six o'clock, you get your horse and go and you come back at night time.

KM: Wow!

JH: The wife used to bring me lunch in the afternoon, down to the pump house, Pā Kila. Around three, four o'clock I see her walk out, coming down. "When you coming home?" I say, "about eleven o'clock."

KM: The pump houses had diesel engines?

JH: Diesel, yeah.

KM: Fairbanks?

JH: Fairbanks.

KM: Fairbanks diesel. Is that a one cylinder like?

JH: One cylinder. Number 10 had a Fairbanks two cylinder. You could start 'em easier. The others, you had to crank 'em. I used to stop and think, how you going crank 'um? I know Alex and I used two hands to crank. You go and you keep going, and I have a heat plug on the side. You make a rope inside, two cylinders. One of 'em would catch, you put a rope, burn 'um and when the diesel hit, you see it go [mimics sound of engine starting up] pop, pop, pop...keep going. You kick 'em and once they start running all day, good for twelve, fourteen hours.

KM: Wow!

JH: Those diesel engines I used to... You never could trust, because you get the plugs on the side, where the rope goes for the fire. Those things would be running during the day, boom! The plug flies out with the force of the engine. Loud! It hit the wall, bust the wall.

KM: Wow! If it hit you?

JH: I thought, "If I walk passed there some day and that thing hit me... [shaking his head] I used to walk around there, the other side, jump over the frame. Had a connection for the drive shaft, and you got to watch that thing, if it caught you, it would kill you.

KM: Yes, you had a dangerous job!

JH: Yes, that was. And they never fixed that in all those years. Like now they have the plugs you can screw 'um in. But they didn't have that in those days.

KM: So it was just?

JH: A plug, and it could blow 'um out! They put that in now, you take up the slack and the plug'll never come out. That got invented 20 years too late [smiling].

KM: [chuckles] For you, yeah.

JH: Yeah. Wouldn't do any good. The Fairbanks was a good engine as far as that goes, only for crank 'em.

KM: Yeah, tough.

JH: Used to have a crank. Gotta crank 'em, crank, crank. That's how you're going to start 'um from cold. Put that fuse in the plug, the rope burn. Then you put that inside and screw 'em inside, then you start [gestures cranking]. I know that Fairbanks we had at Old 'A'alii and Big Pā Kila, you got to jump on the fly-wheel and push 'um down. The damn thing, I'm so light, I couldn't barely get the wheel down. At least Herbert had a big gas engine down there I used to go pump for him sometimes during dry season, vacation.

KM: This was Holoholokū side?

JH: Way down Pā 'A'alii.

KM: Oh, he was down the bottom one, Pā 'A'alii.

JH: He was way at the bottom. He had two gas, a fifteen and twelve horsepower gas. He had a two cylinder diesel. He started it the same way, the air compressor first. Not bad you can start 'em like that. When I used to have to pump down from Waiki'i below you got to use the gas engine. Open the valves and push the bugga down. Hey, that darn gas engine, the fly-wheel is about seven feet high. I get on top of that... [shaking his head] I came back later look, I thought how in the hell did I ever get on to start this engine.

KM: Yeah.

JH: I know a couple times we had to go call somebody to help me. Not enough weight to push the wheel down.

KM: Wow!

JH: I only weighed about hundred-twenty pounds that's all.

KM: I can tell you were small build.

JH: I used to go call one of the other guys, come help.

KM: Hmm. Now you were saying too, that when you would go out with Alex Bell sometime you asked him if there was a story about...?

JH: Yeah, about mostly old stuff. But, he was funny he would talk something, some he would say, "No, that's...you can't say anything about." They just didn't want to talk about it, I don't know why.

KM: Yes. When you were out on the field like Waiki'i and you know the big hill above the houses?

JH: Yeah.

KM: In the old maps that I left for you, you'll see the name one map from 1859 it says, Pu'u Ku'ikahekili, now they call it Pu'ukahekili.

JH: Yes.

KM: Did anyone ever tell you like you know some place where they have a heiau, where they worship before, or where someone lived that's an old, old house site or...?

JH: Those days the houses or what, if they know about them, Kanaloa them, they don't talk about 'em. Even Alex, he knew 'em all, they had something here and there, but they would never pin 'em down. You couldn't pin point it. Something about how they were brought up or raised, it was bad luck or hard luck to talk.

KM: Yes.

JH: So they just didn't pass it on.

KM: May I ask you Mr. Hannah, did you ever see any burials, anywhere out in the field when you were working at Waiki'i or out?

JH: I used to ask Alex about 'em, if had burials. The only ones he knew of is down by the Ke'āmoku where they had the old corral below the road.

KM: Yes.

JH: There's burials inside there.

KM: Yes.

JH: I tell 'em where, he tell, "Oh, by where they brand and stuff, inside." He says, "There's a lot of burials down in that side."

KM: So at Ke'āmoku?

JH: Yeah. And they have in Waimea, coming up from Kawaihae, used to have an old church coming up, inside. When the Marines were here in the second World War, they used the damn church for target practice, they blew that church all up. That was a marker. They had a big graveyard around over there. They had about a hundred people buried inside. The Marines, they used that for target practice.

KM: Wow! You know your recollection about these burials at Ke'āmoku...

JH: Yeah.

KM: In this historical study that we're preparing I've been going through the old Hawaiian records from the 1800s, translating some of the records like that. And what you're saying echoes with...in the 1860s, the old Hawaiians when they were giving the boundaries of the land.

JH: Yeah.

KM: Between Ke'āmoku and Pu'u Anahulu, they talk about places where there were burials.

JH: Yeah. That's where Alex, said, "Yeah they're in there. It's bad luck, don't go fool around."

KM: Don't mess with 'em.

JH: Yeah, he said "Don't mess around." We take him at his word.

KM: Yes.

JH: And besides if he tell you, "no," you better believe it. If you didn't, the next day he going tell you "Go down to the office get your pay," you ain't going be around.

KM: Pau hana.

JH: Yes.

KM: This is very interesting because in the old map, the 1859 map [Register Map No. 574] that I had left here for you, this one in here. You'll see, it's hard maybe if you get magnifying glass but you'll see the boundary, places that are mentioned and they talk about such and such a cave or here's where this is you know.

JH: Yeah. Outside here, he was saying get dozens of caves, these guys are all buried inside.

KM: Yes.

JH: I tell, "Yeah, we go look." He said, "It's no good." He said, "Don't disturb the dead."

KM: Yes.

JH: I tell him, "the other guys going steal." He had one out there he was saying had two nice swords inside, made out of good steel, silver. Because the blades never rust all the years they were laying inside. "Look at 'em," he said, "No touch. It's bad luck." He said, "couldn't even touch 'em." And a hundred years. I said, "I bet somebody went steal 'em, some guy collecting, went pick 'em take 'em home."

KM: You think that's still out your side?

JH: No, it's gone, I went look it wasn't there.

KM: Was this at Ke'āmoku?

JH: Ke'āmoku.

KM: Oh yeah.

JH: I tell him, "somebody went take 'em."

KM: Yes. You know aloha, sad that people don't respect.

JH: Yes. No, he wouldn't touch 'em. He said whoever touches it, you're fired, next day.

KM: He really respected those things?

JH: Oh, yes. He show you but he would tell you, don't touch it.

BR: Respect and fear.

JH: Don't fool around.

KM: Yes both, the combination of both. Barbara was saying, "respect and fear."

JH: Mostly respect, the guys, they knew, even us we wouldn't go fool around because bad luck, is bad luck.

KM: No need mess.

JH: You get something bothering you.

KM: You know it's very interesting because again on this old map you'll see that where 'Auwaiakeakua is marked. 'Auwaiakeakua comes down just a little below by Pu'u Mahaelua.

JH: Pu'u Mahaelua, yeah.

KM: Just across from that area. There's an area marked on the map that says, "Aina Mahi" or "Halauokeakua." It was like the long house of the gods or the ghosts, and a place that's cultivated lands. We know that even in the ancient times, Hawaiians were traveling, living around here.

JH: They had certain...let me tell you a story they used to travel they go up to the mountain to pick flint. They got to go up, they stay over night come back the next day. They had to have someplace to stay because...they pack food, leave for the next guys come along, and you have water or something.

KM: Yes. And if too cold, not to stay up long on the mountain you would come down and work at the base camp area?

JH: Yes, base camp. I know we used to go up there to check fence.

KM: You did?

JH: Yes.

KM: Pu'u Lā'au like that and around?

JH: Pu'u Lā'au check fence. Most the other guys, they were scared of Alex Bell. Yeah, you tell them go talk, they say "no, no, no." What the hell you can't learn nothing. If I want to learn, I got to go talk to him. Tony was the only one. Up Waiki'i he used to lay pipeline, water. The other folks, no. He gives orders, that's all they do, they stay away from him, leave him alone just like he's hands off, they don't talk to him. He yell at you and that's it.

KM: Hmm. So you would go out holoholo on the mountain land also? Fence line like that and work?

JH: Yes. The old days, the Hawaiians had land they start off in the mountain and it's supposed to run...it falls right down to the ocean.

KM: Yes.

JH: They didn't own it, but it was all there. They own here and there, but all those days are gone.

BR: Jess, when did you work at the radio station?

JH: Yeah. During the war time we were there.

BR: You went from Wai'aka and then you went up to the radio station?

JH: Waiki'i. And then before the war started about [thinking] six months or a year before the war. Before, I was working on the radio station, I went over to work on the ranch. And later, A.W. came up he told me, "Hey, I got job for you, the radio station. The guy over there got hurt, you're going to take his place." I say, "Hey, I don't know anything about the damn place. I never worked there in my life. I don't want to go over there." He tells me, "I've got it all taken care of. You know Ralph?" Yeah I know who he is, I see him. I talked to him when he come up here to Waiki'i." "You go and see Ralph, tell him I said you're coming over there."

KM: What was Ralph's name?
JH: Ralph Buzzard.
KM: Buzzard. Okay. That's the Mutual Telephone Company, Mac Hill just below the houses?
JH: Just below, the houses, yeah.
KM: Oh yeah.
JH: He says, "You go and see Buzzard tell him, I sent you." I didn't go see the telephone company for a job. But I went over there and I worked for the telephone company.
KM: Wow!
JH: Old man Carter arranged everything, it was done. I couldn't tell him, "No, I ain't going."
KM: [chuckling]
JH: The next day I would find I ain't got no job.
KM: No job. [chuckles]
JH: It was a matter of where he sent you, you go.
KM: Well, he trusted you.
JH: But I told him "I like to go hunting." He said, "You go work over there, you want to go hunting with the ranch guys up here, Tony and them. "You go tell Alex, get a spare horse and you can go hunting anytime. Go with the ranch guys and go hunt with them." I was the only outsider, I was working for outside place. I could go hunt on the ranch. Hunt pheasant, hunt all over the place. He told me "It will be the same as working for the ranch. You can go hunting." And he gave the radio station free milk and everything.
KM: Yes. How many, was it just you and your wife or other families?
JH: No. Only the wife and I.
KM: Only the two of you.
JH: Yes. We were down at the radio station. Buzzard and the wife lived over there.
BR: That's my earliest memories of him, Jess, is at the radio station. I remember going and they played cribbage late into the night and we would curl up wherever we could find to sleep. While my parents, him and Minnie would play cribbage. You remember that?
JH: Yes.
BR: Poker or whatever you played, kāmāu.
KM: Kāmāu [chuckling].
JH: Kāmāu, famous game, endless game.
KM: You stayed with the radio company?
JH: I stayed with them, yeah.
KM: For, a few years or during the war?
JH: A couple years. Then the radio station in Honolulu, the guy got hurt, old Souza was working by himself. Souza was working at the radio station by Wahiawā, right north of 'Ewa, up on the mountains there. So I told Ralph, "Hey, get a guy from Hilo, up here, and more better I go to Honolulu and work for Souza for a couple months. Then he can get a man from Honolulu train him and bring 'um up." I tell 'um "as soon as the guy come back, I'm coming back I ain't going stay Honolulu."
KM: Right, right.

JH: They talked to Souza, so "go ahead." So I went Honolulu.

KM: Wow!

JH: I stayed over there about six months that's when the damn war came along. The second World War caught me in Honolulu...

JH: [Shares descriptions of attack on Pearl Harbor]

BR: So when did you come back to Waiki'i after that?

JH: I came back in 1943, I came back to Waiki'i. After I stayed with those guys and they finally got a guy from Honolulu to take care, help Souza. Then from that I came back to Waiki'i. I still wanted to come back over here.

KM: Yes.

JH: That guy who was working at Waiki'i, he was traveling back and forth to Hilo every weekend and he and Ralph didn't get along. No one could get along with Buzzard anyhow.

KM: Was Buzzard's wife...?

JH: She was school teacher, she was still teaching Waiki'i.

KM: School teacher. What was her first name?

BR: Dorothy.

JH: Dorothy Buzzard. Big heavysset woman.

BR: Tall.

JH: Tall, heavysset.

KM: The school house there, was it a one room or was it divided?

JH: One room.

BR: One room.

KM: The children when you were going to school there from kindergarten to...?

BR: Kindergarten to the eighth grade.

JH: Eighth grade. Just like the mainland school back in those days. One building, one room, you had eight grades in one room.

KM: How many children about would be in the school?

BR: At the most, thirteen.

JH: About thirteen, fifteen.

KM: I don't know if you remember Betty Bowman, Elizabeth Bowman, Pierre's wife.

JH: Yes, I know of her.

KM: Her story about taking the books up to Waiki'i School to the library.

BR: Yes, yes.

KM: Before they truck books, yeah?

JH: Yes. Even when Dorothy Buzzard was there, they used to go down, borrow from the other schools, Kuka'iau, Honoka'a, the other one, mauka side. I used to take her, drive and go down. She'd pick out books, take back to Waiki'i.

BR: She'd bring these boxes and she'd keep it about three months, and so we read everything. And we'd read them over and over again till she'd take it back.

KM: [chuckles]

JH: And then they trade 'um take it back.

KM: Oh, that's funny.

JH: At least you get new books. Same way back in the states we had an old country school we had eight grades we had fifteen, twenty guys when we were in school. But we had all the classes in the same room, I don't know why, we got taught good, we learned good.

KM: Yes.

JH: I think everybody learned to pay attention because the damn teacher would get a whip.

KM: They whack you?

JH: You didn't even fool around.

BR: Just to learn the same lessons for eight years, you listened to everybody going through their lessons. So it got committed to memory [chuckling].

KM: [chuckling]

JH: And when you reach...say you're in the fourth grade, you reach the fourth grade you listened all through the second, third and fourth, you learned half of it in the classes before you reached there [chuckling].

KM: [chuckling]

BR: That's right [chuckling].

JH: You're not in the cold, you know it already.

KM: You know the answers already [chuckles]. Did the teachers stay pretty consistent or were they rotating almost every year?

BR: I had the same teacher all the way through.

KM: All eight years?

BR: All eight years. And consequently the children from Waiki'i really didn't speak pigeon, they spoke English because Dorothy Buzzard expected us to speak English.

KM: Yes. Mr. Hannah, you'd mentioned that you might be able to do a little diagram of Waiki'i Village?

BR: Yes [hands sketch to Kepā – map on next page] I'll show you, that's the way it looked. This is the Radio Station here, the Bell's house, and the Yagis lived here, there was...

JH: Yagi, and right mauka of Yagi was Joseph Levi.

BR: Yeah. And Mitsuhara, remember?

JH: Yes.

BR: He lived in that old, old camp.

JH: Herbert Ishizu used to live there first too, he was living there while Yagi was still there. Before he moved down to Pā 'A'ali'i.

BR: Okay. And then this was the school and there was a water tank just mauka of the school.

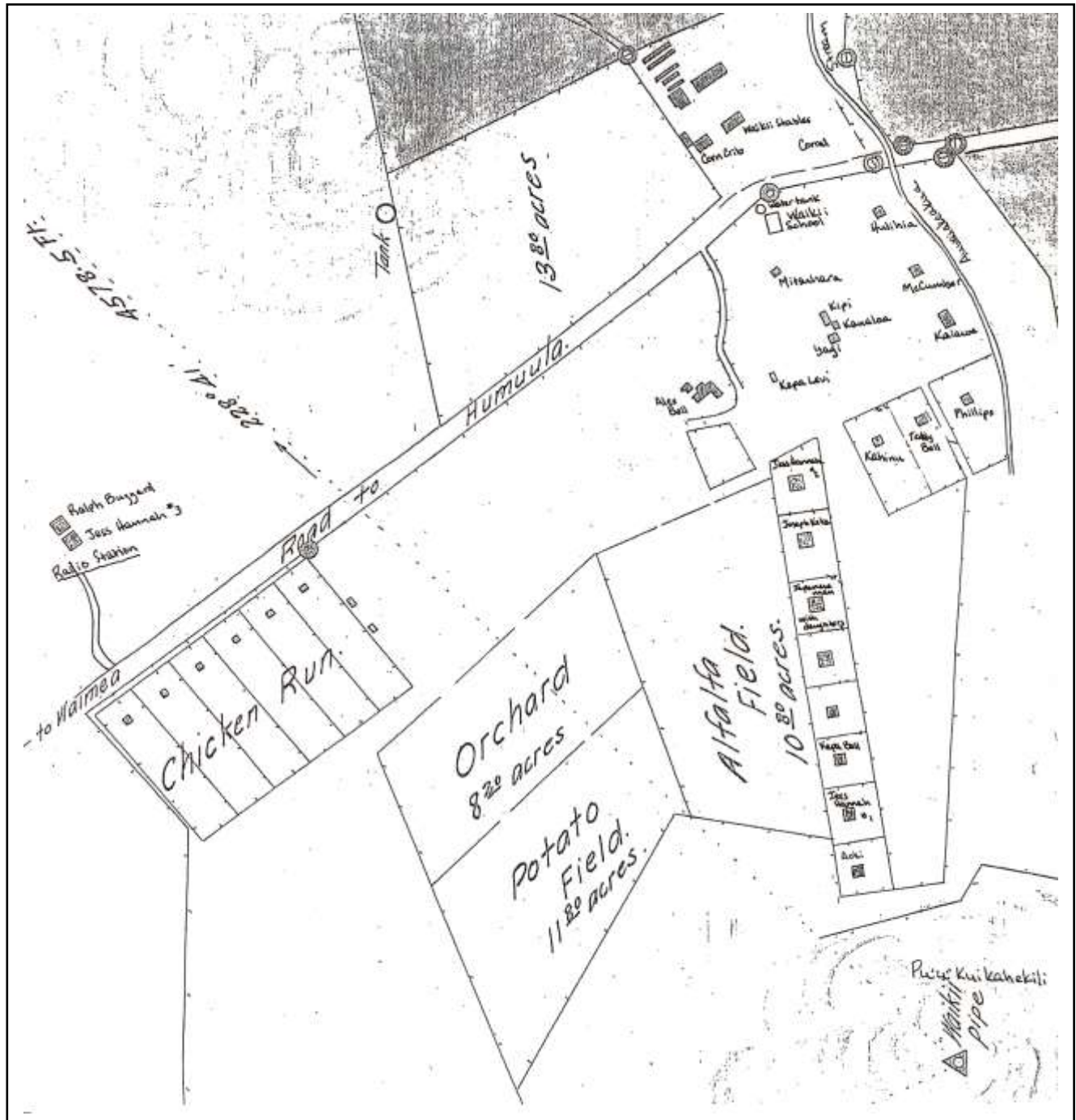
KM: Oh.

BR: And the Makinos lived kind of in the school yard.

JH: Yeah, out in the corner there.

BR: And Kipi lived here.

JH: Had a long camp going down there.



Annotated Sketch Map of Waiki'i Village, ca. 1940
 (based on 1911 map of Waiki'i, and sketch by Barbara Phillips-Robertson with Jess Hannah;
 see additional notes on residents in interview of June 29, 2002)

- KM: I see Kanaloa?
 BR: Kanaloa.
 KM: You'd mentioned Kanaloa earlier.
 BR: Yes. And then there was the Hulihias and then when I was coming up there was the McCumbers.
 JH: Oh yeah, McCumbers.

BR: And then the Ka'iawes and then our house. Teddy Bell lived here, and then Kahinus lived here and then Jess' house was there [house # 2].

KM: 'Ae.

BR: And then I don't know how many houses went down the hill?

JH: Seven, eight houses down there.

BR: Eight, with yours?

JH: Yeah. No, not counting mine that's below mine, eight below.

BR: I remember where the Bells lived, and that's all I remember.

KM: Uncle Kepa Bell them?

JH: Yes, Kepa Bell. I don't know I forget those guys used to live down there.

BR: Now where did the Kekas live?

JH: Keka was below my house in the corner then there's an open space about a hundred yards, Keka's house used to be the first house.

BR: Right next, okay.

JH: First house right on the top.

KM: Was that Peter or, which Keka was that?

JH: Joe Keka.

KM: Joe Keka yes that's right he had come from Honokōhau, from Greenwell's Ranch.

JH: Yes, the other ranch.

BR: Joseph Keka and who was below Keka?

JH: Below Keka was a Japanese guy with two or three daughters.

KM: Oh, the daughters the wife had...

JH: The wife was dead already.

KM: Passed away yes.

JH: Below him was, two... I think it was a Japanese family that was staying there. I don't know. The first house I know below Joseph Keka's house was Kepā Bell, but they had two families in between.

BR: Uh-hmm

JH: One, two or three families in between there.

BR: Was Kepā's the last house?

JH: No, Kepā was... [thinking]

BR: One more below?

JH: Let's see one, two, three, four, five, Kepā's house was about number six. Then after him is my house... Because below Kepā Bell, I lived right below him [Hannah house # 1]. I lived there when I first went up there to work the water. Then below that was Aoki.

KM: Aoki, oh.

JH: He was working for A.W. Carter before, but he came to Waiki'i, he married a Japanese picture bride. He came to Waiki'i he was here, and the wife couldn't speak a word of English. He come up there, her and my wife everyday they get together, "How you guys can talk? One talk Hawaiian, one talk Japanese?" They used to make out, they used to talk story [chuckling].

KM: [chuckling]
JH: Finally she moved from Waiki'i, she can talk little English, she could get by with it.
KM: She didn't talk Hawaiian too?
JH: No, I don't know. I tell, "Hey, one Japanese and one Hawaiian, two buggas get together, can talk story, I don't know."
KM: How wonderful!
JH: Yeah.
BR: This is eight houses.
JH: That's why I say, had a lot of people up there. I lived down there, my house then there was one, two, three, there were four families below me the last house, then go down on the flat and reach up again to the high hill.
KM: The big hill [Pu'u Ku'ikahekili].
JH: They come right to the base down there where the stream went down along the sides.
KM: Yes. On the side of your house or on the other side of the hill where the stream [Auwaiakeakua] went?
JH: No. The stream went down this side.
KM: Yes. And the houses?
BR: In front of our house.
JH: Right to the base. It goes down here then around the sides, go down, go down.
KM: It might have been one of the tributaries.
BR: Okay.
KM: Your memory is wonderful!
JH: You live, you go way back. Like us, we stayed up here, and we see the land changed all the time. It's changed a lot.
KM: Yes it has and even more so. You know from where you folks were at Waiki'i Village. Were there still families living at Ke'amoku also?
JH: Oh, yes.
KM: There were people living down there too?
JH: Yes. When we stayed up at Waiki'i we used to go down Ke'amoku. They had a cook. A cook stayed down there, had two guys cooking and they had three or four workers they get camp down there.
KM: So they had a camp down there?
JH: Yes, Henry AhFong was foreman.
KM: Henry AhFong, yeah. Is that right Henry AhFong?
BR: Yes.
KM: Is he the one who's ashes were taken out to Ke'amoku? Do you know?
BR: No.
KM: Or was it Andy Fong? Do you know who Andy was?
JH: Andy Fong yeah, I know him, but I don't know when he died.

KM: I was told, Jiro Yamaguchi was saying that the ashes were buried at a little hill by Ke'āmoku Village.

JH: Oh.

KM: And Walter Stevens also, but you didn't hear? That would have been more recent, you retired long ago.

BR: They just scattered his ashes out there, right?

KM: Yes. Did, when you were traveling did you sometimes go out you know where Kilohana where they have the Girl Scout Camp now out on to the flats into the PTA area. Did you travel out to there and into Kalai'eha?

JH: Oh, yes. Before time, all that up there was open, that was cattle land. Only when summertime the girls were there that's when they had camp. All on that eleven months out of the year was ranch land.

KM: You folks out to even PTA like that, Pōhakuloa, Kalai'eha?

JH: Oh yeah. Even Pōhakuloa that was my roaming ground I used to roam that whole Pōhakuloa area. I knew the army guys, they knew me.

KM: What did you do when you were out roaming there?

JH: I was out looking for shells, picking up brass.

KM: I see.

JH: Picking up anything you find out there, I used to find shells, food, ammunition.

KM: Amazing! Was this from the '50s then or before?

JH: Right after the war ended.

KM: Yes. Mr. Hannah, since you said you were out on the flat lands around Pōhakuloa like that. Did you ever find caves, petroglyphs or places where people had lived in the old days, sheltered in the caves?

JH: I've heard of different ones up there, but like I said, you couldn't pin 'um down. The guys that knew 'um for a fact, "they're out this area or what." But you look, you couldn't find 'um. I wasn't looking for no caves, I didn't bother.

KM: From the archaeology we now know that there are places where people sheltered in caves.

JH: Yes.

KM: You know they're even...I don't know if they were still out when you were young working the ranch lands like that. Some seabirds they call 'em 'ua'u or petrels nest on the flat lands and even on the mountain. And the Hawaiians used to clear out areas in the pāhoehoe, make like hollow nesting grounds basically. Did you ever see anything like that?

JH: I may have seen 'em when I was running around, but didn't pay attention to them. I know they talk story of birds, that had plenty, but nobody ever seen 'em.

KM: That's right. And these 'ua'u are very interesting too, it's like a baby crying in the night almost.

JH: That's what they say yeah, they said you hear a baby crying that's a bird that's not... Alex, when we used to go up Pōhakuloa he used to say, night time we camp, we not going home, we stay three days or so. We go up and come back. He said night time you hear baby, I tell 'em "Yeah." He said, "But that's not, it's a bird, don't let it bother you."

KM: Yes. 'Ua'u the Hawaiians call that.

JH: I don't know what the Hawaiian name was.

KM: May I ask since you were taking care of the water for Waiki'i and for the ranch lands there. You know there was water from where the old camp was at Mauna Kea, what's the park now.

JH: Yes.

KM: The CCC days like that. Up the gulch up on the mountain, remember they tapped one of the springs up there?

JH: Yes, they had one of the pipes going up.

KM: Yes.

JH: You can see the pipe when you go, it's coming down.

KM: Yes. Did you ever go up there?

JH: Yes, we helped lay the pipeline.

KM: You did?

JH: Oh, yes.

KM: Do you remember about when that was?

JH: [thinking] That was in the... [thinking] We came back from Waiki'i in '48, I think that was right around about 1950, '51.

KM: Okay so '50, '51 you think?

JH: Yes, we used to work for the state part-time.

KM: Territory?

JH: Saturday and Sunday we used to go up there work for the state.

KM: May I ask you then, the spring or the water source that you folks laid that pipe up to, did you ever hear a name?

JH: [thinking] I heard talking some names but we don't pay attention.

KM: May I say a name or two and see if you...Waihū or Houpokāne (Hopukani)?

JH: [thinking] Wai... I think, but I'm not too sure. It could be one of those names.

KM: Okay. So how was the water up there? Did you folks have to...was there a spring or a cave?

JH: No. There's water up there, it's a crevice in the rock.

KM: Ahh.

JH: It's coming out. So they dammed up a little bit, the water is a spring. We damned it up a little bit so the water builds up, then put a pipe in. That's all they were using all those years.

KM: Yes to fill the tanks down?

JH: Go down, fill up the tanks for Pōhakuloa. And from there, then the Army used it and took down to their place.

KM: Yes.

JH: But you know, I'll tell you the thing, that pipeline, iron pipe.

KM: Yes.

JH: The water, it runs... That pipe, it breaks sometimes, and they have to let 'em open during the winter. It gets cold, so the water runs through it, otherwise the pipe freezes.

KM: Frozen, up mauka too.
JH: The pipe used to break up mauka, and we used to have to clean, fix the line. That pipeline in there ten years you look in that pipe that pipe is new as it was the day you put it in. Not even one sign rust on 'um.

KM: Amazing!

JH: You look at the ranch line, rust inside. But that line till this day, you can go, and still break 'um to this day, the water is clean. That's why the water is so clean.

KM: Pure water.

JH: You get water from Pōhakuoa and put it in a container, you can bring it down here, and you have some distilled water. You look you can't tell which one is which, Mauna Kea water is cleaner.

KM: Yes.

JH: And don't have no impurity. You can use it for battery water. We did that one time for the radio station in Hilo. They said, "That's perfectly good for distilled water."

KM: Yes.

JH: There's no impurity, it's perfect.

KM: You know it's very interesting what you're saying, because in the old Hawaiian traditions that we've seen...you know before had Hawaiian language newspapers...

JH: Uh-hmm.

KM: And in the mo'olelo their traditions they write about that being very special water.

JH: Yes, that water it still is special because you can get it and put it in a glass and you leave it all day. You don't look inside and see any brown or yellow or green. There's no sign of nothing, it's just plain just like distilled water you buy from the store.

KM: Amazing! And you had to walk feet go up the trail?

JH: Yes, they have a trail go across.

KM: Pipeline.

JH: We used to go drive car over to the base of the hill [Pu'u Pōhakuoa – behind area of Mauna Kea State Park]. But then you got to walk up.

KM: Wow! Hard walk must be right!



Water Tap at Waihūakāne (KPA Photo No. 4216)

JH: Hoo, that's a twelve hour day [chuckling].

KM: For real?

JH: Yeah.

KM: About how long do you think to get up to the spring, it took you?

JH: Oh, I'd say about two, three hours.

KM: Three hours or something?

JH: Yes.

KM: Wow!

JH: 'Cause they used to go up and sideways and back this way. You didn't walk straight up. You never go up straight.

KM: Yes. And the gulch itself, Pōhakuloa Gulch, is very steep, I think.

JH: Yes, steep, cliffs along the side of it.

KM: Yes.

JH: From on top, the snow water melts, comes down.

KM: Yes.

JH: But we didn't explore too much, because we weren't interested. The only thing that we used to go look at was where they made the flint.

KM: Flint, the adze, the chisels?

JH: Yes. They had plenty over there. We used to go over there. but Alex said, "No fool around with nothing."

KM: You did go up to the adze quarry?

JH: Yes.

KM: Did you ever hear about how they made adzes?

JH: Alex...we used to ask him and old man AhFong, they'd tell us, as they understood it. And I used to ask the old man at Kawaihae, Lono.

BR: Lono.

JH: The old man, he used to walk that and go up to the flint place. Every year they'd go up, they'd stay up there for maybe a couple weeks then they go back to the ocean. He was another guy, you couldn't get him to talk too much. Everything was taboo, taboo! He wouldn't say a thing.

KM: Lono was his name, and he lived at Kawaihae?

JH: He lived in Kawaihae.

KM: The old man Lono?

BR: Yeah. Right next to my aunty Mānā.

JH: He was actually related to the wife, Nahale'ā family. Some family, he was close family, him and Harry.

KM: Kawai?

JH: Yes, cousins. Too long, the way Hawaiians kept track of cousins those days. I don't know if they were actually cousins or what [chuckling]. But they said cousins.

BR: They were because I'm doing the genealogy and I see where they connect.

JH: I asked Minnie's mother, and she said "That's actually family."

KM: You heard from him or from these people that they would go up once a year?

JH: Yes.

KM: Families would go to make adze up there?

JH: They go up. I don't know what they do, for knives, for fishing hooks or what?

KM: And chisels to carve with yeah?

JH: That's why I said, we went up and looked. It's interesting...

KM: Yes. So you went into some of the areas where they would mine and quarry the stone?

JH: Yes.

KM: Did you ever see 'ōpihi shells or things up there from where they ate before too?

JH: They have 'ōpihi shells and things. And we figured the buggas must have taken 'um up when they went.

KM: Yes.

JH: It's good to go up. We were young and we just go travel around.

KM: You walked all over then? Up the mountain and...?

JH: We had to walk, we go there. Our job was walk the fence line, you always walked from Pōhakuloa, Mauna Kea where the Ranger Camp.

KM: Yes.

JH: We have to follow the fence line check all the fence line right through to Waiki'i. And we asked Alex about the hills and whatnot, he would explain what they were.

KM: Yes. So from Pōhakuloa where the Ranger Camp was or the Forestry Camp, was the fence down low or up high?

JH: The main boundary fence was off around...from Waiki'i side, over to where they had a camp over on the gulch that's below... what the hell is the name of that place?

KM: Hānaipoe?

JH: Before you reach Hānaipoe.

KM: Kemole? Pu'umali?

JH: Pu'umali. Then you come back this side they had a Ranger Camp over there.

KM: Pu'u Lā'au.

JH: Yeah.

KM: Right at Pu'u Lā'au.

JH: Then from there, the elevation was about six to seven thousand feet.

KM: Yes, yes.

JH: The one at Waiki'i was just about the same elevation than on the mountain.

KM: 'Ae, oh so you had to walk that to make sure...?

JH: Had to walk 'em and fix by hand, yeah. We take horses go up. Then the other guys take their horses and go miles ahead for a good place, they wait for us. You got to walk all the way in between. Hoo, used to be hard. We learned something though. Alex, he was...he'd say something, and it was good to understand it too.

KM: That's right. Well and I guess the reason they put the fence line was to protect the forest, is that right?

JH: To keep the cattle and to keep the sheep from coming down.

KM: Yes.

JH: Sheep would eat the grass down on the ranch land.

KM: That's right.

JH: There were so damn many sheep in those days.

KM: Thousands?

JH: Thousands of 'um. Up at Waiki'i, they had a camp in the corner of Waiki'i way up.

KM: Way up.

JH: We used to slaughter sheep every, they drive the herd in there. Used to slaughter five, six-hundred every year.

KM: That's what I understand by Pu'u Anuanu...?

JH: Pu'u Anuanu mauka.

KM: They had a wing trap, gate.

JH: You can drive 'em in there. It used to kill me, they cut 'em up. They cut off the hind quarter and the front quarters, throw the rest over the bank, The meat, they sent over to the Honolulu Zoo. Zoo meat, feed the animals down the zoo.

KM: For real? [chuckles]

JH: Yeah. That's where all the sheep went, feed the animals down the zoo.

KM: Wow!

JH: They'd buy all that. The only thing they used to buy was the hind legs and the front legs. Kill 'em, some guys all day long that's all they do is cut the throat, cut throat.

KM: What a job.

JH: Other guys, cut the legs off, throw 'em over the fence. That's the carcass. They had carcasses piled up, a mountain of them, over there.

KM: You know now that's interesting, if you were to go out into the field today, it wouldn't be a surprise to stumble across big piles of bones somewhere.

JH: Oh yeah, there were hundreds, and hundreds and hundreds that were thrown away.

KM: Hmm. May I ask you another question? This is coming back to PTA for a moment. You know when they put in the runway over there?

JH: Yes.

KM: Did you ever hear if they hit some human burials or anything out there?

JH: I talked to the army guys over there, they said they'd run into some burial caves on the runway area, down. They never said where, when I asked them, but they evidently came across some caves.

KM: I see. And you think had burials?

JH: Had burials inside, they said.

KM: Okay. And this had to be in the '50s, I think that runway went in around 1958 or something?

JH: Around 1955.

KM: In 1955, okay.

JH: Yeah that runway comes down, in that field way down. That's down about two and a half miles inside there on the flats.

KM: Yes. You know the army is looking at a transformation, reworking some of the area. And they're actually looking at realigning the runway right now. They want to angle it, I heard the other day, at a five degree turn, angle. It's straight right now but wind time, they can't get in and out.

JH: Yeah, that's it. Actually to get in there, they should bring the thing out to take the wind from the other side. They can only fly when the wind is good. But in those days, they had the small damn planes. Those guys used to go around, they'd come back over Waiki'i and Ke'āmoku side and also Makahālau.

KM: So they fly in through those sections?

JH: They used to skip and hop the fence line. They were barely ten feet off the ground. Those guys were nuts, how they fly those planes.

KM: Wow! So Mr. Hannah you did hear from some army people, 'cause you were friendly with them.

JH: Oh, yeah, they said there were caves.

KM: That there were some caves, that you think burials are...?

JH: Yeah, but they had orders not to touch 'um. They kept their hands off 'um. They didn't care. But I wasn't going to bother 'um either. That's not something that you want... The guys been dead for fifty, a hundred years or more, let 'em rest some more if he wants to rest.

KM: Yes. It's interesting 'cause I've heard from one other person some years ago about this, but no one knows anything so you're the only other person that knew about this. And you said you heard it from the army guys.

JH: The army guys they told me had. They said they don't fool around because nobody could go inside touch 'um. I wasn't going to go find, that's not my job inside there. Don't disturb something like that. Maybe bad luck. It could happen. Maybe not, but then again.

KM: It was the belief of the people though, yeah.

JH: Yes. I figure why tempt fate?

KM: That's right.

JH: Why tempt fate, just to find out.

KM: Very interesting. When you traveled up to Mauna Kea, so you went up the pipeline, Pōhakuloa Gulch out to Waiau. How did you go up to the adze quarry, the Kalai'eha side from Waiki'i side up or?

JH: Waiki'i side.

KM: You went up from Waiki'i. so up Pu'u Lā'au over?

JH: Over and on top.

KM: Oh, you went to Waiau then, to the lake too?

JH: Afterwards yeah. There were about four or five of us. It was a good trip, even in those days, we were young it was a hard trip.

KM: Yes. Did you happen to take any pictures and have any photos from the old days?

JH: Camera in those days was a luxury, and to have one is a miracle because even the old box camera, if anybody had that, that was good. Camera nobody could afford to buy a camera [chuckles]. That was a luxury item.

KM: Yes, I understand.

JH: Small little camera.

KM: The little brownies like that came out.

JH: Yes, small camera.

BR: That's right.

JH: Even that was a luxury.

KM: Thank you. Your memory is so sharp on your recollections of the people and the places.

JH: A lot of guys they don't bother, but I lived, I stayed in the same area, so you think back to the old days you think of the places. If you can bring 'em up in the mind you can bring 'em up, that way you don't forget 'em.

KM: Yes. And that's why it's so important, we're doing these oral history interviews, because your experiences again...If we don't talk story we lose it you know. So, thank you so much.

JH: Hmm. When we're all dead and gone...There's nobody coming behind us. Because actually if we look back our days, you look the kids today, they don't know nothing. The families haven't taught them so it's all died out. Going be another ten, fifteen years, it's all dead, they won't know the history of the period.

KM: Yes. Well, and that's what you were saying too, before we started recording you had said how you worked before, from sunrise before the sun.

JH: And nobody squawked, nobody grumbled.

KM: That's right. And you ask someone to do that kind of work now...?

JH: They wouldn't even think of it, you tell the first thing is, "What's the pay?" Once you tell 'em the pay, they probably run the other way.

KM: And what was your pay when you started the ranch?

JH: When I started, when I came back after the war [thinking] no, I started pumping before the war. I came back after the war, I was making a hundred and five dollars.

KM: Hundred five dollars?

JH: That's what I was making at the radio station.

KM: A month?

JH: Yeah.

KM: Hundred five a month.

JH: A month. That was good pay, because the ranch pay was about fifty-four, fifty-five dollars a month.

KM: Yes.

JH: When I came back into Waiki'i... I know when I came into Waiki'i after the war the foreman up there was making seventy-five dollars.

KM: Oh, wow!

JH: That's all his pay was, he was in charge of about sixty men.

KM: Yes.

JH: He was only making that. The other guys working under was making almost as much pay as him. I used to know what his pay was. He'd tell me, "Hey you not working today, you're pau work, take the car go Waimea pick up the guys pay." All the pay in the envelope you look at each pay, each one told how much he make. Alex Bell was making seventy-five dollars.

KM: Wow!

JH: He wasn't making hardly more than the other guys were. They always used to grumble, but I tell 'em that pay was only a matter of a few dollars difference, that's all.

KM: Right. And well like you said one of the benefits of it was you had house.

JH: House you get meat, hunting. You can hunt any kind game.

KM: Yeah.

BR: And they also gave us poi, and the ranch gave us meat. And at one period of time we had butter.

JH: Yes, they had butter and milk.

BR: And milk everyday.

KM: Oh yeah.

JH: The kids, they could get food. They gave you food to survive.

KM: Yes. Let's see, the milk, butter like that, was that coming from Waiki'i or was that out of Pu'u Kikoni side?

JH: Pu'u Kikoni.

KM: Oh. So they would haul it out everyday?

BR: Yeah.

JH: Everyday.

BR: Yeah, Ralph Buzzard would come down just about everyday, and he'd put it in the back of his car and bring it up.

JH: Used to go Waimea pick up milk.

BR: And Ronald Lindsey.

KM: Ronald Lindsey, oh wow. It's so amazing! [thinking] I understand that when World War II broke out, there was kind of a fear about the ranch lands and the ability to produce meat for the islands. Did they close down the roads? Did people have to get a permit or permission to drive through the ranch lands, that you remember?

JH: Well when the war started, this road going down, every paddock had a gate, you had to have a key. So they weren't letting no outsiders travel through the ranch before that. They had restricted 'um even before.

KM: Even before?

JH: Even before the war hit, if you weren't working for the ranch, you had to know somebody at Waiki'i or have reason, otherwise they stop you on the road they tell you, "Get the hell out."

KM: The old Kona-Waimea road, gate there, if you didn't know someone you couldn't even go up the road?

JH: No. At a certain time they lock 'em down at Key Gate [intersection of Waiki'i Road with the Waimea-Kona Road]. They close it and lock the gate, you couldn't go through, only certain hours of the day you could go out.

KM: Yes. By the way did you, now you're German is that correct?

JH: Yeah.

KM: And did you say Pennsylvania? Where were you born?

JH: In the middle of Pennsylvania. Pennsylvania Dutch, they call it.

KM: Did you hear about Germans earlier living up in the Waiki'i or Humu'ula area by chance?

JH: No. They were talking so maybe they had some, but they never stayed long because it didn't make a lasting impression.

KM: There was one family, Haneberg that stayed at Humu'ula, and for a while they had the lease on Humu'ula. You know the stone walls that, the big stone walls, they go out...?

JH: Yes out there.

KM: In their period, did you hear anything about those stone walls?

JH: [shaking head, no]

KM: No?

JH: Those were...you asked everybody, "No it was built before their time they don't know who built 'em." They were built long before.

KM: Yes.

JH: I even asked old man Willie Kaniho, he said, "That was built before our time." Yeah, those been there a long time, I don't know from when.

KM: Very interesting...

BR/JH: [Discuss Jess' family origins in Pennsylvania]

KM: ...Now the ranch, when these houses moved and do they call this Small Waiki'i Village?

JH: Yeah they used to be in Waiki'i. All these houses used to be up Waiki'i.

KM: The ranch gave the employees the option to buy the houses?

JH: After we got down here, and in 1975 they made the option.

KM: Oh, nice. In '75.

JH: Plenty guys bought 'um. If you didn't buy 'um, they were selling it at give away prices.

KM: Wonderful!

JH: The land alone, if we had to buy it we couldn't afford it.

KM: It was quite a neat idea of bringing the village houses from Waiki'i down, and putting them all in one place.

JH: Yeah.

KM: Kind of a nice, and that the family's who had been working and living there had the first opportunity to get the houses.

JH: Yeah. They brought our houses down from Waiki'i, that's the house we lived. They had one, Yagi's house, but he moved out and had his own house in Waimea. So one family moved up to Yagi's house, then the next family moved up, and when they moved that's how they got 'em.

KM: Hmm!

JH: They take turns.

KM: Nice. A very nice place you have, on the country.

BR: And it's quiet.

KM: It is.

JH: Ryusaki Trucking Company, old Ryusaki, a truck driver. He had a ten-wheeler, one eye. They hired him, he brought the houses down.

KM: Oh, so he brought down all the houses.

JH: He brought all these houses down. This house was too big so they cut it in half, two pieces they bring 'em down two pieces, and he joined 'em back together again.

KM: You know the old road before when you were young, it's basically the same road now that goes up to Waiki'i?

JH: Yeah.

KM: But it was gravel or dirt right?

JH: Yeah.

KM: Did you ever travel the old, old trail that went from Waiki'i out towards Holoholokū and into Waimea. 'Cause that's the 1800s road. Did you ever travel that?

JH: Part of it not all of it.

KM: I see. Did you heard also, was there a prison down at the bottom side of the road?

JH: Yes, right at Key Gate, right where the road stops. You go Key Gate, you go that way (mauka), the prison was over here, just below (makai side of road). During the second World War, the marines... They had houses out there. But when the army guys, the marines were training, they used 'um to throw hand grenades and all. They just blew everything all up.

KM: Ohh! Now that prison was it still around, used, when you were here, or was it pau?

JH: Pau.

KM: So it was early days?

JH: Not too early.

KM: 1900?

JH: Alex said the last prisoner was there in 1933.

KM: In '33?

JH: Yeah, 'cause they built that road from Key Gate, to go to Kona. The prisoners, chain gang all in chains. The prisoners built that. They're the ones who built that road.

KM: Yes. You know the first road went in...the formal road went in with Eben Low around 1900, 1903 like that.

JH: Yeah.

KM: Do you think the prison was from that time or a little later?

JH: After.

KM: So in the '20s when they started making the?

JH: Yeah, in the '20s.

KM: That's the big road.

JH: That's when the main road, all those prisoners build it. That's why I asked Alex, and he said, "Yeah," he "remembered." It had to be because the camp was still in good shape when the second World War broke out.

KM: Oh. Wooden buildings like that?

JH: Oh yeah. Had plenty holes in 'um. The Marines they threw hand grenades and what. Those buggas were nuts. We used to drive in the car stop in the junction, the guys training throw a hand grenade. I told the wife, "these guys, they're crazy."

KM: [chuckles] Terrible yeah!

JH: That shrapnel will blow up...

KM: And you know still today just last week or so, they found more ordinance, more bombs out in the field by the school like that.

JH: Yeah, it lasts. Twenty years and more, it's still dangerous.

KM: May I ask you one more question, please. You know Hawaiians talk about night marchers or fireballs like that?

JH: Uh-hmm.

KM: Did you ever hear any stories or see anything, Waiki'i area or down the road like that?

JH: That's another thing. Before I used to see, because Waiki'i they used to...the guys used to talk story with me and bring up Hawaiian stuff. But we see the fireball in the sky come down stop by a house, pass over. And sometimes it stops on the tree.

KM: Yes.

JH: Then from there it takes off go down someplace else. That was the end of it, nobody would worry about it. I seen couple of those, Waiki'i had plenty of them. At times nobody understood why. I asked Alex, he said "That's Madam Pele out riding around." Could be, it's something you don't understand. It may be a natural phenomenon. Nobody quite understood what made it.

KM: Yeah. You've seen it yourself?

JH: Yeah. Lot of guys traveling over the Saddle Road afterwards, they get trouble with the car, they go with the car make, the engine no go. They stop, then one time you start up and runs by itself. They used to tell me all that.

BR: The last fireball story I heard was at Nohonaohae.

KM: Near the intersection, the gate?

BR: Yes.

JH: Yeah. I don't know why, or what happened. That's why I said, people don't understand. They wanted to keep as far as possible from it, because they thought that thing might come back on them.

KM: Yes, that's right. Amazing! Thank you so much. Mr. Hannah, I'm going to get this tape transcribed and bring it home to you so that you can have the transcript. We would like to be able to bring your history, your recollections of the land and the things that were done into this story, a history for the ranch area and for the mountain lands. And so I'll get it transcribed as quickly as we can and bring it home to you... [Discusses possible attendance at a June 29th group interview. Recorder off, then back on.]

JH: ...When the ranch had out at Kahuku, over there, they had plenty of nēnē ducks. They used to have one water tank and the pump station. We had to go over there fix it sometimes. We'd see about ten or twelve of them around the water tank and the trough. I tell the guy, "Hey, you ought to catch nēnē duck."

KM: [chuckling] They said it was good eating before.

JH: Yeah.

BR: No wonder they got diminished.

JH: Well, the damn things, when those nēnē ducks come in. They breed every year, when they come in time to lay eggs, they nest, the damn things molt. They get no more feathers on the wings, they can't fly. That's the time the dogs, wild dogs make out. They pull back, but they can't get away. They can't fly, they can't get off of the ground.

KM: Yes. Now you mentioned wild dogs, I understand the ranch, the Humu'ula or Pōhakuloa lands, had bad wild dogs before?

BR: Oh yes.

JH: Had droves of 'em. Ten, fifteen of 'em in a pack. Now-a-days, not too bad because they get wild dogs, they shoot 'um.

BR: And there's no sheep.

JH: Yes, sheep or calf, small calf that's what they go after. They won't kill the big ones, but they go for the small ones. And that's a loss, every time you loose one calf, a cow that's three, four hundred dollars down the road you're loosing.

KM: Yes. Oh thank you so much.

JH: No trouble.

KM: I'm going to leave this for you. These are the maps and the book... Thank you. I will call you when I get the transcript done and make arrangements so that I can bring it back to you. Once you go through it I'd like to ask your permission, if it's okay that we can share part of the story what's appropriate with all of these other interviews that we're doing. So that we can keep some of that history alive.

JH: Pass it down, yes.

KM: Thank you so much.

JH: No sense lock it up and throw it away because when you're dead, you're dead.

KM: That's right.

JH: Might as well tell now while you're still living.

KM: That's right. Thank you so much.

JH: Thank you for this... [end of interview]

Hisao Kimura

Field Interview—Waimea to Waiki'i Site Visit

June 18, 2002 – with Kepā Maly

[On road, driving from the Kimura home towards the Saddle Road intersection.]

- HK : One thing you see, Waiki'i was considered to be an outpost of the Parker Ranch operation. Transportation so poor in the days of the past.
- KM: Yes.
- HK: Waiki'i was another community, we hardly knew those people. They'd come down to Waimea perhaps maybe once or twice a year.
- KM: Wow!
- HK: That's about as close as we can get to them. Now and then if you're working for the ranch you pass Waiki'i go up to Humu'ula, you know.
- KM: Yes.
- HK: Take the cowboys up or whatever. So to know Waiki'i well, you got to get someone who used to live up there.
- KM: Yes. Like you'd said we've really contacted some of the right people, old-timers.
- HK: Yes, they were living there.
- KM: Like we were saying each of your recollections when you bring all these different oral histories together, you really get to understand better, how the land was used, and the relationships. When you folks traveled out to Waiki'i did you go along this, the newer highway, or did you folks go out passed Holoholokū on the old trail?
- HK: The route to Waiki'i prior to the pavement of the road, is practically almost the same route now.
- KM: Today, like this road basically?
- HK: Yes, yes. It was a what you call... [thinking]
- KM: Gravel?
- HK: Gravel road, yes.
- KM: Hmm. Pretty much like this by your time?
- HK: Yes.
- KM: You remember that old, the 1917 map that I left you?
- HK: Yes.
- KM: And it showed that for the Waiki'i section the two of them, one for the Kohala north section. They show us y that there was the old route that went out passed Holoholokū.
- HK: Yes, right.
- KM: Came up towards, almost where Waiki'i is now, the entry area.
- HK: Yes.
- KM: You didn't ride out on that road or anything?
- HK: No. That must have been a trail.
- KM: That's right it was the old Government Trail.
- HK: Yes.

[passing area of race track]

KM: Remember when we were looking at a photo of the race-track. You said your father?

HK: Yes.

KM: Was a carpenter on that?

HK: Yes, that's right.

KM: Hmm.

HK: I believe at that time, this race-track was one of his first jobs that he had done for the ranch when he was hired. It goes back quite a ways, it's an old place.

KM: So it's all in the same spot from all those years before, yeah.

HK: That's right, the spot.

KM: You know, I see Holoholokū Hill out there.

HK: Yeah.

KM: And that was also a big paddock area yeah.

HK: Yes. Holoholokū was a very large paddock. It goes in say about... [thinking] I forget, the exact acreage. Somewhere around ten, eleven thousand acres.

KM: Wow!

HK: Today of course they cut it up into smaller paddocks.

KM: Yes, yes. And I guess, I'm sorry on the makai side of the road was the old runway just back there in the trees? Or right out by where this, you know 'cause they had a little airport right before this one?

HK: Yes, we just passed it.

KM: In those trees?

HK: In those trees, right.

KM: Where the forestry office is now.

HK: That's right.

KM: Oh. Did you ever fly in and out of there?

HK: Yes, it was on Cockett Airline.

KM: Cockett, oh. Were they the small little single or twin engines?

HK: Small. Yes, single engine, and at times twin engines.

KM: Wow!

HK: And they had twin engines yeah. And then Cockett Airlines did have an accident after a while.

KM: Out here or elsewhere?

HK: No, elsewhere.

KM: It was quite interesting talking with Jess Hannah about his first flight in around '33 over to here also on a...

HK: Yeah.

KM: You know he says, those old airplanes, just like you lucky if you get home [chuckles].

HK: Uh-hmm. That's right.

KM: Look at how beautiful the pu'u are yeah?

HK: Yes.

KM: That's Nohonaohae nui, way in front of us there.

HK: Yes, that's right.

KM: You know on these pu'u, like this, and I think this flat one... [thinking] I think is that one Pu'u Heihei?

HK: Yes, yes.

KM: The lower one there.

HK: Yes. We used to call that over here, Polo Field.

KM: Polo Field, for real.

HK: Polo Field. I believe they used to train the polo horses. The Parker Ranch was raising polo horses.

KM: In this section between Holoholokū and Heihei?

HK: Yes.

KM: Ahh. I read that A.W. Carter had liked the polo horses.

HK: That hill there is interesting, you go in the middle, there's a crater in there.

KM: Yes.

HK: Most of the hills get crater in them.

KM: Yes. Have you ever noticed, do you recall sometimes seeing a mound of stones or anything on some of the hills like that?

HK: Gee, you know those days we didn't look for those things.

KM: You didn't look?

HK: Yes. [thinking] I was looking for grasses and weeds [chuckling].

KM: You know what I saw, it was so wonderful after you were telling me about pili grass at Ke'eke'e side like that.

HK: Yes.

KM: A little further over by the Mauna Kea State Park section, out in the rough area but right next to the road there is actually still some of the pili, the mountain pili.

HK: I see.

KM: Native pili up there. It was wonderful that you were speaking of it, and that it had been all through that area you know, Ke'eke'e like that.

HK: Yes.

KM: And to now see some still yet.

HK: Yes. I retired in 1978 and you know I predicted this pasture on our left, Holoholokū, will be almost solid with fountain grass. And you can see right now, that's all fountain grass.

KM: Yes. Your prediction is right.

HK: That grass can move, travel.

KM: Yes.

HK: We always thought in the past, early years, don't worry about fountain grass, they only love lava land and they love that kind of hot, marginal lands.

KM: Yes.

HK: They won't come in the deep soil area. And my God, it goes all over [chuckling].

KM: It does, it's spreading.

HK: Yes.

KM: You'll be amazed even when you look onto the mountain, Pōhakuloa vicinity. It's like the fountain grass is just exploding across.

HK: That's right.

KM: And I guess it pushes out all of your other good grasses that you folks like to produce like that.

HK: That's true. Well, Ke'āmoku particularly Ke'āmoku is a good pasture land, one of the top areas that we relied on for...During winter weather you know, it's warm out there.

KM: Yes.

HK: But today it's solid, that place is solid fountain grass.

KM: That's right. That's almost all you see.

HK: Yeah. And the fountain grass over there is so healthy, a single plant is huge.

KM: Yes.

HK: You can see how the soil, I guess the soil is right for that type of grass, and the weather. You know, I had a crew to control the fountain grass by hand, with pick axe, and they covered this hill.

KM: For real, all of Nohonaohae Iki?

HK: Yes. Right now, the hill is covered with fountain grass.

KM: Yes.

HK: Prior to this, we had to comb the area on foot to look for any fountain grass.

KM: So you folks had, in your younger time when you were overseeing this, you folks were really trying to keep it out?

HK: Yes.

KM: You had people out there picking, picking it or pulling it.

HK: Yes.

KM: I guess on hills like this before must have had a lot of 'a'ali'i, kōko'olau like that?

HK: Yes, kōko'olau on the big Nohonaohae Hill, lots of kōko'olau.

KM: On the Ke'āmoku side?

HK: Yeah, Ke'āmoku side. A range fire destroyed it to some extent.

KM: Yes. It takes everything 'cause the fountain grass has so much fuel.

HK: Yes.

[Turning onto Saddle Road.]

KM: When it dries up. That's the thing we look now how beautiful everything is green, but boy if we get dry like we were before.

HK: Yes.

KM: Just a fire waiting to happen.

HK: You can just imagine without the fountain grass you can say that your carrying capacity of cattle on the number of acres will be high.

KM: Yes.

HK: The number of animals per acre. But, with that type of grass in there, it cuts down the production of the herd. You know the carrying capacity of the pasture, to maybe about one-third, that's about it.

KM: You're kidding! One-third of what you would have normally had with good grasses.

HK: Yes, two-thirds less.

KM: Ohh!

HK: Sure.

KM: This grass is just a no nutrient, no good value for the...?

HK: No nutrients, yes.

KM: Wow!

HK: And then of course due to the fact, you're not going to find good grass. So the cattle is forced to eat the darn fountain grass. When they do eat they don't consume as readily as you expect them to because they're forced to eat. If they really eat it you know, I don't think the grass can spread so rapidly.

KM: Yes. You see the green water tank across there? [pointing to area in direction of Holoholokū & Heihe].

HK: Yes.

KM: Is that one of the old tanks? Do you think?

HK: Oh, you know that tank, okay they enlarged that tank.

KM: They enlarged it.

HK: They enlarged the tank there.

KM: That's the little hill just this side of Pu'u Heihe.

HK: We call that inside, Holoholokū.

KM: Holoholokū?

HK: Yes. And there was an old feed lot there. And the concrete yard...

KM: Yes, it's just this side.

HK: I believe what they had done was just recently, they constructed a solar system.

KM: That's right a big solar system, when we get up higher we can look down to it.

HK: Yes.

KM: I see someone, it looks like they were quarrying Nohonaohae nui also, here?

HK: We used to go hand digging, hand dig the gravel to fix this road.

KM: To fix the road. 'Cause you folks had to maintain this road?

HK: Maintain it, that's right [chuckles].

KM: From down on what's the Waimea-Kona road had a gate right?

HK: Yeah.

KM: You folks had responsibility for this road.

HK: Exactly.

KM: Was all gravel?
HK: All gravel. Had about nine or ten gates, you had to open gates all the way up.
KM: Yes. It's really quite interesting because that old route I was telling you about that comes down from Waiki'i and goes passed Heihei and Holoholokū.
HK: Yes.
KM: It was surveyed in 1869 as a Government Road, but somehow, Carter by the early 1900s had gotten permission to close that route and to make this one, but still to keep it fenced yeah. No one could come up here right?
HK: Yes.
KM: Without permission or something? Is that right?
HK: Well... [thinking] yes I believe so, and then too, people were unable to move up here because you got to get a car.
KM: That's right.
HK: A right car.
KM: That's right, the right kind vehicle.
HK: That's right. You know when the 1935 lava flow came down, Mauna Loa?
KM: Yes, yes.
HK: The Saddle and lot more people didn't realize how far it was and some cars came up, they ran out of gasoline.
KM: Oh, you're kidding!
HK: Yes, out of gas.
KM: They would come this way.
HK: This way.
KM: And go up.
HK: Yes.
KM: 'Cause the Hilo route was really bad?
HK: Must be.
KM: Trail, it was almost only horse trail.
HK: Just a trail I think, right.
KM: It's interesting you said, how in those early days of the ranch, they kept the out stations like you said. And you didn't see those families then for like once or twice a year?
HK: Well, Waiki'i was not as bad as Humu'ula, Kalai'eha.
KM: That's right, further out.
HK: Yeah. That's once a year, those people come down, and then sometimes they don't even come down. Because one family especially Horie, he's from Hilo, so naturally he has time off he'll go back to Hilo.
KM: That's right.
HK: Rather than come back Waimea. In fact one of them, the son just passed away, I saw the obituary this morning.
KM: Oh yeah. Who was that?

HK: Horie.
KM: Oh, Horie!
HK: Yes.
KM: He just passed away?
HK: Passed. I didn't realize, I knew he was not well. 'Cause we don't see him around.
KM: Yes, I remember...
HK: He died at home.
KM: Oh!
HK: You see the glycine?
KM: Yes, this is, I'm sorry and what did you call it?
HK: Glycine.
KM: Glycine and that's the legume like?
HK: Yes, the vine.
KM: Yes. The viney one, glycine hmm. And that's a good...
HK: Glycine tinaroo.
KM: That's a good feed, right?
HK: Oh, I tell you, very rich. You know what makes a grass so important...this is a legume. And it's one of those ideal legumes. Legume normally carries high moisture and too much legume will create bloat in the animal.
KM: For real?
HK: Yeah. They get bloated and they can die from it.
KM: 'Auwē!
HK: Cowboys used to drive the bloated cows all over to get that gas out you know.
KM: Yes.
HK: That was a chore for them during the early spring months. But this glycine, this has not only moisture, it's a high protein grass, but most important thing about it is they get good fiber.
KM: Wow!
HK: Well balanced.
KM: Yes. I guess are we in Pā Kila now?
HK: [thinking] Pā 'A'ali'i. This is Pā 'A'ali'i.
KM: Pā 'A'ali'i.
HK: And Pu'u Pāpapa is on our right.
KM: Pu'u Pāpapa so fifty-one mile marker. Just on the other side of Nohonaohae nui.
HK: Yes.
KM: You folks primarily focused on these mauka pastures. Did you go makai of the highway also?
HK: Yes, yes [thinking]. You know Waiki'i was the least problem area for Parker Ranch in raising cattle. It was a really prime land.

KM: Yes. Once they got water right?
HK: Yes.
KM: Once they got the water.
HK: It's a farm land and very little problem here because this is a high land, and all the high land grasses from the mid-western states were introduced and they were growing up here.
KM: Yes.
HK: And there were very little noxious weeds around.
KM: Yeah.
HK: Of course we had 'a'ali'i, but 'a'ali'i, it really is not a problem for cattle.
KM: No and it was a native you know.
HK: Yes.
KM: Natural around. We see a few pānini scattered around. Were there pānini up here too, plenty more?
HK: Not too many.
KM: Not to much?
HK: No. Pānini loves the lower makai, warmer climate.
KM: You know when we were with Jess Hannah the other week he had mentioned that down at Ke'āmoku, did you ever hear that there were some old burials, somewhere down below Ke'āmoku?
HK: It could yeah, because it was an out-post and in the early days people lived there.
KM: Yes.
HK: It was prior to the sheep up at Humu'ula. Ke'āmoku had a sheep station.
KM: Yes, Francis Spencer.
HK: Yes.
KM: You're right because he did the Sheep Station at Ke'āmoku. We see it referenced as early as the 1860s.
HK: It was quite an operation, you know.
KM: Yes.
HK: They had a beautiful...I really hated, you know. I was sorry to see that building torn down and brought down.
KM: At Ke'āmoku?
HK: Yeah, Ke'āmoku house you know. It was an unusual, old style house with the verandah right around the building.
KM: Oh yeah?
HK: Yes.
KM: Oh. I don't suppose you ever took a photograph of it?
HK: No.
KM: Oh, Mr. Kimura, 'Auwaiakeakua. You know the gulch and it's down on the highway?
HK: Yes.

KM: Do you know where it is mauka up here? Was it ever pointed out to you?
HK: Well, we have...I don't know the name of the gulch, the river. We have a gulch Fence Paddock up here, right up here by Number 7 and 8.
KM: Yes.
HK: It's a big gulch.
KM: There is a gulch up there.
HK: We come across right on this road.
KM: I see there's what looks like something of remnants of a little wash or something down here [near the side of Pu'u Mahaelua]. I was wondering, you didn't call this area, you didn't have 'Auwaiakeakua or anything over here, did you?
HK: No.
KM: No. This is, what pu'u is this?
HK: [thinking] This is Pā Kila gee, I don't know about the name... [thinking]
KM: Pu'u Mahaelua?
HK: [thinking] Pu'u Mahaelua, yes that's it. Pu'u Mahaelua is on the two sides of the road.
KM: Yes, yes. Oh I see so it's actually because there's a pu'u on both sides.
HK: Yeah, yeah.
KM: That's why mahae means if I understand, separated or divided, two.
HK: Divided, yeah.
KM: Oh, how interesting so this hill on the other side in there.
HK: Yeah.
KM: Oh.
HK: You know we used to make hay out of this pasture, up here.
KM: You did. Is this Pā Kila now?
HK: Big Pā Kila.
KM: Yeah, Big Pā Kila.
HK: Small Pā Kila.
KM: Acres and acres. So Small Pā Kila was on the Ke'āmoku side?
HK: Yeah, right.
KM: And Big Pā Kila...so, pastures of hay?
HK: Oh, this was beautiful grass.
KM: Oh, yeah?
HK: Beautiful grass. You see some of those [pointing out grasses growing in the field] ...are still there you see that tall seed head?
KM: Yes, yes.
HK: Those are some of the original grasses. I believe that's the orchard grass.
KM: Orchard grass.
HK: Yeah.

KM: Oh yes, so the taller one with the seed head right now.

HK: Yes.

KM: When I came by this morning there were maybe about two hundred head of sheep out here.

HK: Is that right? Oh, you came through here?

KM: Yes.

HK: I see. Now you notice all of these pastures both sides of the highway, it's predominantly kikuyu.

KM: Yes.

HK: Almost ninety-nine percent is kikuyu. And it chokes out all of the other grasses out. It's very aggressive.

KM: Yes. Here's the sheep.

HK: Oh, yeah. This is somebody's...that's interesting.

KM: Yes. Lucky Puhi is taking care of these animals out here.

HK: That's right.

KM: Yes. Look at this beautiful feed they have.

HK: Beautiful.

KM: Clover, kikuyu.

HK: Right. I believe they are raising this for meat not for wool.

KM: Yes, I think you're right. See right by the pump station they have over here.

HK: Yeah.

KM: Interesting you know that pump station. 'Cause the old...you never saw a natural water source out here?

HK: Yes.

KM: Other than storm time wash yeah, is that right?

HK: Yes.

KM: Oh, there's a tank on the other side of that little hill I think.

HK: Yes.

KM: Right over there.

HK: There is one on the bottom too, a pump, an electric pump. There's a booster pump right below.

KM: Yes. That's the Pā Kila pump?

HK: Yes, right. There's two pumps, you know. One in the lower Pā Kila and then there's one up here. And then from here, it pumps to another station up, Number 8.

KM: Yes. Is that the Pu'u Anuanu one?

HK: Yes, from there to Pu'u Anuanu.

KM: It's amazing that whole system you were describing, how they laid the pipes out you know from the mountain across the land. Quite a...it made Waiki'i possible 'cause you know your wife's 'ohana up into the 1904, '06 period, the Lindsey's. You know like her papa

them were saying that “pipi would come out from here. No more water it would be so dry that the pipi would die on the way,” you know.

HK: Yes.

KM: At times out to there.

HK: Oh yes, before. When John Parker passed away, Alfred W. Carter found the ranch without any piped-in water systems.

KM: Yes.

HK: And fencing was at a very minimum it was just a wide open range. And then he found out that some of the cattle had to walk miles to the waterhole.

KM: Yes.

HK: It was all natural waterholes.

KM: That’s right. I’m going to pull in by this power station and just look back down for a moment. And I guess these trees [on right side of road, going mauka] marked the orchard yeah?

HK: Yes. The orchard was in here and the kikuyu just choked ‘em out. Some of them died, lots of them died.

KM: Yes, plenty died.

HK: Yes.

KM: AhFat was saying that the what you call that... [looking makai] I was trying to see one of the old silos. I think I have to go up to the next one and look down, ‘cause the tree is blocking it.

HK: Oh yes, the silo.

KM: Yes. AhFat was saying that the walnuts and things in here were just wonderful!

HK: Beautiful yes. You see Parker Ranch didn’t have to buy walnuts during Christmas, or package of nuts, you know for all of the children yeah.

KM: Yes. So, you see the silo down there.

HK: Yes the silo, right.

KM: Tell me about those silos?

HK: You know the silos, this must be during the farmers from Germany or Russia.

KM: Yes.

HK: They made those.

KM: The Russian time?

HK: Yes, right, right, and then during our time I have never seen that thing operate.

KM: You’re kidding!

HK: Yes, it was...

KM: By the time you started?

HK: Yes.

KM: And you started ‘33?

HK: In 1931.

KM: In ‘31.

HK: Yes. I've never seen that in operation.

KM: The silo here. This is one of the silos. It's in the Pā Kila section yeah?

HK: Yes.

KM: Down below?

HK: Down here no more but up this side get.

KM: Yes, that's right. In Waiki'i, maybe He'ewai section.

HK: Yes, that's right.

KM: Has the two together.

HK: That's right, yeah.

KM: In your time none of these...by the time you started?

HK: I've never seen them used, yeah. I often wondered, I wanted to see that operate, you know. I believe they had the kind what you call that [gestures with hands]?

KM: A conveyer belt?

HK: Conveyer belt.

KM: So they could take the grain. 'Cause they were harvesting I guess the corn and like that here.

HK: That's right. You know my time what they had to replace that, we had corn crib, we called it.

KM: The corn crib?

HK: Yes.

KM: Yes, there's one up there yet.

HK: Just a roof iron shed and then lattice work, so the air can go through freely, you know.

KM: Yes, yes.

HK: But still be protected from weather.

KM: 'Ae. So it wouldn't get all the moisture.

HK: Yeah. And then it takes off all the moisture out of the corn kernel. And they found that the Waiki'i weather is a natural weather to cure that corn. And perhaps the silo was not a necessity. To my opinion they didn't need to build that.

KM: Yes.

HK: The corn crib was a substitute for that.

KM: If they weren't using these silos by 1931 when you started working...

HK: Yes.

KM: That's really interesting because the Russians came in around 1910, you know.

HK: Yes.

KM: And so for the construction of those like that so much energy went into building it yeah?

HK: That's right.

KM: For a short term benefit it seems.

HK: Yes. That silo is used everywhere up in the mainland.

KM: They are, yes.

HK: I saw that in Wisconsin.

KM: Yes, yes. It's very interesting you know they're well built.

HK: Actually the purpose of the silo is to store and to cure the corn.

KM: Yes.

HK: And we found that the corn, the shelter we built, the corn cribs. It worked perfect.

KM: Wow! Well, you can see up when we go a little further that one is still there, the corn crib. Just like you said, lattices.

HK: Oh lattice yes, yes.

KM: The air would circulate through?

HK: Circulate through.

KM: Oh.

HK: And you know we can easily see the result of it when you grind the corn and make crack corn, we call it.

KM: Yes.

HK: Never get mold. You know in Waimea small farmers used to raise corn also, 'cause everybody has chickens.

KM: Yes, right.

HK: They grind that thing for the chicks.

KM: Yes.

HK: They get moldy, you put it in a bag you know. Store it in a bag, it gets all moldy. Not here in Waiki'i.

KM: Wow!

HK: Waiki'i ground corn will never get mold.

KM: Well, you know it's interesting too then, and so you folks would go out. Like this was corn field already, this area here below, we're right below the Mutual houses, Telephone Company house.

HK: That's right.

KM: This is Pā Kila?

HK: Big Pā Kila, yeah.

KM: They would grow the corn?

HK: Yes.

KM: Harvest it, full ear? The full ear of the corn, the whole head?

HK: Yes, right.

KM: Did you have to shuck it before you threw? Or did they throw it into the crib with all the wrapping around it?

HK: No. They had to open.

KM: Opened it up, you got to open 'em all up?

HK: Yeah. I got one of those, corn picker.

KM: Oh, for real?

HK: Yes.

KM: They had a special tool?
HK: Yes. You put this with a leather strap you know.
KM: Yes, yes.
HK: A little pointed, has a point on it, so when you go you catch that corn, pull that [gesturing with hands].
KM: Yeah. So you can just pull the...?
HK: And then everything is back like that, and you just break the corn.
KM: The corn would go into the crib, dry up like that?
HK: That's right.
KM: Wow!
HK: Yes. They worked on a contract basis.
KM: Oh!
HK: You know, so many loads a day.
KM: Wow!
HK: I think one or two.
KM: Yes.
HK: At least one load a day or two loads a day, and then there's a team. They work by team, pairs like that. Two guys on a wagon. And the wagon has... On the wagon rig the one side has a tall wall, so when you pick you throw against the wall, it drops right into the wagon.
KM: Right into the wagon. So you no miss, shoot over? [chuckles]
HK: Yes, right. The corn crib worked perfect, it was good.
KM: Yes.
HK: One other good thing about...only thing here with the corn crib is that the whole thing had to be worked with hand you know. You had to go and get a metal shovel.
KM: Yes.
HK: You shovel that into the basket and we have basket men. Men will pick up the basket and bring that corn into the corn sheller.
KM: Sheller?
HK: Yeah.
KM: And so the grinder would take the corn off of the cob?
HK: Cob, yes right out. What a job that was.
KM: Boy, it must have been.
HK: Back breaking.
KM: Hundreds of acres?
HK: Yeah. And they'd rotate the pastures into corn fields.
KM: They would rotate?
HK: They rotated. Then they, by the same token when they do that, you're improving the pasture.
KM: That's right.

HK: Your grasses grow lush.
KM: Yes. 'Cause I guess they would turn it into the soil too.
HK: That's exactly right, yeah, yeah.
KM: I guess this orchard was really something.
HK: Oh, this was a popular orchard, yeah.
[Driving mauka]
KM: Now, the house here...
HK: It's too bad about those trees...this is so bad.
KM: Yes. Oh, look everything is gone you know.
HK: It's gone already.
KM: Yeah. Where the house is [pointing to the present-day Kremkow residence], that's where Alex Bell them?
HK: Alex, the foreman who lived up there.
KM: Yes.
HK: The house still there.
KM: Yes, the house is still there. Was the poultry farm this side, where the chickens were?
HK: Yes.
KM: Just down?
HK: Just not too far up here.
KM: Yes.
HK: Just about here.
KM: Uh-hmm.
HK: With some fruit trees around it.
KM: Yes.
HK: Below this house though.
KM: Below the foreman's house?
HK: Yes. Oh, that thing is still there, yeah [looking at the stable area].
KM: Yeah. And it's so beautiful yeah. And see there's your corn crib.
HK: That's the corn crib.
KM: That you were talking about.
HK: That's only one of them.
KM: Yes.
HK: We had several in the field.
KM: Nice though. Smart then, they made with the lattice like that so the breeze?
HK: Yes, the air goes through like that.
KM: And I guess it's drier up here?
HK: Exactly. You know, those people who lived here, they said when they moved out of Waiki'i, they missed this place.

KM: Hmm.

HK: Because it's dry.

KM: Yeah.

HK: Dry air.

KM: I understand this was their stable and wagon house yeah?

HK: Yes.

KM: They kept their wagons.

HK: And that was the blacksmith's shop up there.

KM: Oh, the blacksmith, the house like that.

HK: Verandah up there.

KM: With the verandah on it.

HK: Yes.

KM: Oh.

HK: And you know we had a number of caterpillars. And the caterpillar over here, all lined up in here. Off season the mechanic would come and work on the caterpillars, service the caterpillars.

KM: Yes.

HK: And that building there where the concrete base.

KM: Yes.

HK: Beside the corn crib. That was to store the Humu'ula wool, you pick up the Humu'ula wool in the bale bring 'em down here and store 'em in there. And from here it goes down to the Kawaihae Harbor. They ship it out, yeah.

KM: Wow! So they would...first leg of the trip, would be bring the bale's from Humu'ula, Kalai'eha?

HK: Yeah.

KM: Over to here. Was that all on wagon back then too?

HK: No.

KM: On the truck by that time?

HK: On the truck, yes. Some of the, the heavy shearing season, mid-season.

KM: Yeah.

HK: Right after that you know. Some of the bale wool will go direct to Kawaihae Harbor but whatever is leftover they store 'em up in here.

KM: Ahh.

HK: Oh, these folks are busy up there, I think.

KM: I see the school was...?

HK: The school was right here.

KM: Yeah, right here. Right by the Norfolk pine tree.

HK: Yeah, that's right.

KM: [commenting on convoy in progress] Marine Corps. coming in for training for a few weeks.

HK: Yeah, they're training. Oh boy, I wonder if this is their first trip up here. Just arrived or...?

KM: Yes, they're just arriving.

HK: Over there they had the festival.

KM: That's right they had the music festival.

HK: The school was someplace right around here.

KM: Yes, that's right. Teddy them...the Norfolk pine tree that was right back there, the school was right over there they said.

HK: Yeah.

KM: Teddy said he planted that tree.

HK: Is that right?

KM: Yes.

HK: [pointing to the cypress trees] These are not Norfolk you know.

KM: No. There was one Norfolk though.

HK: Oh, one of them only.

KM: Yes. Right back there you can see the one, back there.

HK: Oh, yes.

KM: I'm going to open the gate [entering the Waiki'i property].

HK: You have the combination?

KM: Billy Bergin gave me a combination.

HK: Oh. You know these trees may have been stressed by the drought, I guess yeah.

KM: Oh, absolutely.

HK: That's how they died.

KM: You know this...the drought, you can see the pines you know, the eucalyptus, just everything has really suffered as a result of this.

HK: That's right.

KM: From where we've entered the gate here, the village you think was just on the side there?

HK: Yeah. All on that side [pointing right, as going down].

KM: All on this side. Closer to the foreman's house?

HK: Foreman's house and below, yeah.

KM: Uncle, you see across in the trees there?

HK: Yeah.

KM: That's one of the machines there, it has blades on it. It looks like it must have been something for I don't know the corn or? It's got a conveyor belt...

HK: Yes.

KM: ...on it and you can see it has things just like blades for chopping. I don't know if the corn went in and they would...

HK: Oh, well [thinking].

KM: Or maybe it's for the hay.

HK: It could be for the hay. It has a blade to cut the grass and there's another machine we had up here is...well, that was way after.

KM: Yeah.

HK: Farmers came up here and raised Irish potatoes.

KM: Oh, that's right, Podmore's time.

HK: Yes, a potato digger. Then, do you realize that we had a corn picker?

KM: No. You're kidding!

HK: One machine.

KM: So it would roll over the corn stalks and pull off the?

HK: Yes.

KM: Wow!

HK: That's modern.

KM: I wonder maybe that's what it is.

HK: Could be.

KM: There's one of the old wagons you were talking about.

HK: Yeah.

KM: See, there's a couple of the old wagons like you were saying.

HK: That's right.

KM: Big, heavy metal wheels.

HK: Heavy, heavy.

KM: And so it would have a backboard like so they could...

HK: Backboard. They hit the board then it goes in.

KM: [chuckling] Wow, some job!

HK: You know this is Number 6. After the corn pickers already had done their job, we go in and shoot pheasants. Just like a chicken farm.

KM: Oh, for real?

HK: Yes. And Waiki'i had one of the old model pick-up trucks. Teddy Bell would tell you the story, he'd drive the truck, and we'd be on both sides of the truck. As we shot the pheasants we'd throw 'em in the pick-up truck.

KM: Wow!

HK: [chuckles] Lot of birds.

KM: Amazing, yeah!

HK: Amazing!

KM: They must have loved those fields.

HK: Yes.

KM: We'll go up Ku'ikahekili up on top of the pu'u first.

HK: Oh. They have a road up there?

KM: Yes, there's a road, just easy driving.

HK: Is that right?
KM: Yes. We'll just run over there first. And so on Saturday the 29th when we meet.
HK: Yes.
KM: We going come right down in there [pointing to the club house].
HK: Oh, down in here.
KM: Right inside their building there.
HK: Where did they have the festival?
KM: Right here. All out in the grass field, the polo field.
HK: Is that right?
KM: So, they're taking down the stage and stuff now.
HK: We had house guests, and they came up here to enjoy the festival.
KM: Oh good, good.
HK: You see how nice the pastures are here. We had the least problem with these pastures here because they were all in top shape and good grass. Strong grass.
KM: Beautiful! This, down slope is He'ewai side.
HK: He'ewai, yeah. Small He'ewai and Big He'ewai down here.
KM: Yes. Was there [thinking] another water station out this side later?
HK: Water station?
KM: You know a water pump, where they brought the water out to this side too?
HK: [thinking]
KM: No more?
HK: [thinking] No more. All gravity flow from up here go down.
KM: Yeah.
HK: You know interesting thing, Ke'amoku is one of the stations on Parker Ranch where the water system was by gravity flow. And the pressure was so strong by the time it reached Ke'amoku. We had a floater in the tank, the floater would stop the flow of the water as soon as it got full.
KM: Uh-hmm.
HK: However, at the very bottom, the last tank to be filled with water, the floater cannot handle the pressure because of the tremendous force of the water.
KM: You're kidding! All downhill right?
HK: Yes.
KM: It's a long line.
HK: So what happened is since the floater cannot stop the flow of the water, when the tank gets full, they let the water flow over the tank and into the pasture. Then they created a little ravine so that overflow goes in the ravine and straight out in the pasture.
KM: That must have been a popular pasture too.
HK: Yes!
[Entering pasture land on Pu'u Ku'ikahekili.]

HK: Oh, my gosh what is this? [looking at a plant on the hill side] This reminds me of...oh, that's a wild flower.

KM: Yes, wild flowers.

HK: I thought it was the gorse.

KM: No. Fortunately no, but you're right from afar it did look.

HK: [chuckling]

KM: I saw when you said, "Oh, my gosh!" Okay, I'm going to just open the gate, I'll be right back...

HK: ...Just to call your attention to this yellow flower. That's a clover you know, this one.

KM: Oh, it is?

HK: This clover was highly valued. We used to hire school children on Saturdays, boys. Brown bag, package, paper bag and pick up the seed.

KM: Oh, you're kidding! That was summer job for kids?

HK: Yeah. Spread 'em out to other areas as well as other ranches on the other islands, you know, liked to have the seed. This might be the...

KM: So, that?

HK: Oh my, yeah.

KM: You can see it's clover leaf like yeah?

HK: This is clover. And the other one I'm talking about, the first clover that we had was so precious to the pasture was the black medic.

KM: Black?

HK: Black medic. You know why they call black medic, the seed is black...it doesn't have any burrs on the seed head. It's hard to identify, we have two types of burr clover. One with the burrs, tiny hairs on it, and the other one is smooth. Both of them we call them burr clover. The black medic is the one that we really wanted.

KM: Spread around. It was a very good feed, something like the tinaroo also?

HK: [thinking] Yes.

KM: Valued?

HK: However, we have problem with this.

KM: Oh.

HK: Bloating. Excessive feeding on clover will cause bloating.

KM: Oh, for real?

HK: Bloated.

KM: You were saying the tinaroo because it has...?

HK: Fiber.

KM: Has fiber, the pipi don't get bloated.

HK: Yes. Okay, we go.

KM: Good. It's a beautiful day!

HK: This place is always good weather. Except it's cold.

HK/KM: [chuckling]

KM: Never quite satisfied yeah.

HK: [chuckles] This is a good feed but only thing it's dangerous because the cattle will get bloated easily.

KM: Oh, boy.

HK: And it enriches the land you know.

KM: Oh, that's good.

HK: You know clover has nodules in the root system and there's a high nitrogen in it. They enrich the soil. The white flower is the white clover.

KM: White clover.

HK: Yeah. White Dutch Clover. What's on this hill?

KM: It's just to the top of the hill, but it is a good overview for us to talk about the land here.

HK: Oh.

KM: When you were young you never came up here?

HK: No. I never get on the hill up here.

KM: Rally was saying the only bad thing about this hill was when they would come up had choke bees on top.

HK: Choke?

KM: Yeah, plenty bees.

HK: Oh, bees. Is that right. My gosh that yellow fire weed is still here.

KM: Yes. It's everywhere yeah, it's going to just be terrible.

HK: Here's the orchard grass here.

KM: Oh, yes.

HK: You know that orchard grass they call 'em "cock's foot," another name to it.

KM: Hmm.

HK: You look at the seed heads, it looks just like a cock's foot.

KM: There's a section we can get right here.

HK: Oh, my God what a view you got up here!

KM: That's why I wanted to bring you up so we could look and talk a little bit. It's glorious isn't it?

HK: Yes. Look at that. Wow! You know, I told one of the commercial photographers in Waimea if somebody can come up this way and take a panoramic view picture. Waimea, I said, Waimea is a beautiful country.

KM: Oh, it is, beautiful!

HK: Gee, you know, I feel sad because all these houses are built. This was the heart of Parker Ranch too. One of the... [pauses]

KM: Yes, one of the important lands.

HK: Yes. And you know how it happened?

KM: No.



Hisa Kimura at Pu'u Ku'ikahekili, pointing out the "orchard grass," one of the better feeds grown on the former Waiki'i pasture lands (KPA Photo No. 3785)

- HK: Oh. Well, this was, I would say the year was somewhere around 1959, in the late '50s you know. All the ranches you know, Haleakala Ranch, Parker Ranch, all the cattle ranches were having difficult time meeting ends. They operate, financial difficulty, and then here comes Signal Oil, land speculating.
- KM: Yes, yes.
- HK: Either they offered to get the option to buy this place, or Parker Ranch offered them, I don't know which. Anyway, it was an option, a twelve year option. This was told to me by one of the top people in the Parker Ranch, that "We are not worried, because they will probably never exercise the option to buy this property, due to the lack of a water source."
- KM: [chuckles]
- HK: But they wanted the money so they offered the option, and it was accepted, a twelve year option. I didn't know this, until the twelve year option was about to mature. It was when Gordon Lent had managership of the ranch. He'd formerly been a member of the Arizona Ranching Consulting firm. He came when the twelve year option was coming up. And he tells me, "I hate to loose this place..." And Ke'amoku was included too.
- KM: Oh, you're kidding?
- HK: In the original option, Ke'amoku was also included. So, he said, "I'm not going to see that we loose Ke'amoku too." So he offered another parcel of land in Kohala, in place of Ke'amoku, and Signal Oil accepted.
- KM: Hmm. So they took the Waiki'i section?
- HK: Yes, they took it, not all of it. They were able to only renegotiate and get the portion on the lower side of Saddle Road.
- KM: Yes, yes.

HK: They immediately dug the well to find that water, without water there's no...this place will never be developed. And this is what Parker Ranch always thought, "they will never be able to find water." But time changes, they dug well, and it's often proclaimed to be the deepest well in the world, over 4,000 feet deep.

KM: Yes.

HK: The deepest well in the world, I understand.

KM: Wow, amazing! I know that, I guess by the late '50s they were moving all of the houses out of here. You told me about Small Waiki'i Village like that.

HK: Yeah, that's right.

KM: They were closing everything down, moved all the houses. No more families living up here?

HK: Yes.

KM: And this area below Pu'u Ku'ikahekili was the old village, right?

HK: That's right.

KM: I guess a line of houses came down here.

HK: At one time I was working with a carpenter crew, my earlier employment, in the late '30s. We'd come up here repair the houses you know. They need repairing, they need addition to the house.

KM: Yes, uh-hmm.

HK: The first thing what we look at when we build a house here. Go look for a big rock, for the foundation to put the post on.

KM: Yes, that's right. Post and pier so you put 'em down.

HK: Yeah, to put 'em down, hoist 'em on the rock.

KM: Yeah.

HK: You know. [chuckles] No concrete those days, no concrete. And then secondly we go and...you know the māmane trees?

KM: Yes.

HK: Nice, sizeable māmane trunk. We cut that to make the posts.

KM: Oh, so the foundation of the house was māmane?

HK: Yeah, underneath is māmane post.

KM: Ahh.

HK: I think who's that who's coming, Nishie?

KM: Nishie.

HK: Nishie should remember that.

KM: Yes, that's right, yes.

HK: I worked one. I think one of the homes where Nishie used to live. With a māmane post foundation .

KM: Beautiful!

HK: Māmane post lasts the life of a person [chuckling].

KM: Yes, wonderful! It's interesting how it went from Waiki'i Village, the ranch was looking for some economic benefit. They sold the option to Signal?

HK: Yes.

KM: And so basically, now these houses that are being built here, have unfolded yeah?

HK: Yes. I think the option was...Rally Greenwell knows quite well.

KM: Yes, yes.

HK: How it transpired, what kind of arrangement they made with Signal Oil. I think he was, if not the manager, I think he was [thinking].

KM: Assistant or something.

HK: One of, yeah.

KM: Because I know Penhallow was for a short while, then Rally took over after Penhallow.

HK: Yeah.

KM: You know even Rally, in talking like you, he said that when the consultant started coming in and making these plans you know he told Richard Smart something like, "Well, you have those consultants or you have us," what we know about the land. But Richard went with the consultants, so Rally said he left. He knew it wouldn't work, the way they had, they were looking at things.

HK: Uh-hmm. Yes, it's sad to say that when Alfred W. Carter passed away in 1949, the ranch was in good shape.

KM: Yes.

HK: In every way you can think of. Diversified, yes. And some of the diversification was just something that he wanted to try. It's not the lifeline of the ranch.

KM: Yes.

HK: It's a side thing. Like the poultry farm and piggery. I think the dairy, he was quite serious about a dairy, because he imported all pedigreed, registered milking cows, and bulls.

KM: Yes.

HK: And I worked at the dairy for about five years.

KM: Kikoni?

HK: Yes, Pu'u Kikoni. And keeping the records of each individual cow, their production rate, milk production and all the cows registered. I used to raise all the female calves, that would be eventually our milking cows.

KM: Right.

HK: You got to put a name and everything.

KM: So he was very serious about that diversification?

HK: Yes. When Alfred passed away I think Parker Ranch was in top shape. Everything was in order. Then 1949 to 1959 say, you know, then '59, '60s. Sixties were bad years. Eventually it came down, the ranch became dilapidated. People were not looking after the ranch in a way it should be kept.

KM: Yes. So, Hartwell was okay generally too? Under his tenure?

HK: [thinking] Hartwell took over after 1949. Hartwell rode on the good work that the father had done.

KM: Yes.

HK: He hung on to that only, without a lot of new ideas. So by 1960 Parker Ranch was in a very bad financial situation.

KM: Hmm. Well, you know it's a part of the history, and it's important because you see. Look at where we are today with the ranch.

HK: Yes.

KM: We need to understand some of the...you know it's important because the ranch has been so important in your community.

HK: Oh, yes. Waimea was Parker Ranch, and Parker Ranch was Waimea [chuckles].

KM: Yes, yes.

HK: They were part of the community and that's the good thing about Parker Ranch.

KM: Yes.

HK: During that time. They took interest in the people of the community, whereas they could be ignoring the community, but they really were concerned about the families.

KM: Well, happy employees, good employees, good work right?

HK: Yes. Like Alfred W. Carter generally says, "I have to get my employees established in their own homes, because employees, working people living in their own land and home they will be much more contented."

KM: That's right.

HK: "And if they're contented they're going to be good workers." That's the way he put it [chuckles].

KM: Yes.

HK: He studied, he really studied the human nature, even in behavior, how humans behave.

KM: Hmm. Very observant, good.

HK: He was, very.

KM: I understand he was a hard man but he was very...

HK: Oh...he was one of the hardest task masters that you ever work for. But, if he trusted you, and you can prove that you're a trusted employee, he'd do anything to help you.

KM: Hmm.

HK: Yes. First of all he wants you to be honest.

KM: Yes.

HK: And trustworthy. Honest.

KM: Yes.

HK: And whatever assignment we get on the ranch. Do it the best you can do.

KM: That's right.

HK: Every human has limitations.

KM: Sure. But, he just wanted you to do your best.

HK: Another person can do better than you, but you cannot, but you try your best.

KM: Yes.

HK: That's what he wants out of you, the best out of you.

KM: Yes, very important.

HK: Very important. I mean he studied human nature, this Alfred Carter.

KM: Yes, it's amazing! And you know if we go back to diversification you were saying like at Pu'u Kikoni.

HK: Yes.

KM: You folks were making, butter?

HK: Butter.

KM: You said, cheese?

HK: Cheese. Cheddar cheese, butter and [thinking] what you call, the other cheese.

KM: Cottage?

HK: Cottage cheese, yes. And our cottage cheese was kind of famous because everybody loves it because we use pure cream.

KM: Yes.

HK: Dairy cream over it.

KM: Yes, wow!

HK: Flavoring.

KM: Yes, so it must have been?

HK: Rich, rich.

KM: You had piggery, you had the poultry farm here at Waiki'i?

HK: At Waiki'i.

KM: Turkeys?

HK: Turkey.

KM: The chickens like that?

HK: Yes, and chickens, poultry. I mean, out-post stations all had chickens and little pigs.

KM: Yes. You know also just below us on the flat here there were those old cement ovens. Down?

HK: Yes, yes. I think they may have started off from the Germans or the Russians.

KM: Russians yeah?

HK: Yes.

KM: 'Cause I know that they were living out here, Waiki'i was their camp yeah, A.W. brought them in.

HK: Yes, that's right.

KM: You never saw anyone use one though?

HK: No, I never did.

KM: Ahh.

HK: But I heard how they do it.

KM: Oh yeah, how?

HK: They got to heat that oven first, with the temperature of the heating system they had with the firewood. Take the wood out and then the heat stays as long as the length of the time when whatever they were baking would be able to be cooked.

KM: Would be ready?

HK: Yes.

KM: Oh. 'Cause you can see inside you know it's like a Portuguese bread oven kind.

HK: That's right.

KM: You would make the fire inside, heat 'em all up then bring out and then put the bread on top like that. Oh, interesting.

HK: Yes.

KM: You folks though, the ranch traveled all out here, and like at Ke'āmoku the clump of trees out there.

HK: Yeah.

KM: You said had that beautiful house out there. Had a camp out there?

HK: Yeah.

KM: There were several houses.

HK: They had one main house, a big house. Rather big I say, because those days houses were small but this was well built. And of course the woolshed, the shearing shed was still there.

KM: Yes.

HK: Just like the corn crib you know.

KM: Yes, yes. Oh with the lattice so the air would go through?

HK: Yes, yes.

KM: So it wouldn't hold moisture in the wool too?

HK: Yes. And they had the what you call, concrete what do you call that [thinking] dipping.

KM: Dipping vat?

HK: Bath.

KM: Yes, yes.

HK: Every sheep one by one got to go through that dipping.

KM: That's right. There was some sort of a disease, like scabies or something that had come in?

HK: Yes, it gets into the wool.

KM: Yes, that's right. Just like they were getting mange or something.

HK: That's right. Once you get that in and then you selling that wool, you get a lower price on it.

KM: That's right. So they would make the dipping...?

HK: Dip 'em, yeah.

KM: I guess hollows like they would run the sheep through?

HK: And the sheep got to swim through there.

KM: Yes, yes.

HK: [chuckles] Hopefully...well they let 'em stay inside quite a while so that you... [pauses]

KM: Absorb the medicine.

HK: ...Absorb it right into the wool.

KM: Yes. You worked out at Ke'āmoku occasionally too or you went holoholo?
HK: Ke'āmoku I worked on the Big He'ewai.
KM: Yes.
HK: That's upper side of Ke'āmoku, and the borderline between Ke'āmoku and Pu'u Anahulu.
KM: Yes, yes.
HK: It's the borderline.
KM: That's right.
HK: And we have lush healthy looking 'a'ali'i trees. And these 'a'ali'i are much taller than the normal ones you see in the pasture.
KM: Wow!
HK: They grow so well. The cowboys would get a heck of a time drive cattle through that.
KM: Oh, for real?
HK: Yeah. Annually you know they would have to wean the calves and you got to drive those...some of those, they cannot. Some get lost in there. Those cows...
KM: The 'a'ali'i was so high?
HK: They hide in the trees and cowboys would miss 'em.
KM: Wow!
HK: My thought was to knock those 'a'ali'i down [chuckles]. So I put a caterpillar in there, yeah Nishie was the operator.
KM: Oh, yes, Dorothy's husband?
HK: He was my caterpillar operator.
KM: He was the one who sort of opened up and improved the pasture area?
HK: Yeah, he busted up those 'a'ali'i, and then immediately I got my seeds already ordered and broadcast the seed.
KM: Yes. What kind of seed did you put out there?
HK: That's where I put in the glycine.
KM: Oh, the glycine, tinaroo.
HK: But, we didn't broadcast by hand, it's rough terrain. So we hired a helicopter.
KM: Oh, for real!
HK: Murray Air, the crop dusting firm recommended a single engine plane.
KM: Yes. Like a crop-duster kind but spread seeds?
HK: Yes, yes.
KM: Oh! Now in your time out here at Ke'āmoku like that so you never heard from someone, no one hit burials while they were?
HK: I don't know.
KM: I heard that Walter Stevens and Andy Fong had their ashes taken out to Ke'āmoku.
HK: Is that right?
KM: Yes.
HK: Is that right? [thinking] Because they loved the place so much.

KM: They loved it.
HK: They worked there, and loved the place.
KM: Yes.
HK: Walter was in charge of this place.
KM: Oh, interesting.
HK: And Andy Fong was Walter's cowboy.
KM: Yes.
HK: One of the working men.
KM: Fong, part-Hawaiian? Was he part-Hawaiian?
HK: I think he is, I believe he is, he's a Kohala boy.
KM: Oh okay.
HK: He came from Kohala.
KM: I should ask you to get out so I can take a photograph of you out here... [recorder off – back on]

[Leaving Pu'u Ku'ikahekili.]

HK: Unbelievable, to see new houses built in this place.
KM: Yeah. You probably never would have thought so.
HK: Never would have dreamed it, right. You can see how...you know that unusual soil over here too, you know. The soil PH reading is about seven. It's a neutral soil and it's deep, deep soil. I give you a story about Walter Slater when he first came on the ranch.
KM: Okay.
HK: We had this guy Wally Coleman, from Idaho, I guess. A corn farmer. He planted sorghum and corn, you know up here at Number 6.
KM: Yes.
HK: I told Walter, be careful when you get in the plow land you may drown in there, you won't be able to get out on your four-wheel drive vehicle..
KM: Uh-hmm [chuckling].
HK: He said, "What do you mean?" He came up to Waiki'i, the soil is so deep and like ashes, light, light.
KM: Oh yes, light powder.
HK: Just like powder, you know.
KM: Yes.
HK: And he went inside there, he had his Bronco. You know the 4-wheel Broncos?
KM: Yes.
HK: [chuckles] He sat in there, couldn't get out.
KM: Oh, gosh.
HK: It was the land that was tilled over and over by the farmers.
KM: Yes, yes.
HK: Naturally it was real powdery and soft, he tells me, "Can you believe I got stuck in that dry-land, the soil up Waiki'i" [chuckles].

KM: And you told him, "Yes," right? [chuckling]

HK: I told him, "You watch out, be careful." However to make fences, we had an easy time to make fence up here.

KM: Oh, I bet.

HK: It was soft to dig fence post holes.

KM: Yes. Were your posts pretty much māmane or ohī'a?

HK: Māmane. And the latter part of course we had much easier time to get kiawe posts.

KM: Yes, yes. Did you go down from here, you'd mentioned that you folks did keep pipi on the makai side of the road also towards Pu'u Hīna'i like that?

HK: Pu'u Hīna'i oh yes. Pu'u Hīna'i was one of those areas Alfred W. Carter wanted to improve. So he spent some money there to broadcast some seeds and establish tree plots. We plowed one area and we planted the various types of grasses.

KM: Oh... [opens gate on Pu'u Ku'ikahekili] ...So that purple vetch is that small leaf legume, growing out here like that?

HK: Yeah.

KM: It's okay as a feed too?

HK: Yes, it is. Most of these legumes are good. Purple vetch, unusual, the purple vetch can grow with hardly any soil preparation you know they just germinate all over. It mixes well with the grass.

KM: There were a wide range of feeds that you were able to use out on these lands here, yeah?

HK: Oh, yes. You see some of the cowboys will tell you, strong grass you know. Strong grass means good grass, that gives all the weight on the animal, faster weight on the animal. Another important thing that Alfred Carter felt that he needed to have trees, you know. So all these things.

KM: Eucalyptus like that?

HK: Yes, they were planted. And I believe during the early years, they couldn't get all the different varieties of seeds of trees. They got this eucalyptus because it's most common tree that people planted those days. Both eucalyptus and the cypress.

KM: Yes, yes.

HK: The old cypress over there.

KM: That's right, you see the cypress, they really suffered in this drought.

HK: I think so.

KM: Those old cypress just...and the smaller patches below, just started drying out. There's Lucky out there.

HK: Oh yeah he's there. He was with Parker Ranch once.

KM: Yes.

HK: Amazing this place. How this yellow grass ever came up this far.

KM: Yes. I guess it started in the North Kohala section first?

HK: Yes. I always, whenever I see this thing, I'm glad I'm not working for Parker Ranch [chuckles].

KM: Yes.

HK: That was my most important job on the ranch. Get rid of undesirables.

KM: The weeds.

HK: Weeds. Oh, look at this.

KM: Here's one of these ovens.

HK: Gee.

KM: That's why I wanted you to see that. Pretty amazing!

HK: My goodness. Look how they did it.

KM: Yes. Now, AhFat, when he was living up here in '32.

HK: Yes.

KM: He was saying that some of the family's were still making bread.

HK: At that time?

KM: Yes.

HK: I believe so. Because they didn't have any ovens.

KM: Yeah. I guess the Russians lived all here, sort of the camp sort of started with Russians and some Japanese family's.

HK: That's right.

KM: The Russians didn't stay too long.

HK: Not too long you know, you're right. Because when I came in 1931, hardly anybody, Russians. Prior to that, when I was a young kid I used to see Russian children up here, you know. And they're all blondies you know.

KM: Yes.

HK: And I understand as those kids were growing up, when they were teenagers, they were working in the corn fields.

KM: That's right. The older children...

HK: The family participated in raising the corn.

KM: Yes, it was a family venture or livelihood.

HK: That's right. And when you look at that time, you know they were brought in because they must have been good farmers.

KM: Yes. Well, that was exactly, you'll see in the report that we're preparing that A.W. Carter noted that they were a people that were good in agriculture.

HK: That's right.

KM: And that's why they had tried initially to bring them in. Yeah, so I guess the houses ended somewhere down around in here.

HK: Yes, right.

KM: And the orchard though. But look at this, the walnuts, everything all gone. They said the apples, pears, peaches, all kind stuff.

HK: Yes. Christmas time we don't have to purchase any walnuts.

KM: Uh-hmm.

HK: Because we used to make a package of fruits for the children.

KM: Yes.

HK: One apple and lots of nuts in there, one orange [chuckles]. Yes, Parker Ranch established...Alfred W. Carter had a tree nursery registered with the Department of Ag. So when I came in I was able to freely order seeds everywhere because we were in the state, what you call directory. Pu'u 'Ōpelu Tree Nursery. It was established. So fortunate I can order things all through that nursery.

KM: Yes.

HK: And then annually they just send you the seed catalog. We were on the mailing list with them, you know.

KM: Yes... [pauses] So all of this land went through a series of rotations. Corn fields rotate let it rest?

HK: That's right.

KM: All right around the houses even the small village yeah?

HK: Yes. And the corn field was at least over thousand acres, you know.

KM: Wow!

HK: Big acreage.

KM: This ditch here. I'm wondering if this ditch is a part of an old? [indicating 'Auwaiakeakua]

HK: Oh, could be... You want to go back?

KM: Yeah, we go up.

HK: The gulch fence.

KM: Okay.

HK: Yes, it could be. It crossed the highway you know.

KM: Yes.

HK: Go down to the ditch.

KM: Right, yes.

HK: And it flows. This, during heavy, I think this year we had a flow.

KM: Yes, I'd heard it did.

HK: Yeah. We had a flow.

KM: The March rains, those big rains.

HK: Big rain.

KM: Do you feel up to going out to overlook Pu'u Ke'eke'e side?

HK: Yeas, alright.

KM: Not too far?

HK: No, right up here.

KM: Interesting nice to see these old wagons and some of the equipment like that.

HK: Yes, really. Too bad this equipment. And then you know some of these, you see that wheel?

KM: Yes.

HK: They had that type of thing because they can withstand that soft dirt. Wide, it won't sink.

KM: Two horse team, I guess?

HK: [pointing out one of the wagons] And then one I believe you know this was just like a dump truck. You know how the dump truck operates? You sit in and at the bottom there's a release. The bottom opens.

KM: Oh, it would open up.

HK: Open, yeah.

KM: Oh!

HK: I wonder whether this is one of 'em.

KM: Oh.

HK: Because you know why the...unlike any other wagon, the sides are built solid.

KM: Yes, yes. Interesting.

HK: Yes, it could be one of those dump trucks, dump wagons [chuckles].

KM: Yeah.

HK: To repair the road you know, get this gravel down. All hand digging.

KM: Yes.

HK: All hand...

[Continue along Saddle Road to the Ahumoa overlook.]

HK: ...You see how valuable this land is for cattle.

KM: Yes.

HK: A lot of feed.

KM: Yes. But this yellow, fire weed.

HK: Oh, this is terrible yeah. No, I think it's almost...there's no way you can get rid of 'em.

KM: Yeah.

HK: The seed is so fine and I think it goes with the wind.

KM: I think you're right.

HK: It blows.

KM: You know from this side when you go up Pu'u Lā'au like that and over to Pu'u Anuanu.

HK: Yes.

KM: Did you ever go up to Mauna Kea from this side? Or only Kalai'eha?

HK: No, I never did go from this side. They say it's quite steep.

KM: Yes, it is, very cindery.

HK: As I told you before the most gradual climb is from the other end.

KM: That's right, Kalai'eha.

HK: Kalai'eha, no what you call.

KM: Kuka'iau?

HK: Kuka'iau.

KM: Yes, yes that's the gradual one.

HK: Gradual climb. On horseback I believe they go from there, go up.

KM: Yes. Has the trail go up, 'Umikoa they call it, go up.

HK: Yes 'Umikoa, right. [pauses] The obituary on that Horie says he was born at Pu'u 'Ō'ō.

KM: Ahh. Yeah, Toshi Imoto, I spoke with a couple of years ago, he was born at Pu'u 'Ō'ō also and then he, he passed away, he was relatively young, you know. He was only in his seventies. [pauses] I guess these eucalyptus trees mark out one of the old fields yeah?

HK: Yes.

KM: The lines, the fence lines. 'Cause they call those hills down there Nalopakanui or something like that.

HK: I often think about the smoothness of this land.

KM: Yes, yes.

HK: Because one factor is they used to plow it and plant, it comes more smooth.

KM: Yes, yes. But I guess, like that little bit of māmane up on the hill up there, it must have been just all māmane forest long ago.

HK: Lots of it, lots of it, yeah. And particularly the 'a'ali'i.

KM: Yes.

HK: That is fast disappearing now.

KM: Yes.

HK: Even the 'a'ali'i.

KM: [following convoy] There's going to be around twenty-five hundred marines up here training for about three weeks or something.

HK: Lot of traffic.

KM: Yes.

HK: See the purple vetch?

KM: Yes.

HK: Very seasonal though.

KM: Oh.

HK: Once a year type of thing. I believe the purple vetch is...well, all of these legumes are good soil conditioners.

KM: Yes. Nitrogen?

HK: Nitrogen. I'm surprised to see this yellow flower all over.

KM: This far up?

HK: Yeah. Gosh darn it, unusual.

KM: It's spreading.

HK: It's all of this noxious weeds, somehow nature provides them that privilege I guess, they really travel all over. You don't have to cultivate the land and plant this type of thing. It just grows freely.

KM: Isn't that how it is with weeds? [chuckling]

HK: Yes [chuckles]. If we only can do that with the good grasses.

KM: Yes. Beautiful now, you see the forest [Ahumoa side].

HK: Yes.

KM: The remnants of the māmane and what.

HK: You know as time goes on, all of those trees going be less and less.

KM: Yes.

HK: It's not going to increase. Because actually you don't see any seedlings.

KM: That's right.

HK: And māmane is one of the legumes also.

KM: It is, you're right.

HK: So the seedlings, the cattle will eat the seedlings.

KM: Yes. See this is the big ditch here, Waiki'i Stream section.

HK: Yes. Okay, this might be one of 'em. This is a good one.

KM: Yes. This is a nice one here. Evidently this goes down and connects into Po'opo'o down below.

HK: Yes, that's right.

KM: Look at that yellow, just all over yeah.

HK: All over.

KM: Thick!

HK: Oh, my gosh! I thought it was only in Kohala, that had this variety of weed. It's all up here.

KM: So they're going to loose all their pasture?

HK: Exactly. Your carrying capacity of cattle on this kind of land is almost down to... [shaking his head].

KM: Nothing, almost.

HK: Almost nothing. And the danger of the cattle getting sick.

KM: Yes.

HK: That's why even in the bible says you know, all this was created by God, and you know it's up to man to be good stewards, to take care of your land.

KM: Absolutely, you're right.

HK: You got to take care your land. You neglect your land that's what you going get in return.

KM: Neglect.

HK: Low result.

KM: You're right.

HK: You have to be good stewards of the land.

KM: You're right.

HK: And it gives you good reward for it.

KM: You're right there's like nice old Hawaiian sayings, like "Hana 'ino ka lima, 'ai 'ino no ka waha" (The hands do dirty work, the mouth eats dirty food). Or if you do good work, you eat good food.

HK: That's right.

KM: It's so important this ethic of ranching that you folks had.

HK: Oh yes.

KM: Take care of the land.

HK: That was one of very important projects we had on the ranch. That's Alfred Carter.

KM: Weed control?

HK: Yes. By 1960 you know, I was told, "Forget it, we spend too much time on the weeds." All the years we were trying to hold back the weeds. As much as possible, control the spread of this type of noxious weeds.

KM: Yeah.

HK: All that is wasted, once you give up.

KM: Yes, that's right. Like your description of the gorse and what.

HK: That was terrible.

KM: Yes.

HK: Yes.

KM: Did you ever go up here to Ahumoa, up on top or anything like that?

HK: We used to go chukar hunting.

KM: You did.

HK: Passed the ranger's camp and...

KM: Yes. You never saw any old Hawaiian sites or anything around that you remember?

HK: No. You know, there were probably, but we were not looking for it.

KM: Yes, yes. The marines set up one of their communication bases here.

HK: I guess so. Oh, they're close to the Parker Ranch pasture.

KM: Yes.

HK: Wow!

KM: I'll just pull over so you can overlook Ke'eke'e like that.

[Stop at Ahumoa/Kilohana overlook, discuss various features and events in area.]

HK: Wow! Boy, twenty-four, twenty-five years, I've never been in this area [chuckling].

KM: Wow!

HK: But we used freely this marine, military road.

KM: Road.

HK: To go into Pu'u Kēke'e.

KM: Yes.

HK: We have a gate down here we never locked it you know.

KM: Yes.

HK: And because it's used by the military as well as the ranch. The "Tank Road" we called it.

KM: That's right, Tank Road.

HK: Used to have a Tank Road come up.

KM: Yes. So, the Tank Road actually comes from Kawaihae?

HK: Yes, right.

KM: And they come right up?

HK: Right up, yes.



Portion of Pu'u Ke'eke'e and Ke'amoku Paddock Section (KPA Photo No. 3030)

- KM: Oh. I guess that was some sort of an agreement between Parker and the military.
- HK: That's right.
- KM: Hmm.
- HK: The military has the right to use all of this.
- KM: Yes. They took a lease, so all of this from Pu'u Ke'eke'e down, now is what they want to buy.
- HK: Ahh.
- KM: Parker wants to sell.
- HK: In addition to all of this?
- KM: Yes.
- HK: I see.
- KM: They're going to take it from Ke'eke'e down Ke'amoku like that.
- HK: All down also, that's the way. They're going further down now.
- KM: Yes. See, there's the Ke'amoku lava flow out there.
- HK: Yes, right.
- KM: And you see the tip of it, there.
- HK: Yeah.
- KM: They're going take that section. You know that lava flow on that old map I gave you from 1859?

HK: Yeah.

KM: Of Waikoloa [Register Map No. 574]. That lava flow is the boundary basically between.

HK: Boundary, exactly.

KM: Kona...Kohala, Waimea, Waikoloa.

HK: That's right, yeah.

KM: Evidently along that boundary there are a lot of caves and places that were marked out.

HK: Probably, probably yeah. That's the boundary between us and our neighbor.

KM: Pu'u Anahulu.

HK: Pu'u Anahulu.

KM: Yes. Did you ever hear by chance, going out on this land of any Hawaiian place, did any cowboys or old-time Hawaiian cowboys or anybody talk about anything out here that you remember?

HK: [thinking] No.

KM: Old sites or stuff you know. 'Cause you know it's amazing, well there is that old story that I was mentioning to you that we translated from the Hawaiian newspapers.

HK: Yes.

KM: That says that Ahu-a-'Umi which is out there okay... The vog is a little thick today. But Ahu-a-'Umi is out there supposed to have had a heiau somewhere out here by Ke'eke'e.

HK: Uh-hmm.

KM: You know, or on Ke'eke'e but now there's no walls or anything on this hill that you remember, that you know of?

HK: No.

KM: You folks kept horses out here though, is that right?

HK: Yes, right.

KM: The ranch.

HK: That's right.

KM: Up to Ahumoa section or something like that?

HK: Yes. Because every so often, once a year, they used to give the horses a rest. Bring them up here and they rotate their horses.

KM: Was this fairly good pasture land for you folks though?

HK: No. Very poor, and lots of pili grass, that's right down here.

KM: Right below so just below Kilohana.

HK: Yes. Right down here we got a group of cowboys and the state-county agents, I invited Monty Richards.

KM: Yes.

HK: At which time there was a person from Los Angeles, he's a wholesale, pasture grass seeds, a broker. Broker of pasture grasses, whenever the ranches need grasses you ordered through him. And this salesman was within among the people in the workshop we held.

KM: Yes.

HK: I didn't know that.

KM: Oh.

HK: He just heard about it, I think he just came up with the group. As we conducted the workshop, how large an area is wasted on a ranch, how can we utilize this pasture? Because I found that we had good grazing down here besides the pili.

KM: Yes.

HK: And because the pili was well established in this area, the newly introduced grasses were having difficulty in getting established. And there were scarcely any good grasses in here. Our objective was to improve this pasture, and the potential of improving it was good because of the richness of the soil.

KM: Uh-hmm.

HK: So Monty Richards made the best suggestion. He said, "I understand you don't have any water system here for the cattle." I said, "We don't, because of the difficulty of bringing in the water here. So we don't have any, and no cattle will ever come up this way."

KM: Right.

HK: We have water in the same pasture, we have water below at the very bottom.

KM: At Ke'āmoku?

HK: Yeah.

KM: The camp area?

HK: Yes. Right as you come into Pu'u Kēke'e from Big He'ewai side.

KM: Ahh, yes, yes.

HK: Right around there in the boundary of the fence line. We have a water source there.

KM: You put, you piped water?

HK: But none over here. So, he says "try and get a water trough here, so the cattle can come up here and graze around this area."

KM: Ahh.

HK: "And as they step over that pili grass, they going to disappear." That's exactly...what happened.

KM: About what year was this do you think?

HK: [thinking]

KM: '60s?

HK: Yes, it is in about 1968, '69.

KM: Oh. So you had brought a group up...or the ranch they came out here look at this land?

HK: Yeah. I brought out...like Walter Stevens.

KM: Yeah.

HK: He was in charge of this area.

KM: Ke'āmoku?

HK: Ke'āmoku foreman and the other foremen of the ranch, you know. And then invited the state and county agents.

KM: Uh-hmm.

HK: In Waimea I believe we had one of the county agents specialize in animal husbandry. So I invited him. The word went around I guess, and that man from Los Angeles heard. When he was on this island, may have heard it, he came. The reason why I say that is because he called me from Chile one day that, "I'm at this meeting in Chile they're discussing about possibility of improving Easter Island," you know. "They have high sheep population there and horses and the pastures are over neglected and lack of feed."

KM: Yes.

HK: So, he attended our workshop here, hearing that we have this kind of problem on the ranch too. So he thought I can go to Easter Island and make some suggestion there. Anyway, we did. And then we put the water trough right up here.

KM: You put a trough in?

HK: Yes.

KM: And it came off of Pu'u Anuanu?

HK: Yes, yes.

KM: So, that's how that trough right back by what's now the Hunter Check-in Station area or?

HK: Yes, right. Another line from there, we extended one line out here.

KM: And so you did take one down below?

HK: Below. Yes, right down there not too far. As soon as you get in from the military road, going down.

KM: Yes.

HK: Somewhere down there, where the power line around there.

KM: Oh, so along the power line section. That's roughly, is that the Tank Road section or...?

HK: Yes, Tank Road. Near the Tank Road, it's not too far away from the Tank Road.

KM: Okay. Now the old road [Humu'ula to Waiki'i] coming passed here actually came below here yeah, to get to Waiki'i is that right? It didn't come up this steep one?

HK: Yes, right.

KM: And the water didn't come out here also until the '60s then? Is that right?

HK: [thinking] In the late '60s.

KM: Wow!

HK: Yes.

KM: So, before though the ranch, A.W. them had a lease on this section Ka'ohe.

HK: Yes.

KM: From the Territory on the section that's in Ka'ohe?

HK: Yes.

KM: Was all horses then mostly?

HK: Horses.

KM: They would let the horses out, rotate?

HK: Yeah. They always selected this place for letting horses, they call that "give 'em a rest."

KM: Rest.

HK: Because they had enough horses to rotate.

KM: The horses didn't need water back in the early days?
HK: They needed water, yes.
KM: Maybe was enough from the dew or something?
HK: Probably so. There was just one water trough at the very lower end, next to Big He'ewai pasture
KM: 'Cause when you folks were...like when you would go from here, Waiki'i, Kilohana section out to Kalai'eha.
HK: Yes.
KM: No more water in between along the route?
HK: I never saw any water.
KM: You never saw?
HK: Never, never, before the military come in.
KM: Yes, before the military. Now the Territory, Forestry at Mauna Kea State Park like where AhFat them stayed.
HK: Yes.
KM: They made water come down yeah?
HK: Yes.
KM: Did you folks stop and use that water also with the ranch?
HK: I don't know if they shared with the ranch, I'm not familiar with that.
KM: Oh. Interesting. You know you go out on the lava flats out here, there are sections. In fact there's an old trail, beautiful old trail. There's a section of trail that runs across the lava.
HK: Yes.
KM: And it's just like it was sided, curb-stones you know.
HK: Yes.
KM: Goes out, you can cut out straight going across to Ahu-a-'Umi.
HK: Oh.
KM: Another trail cuts out you can go out to Pu'u Wa'awa'a section, Reservation. Ancient, old trails like that.
HK: Hawaiian trails.
KM: Yes. Supposedly, birds like kōlea, nēnē, 'ua'u you know the night birds, the birds from the sea, 'ua'u.
HK: That's right.
KM: Nested up in here.
HK: Yeas.
KM: And people used to hunt them even before days.
HK: Yeas [thinking] I never heard of that, but I can see that this is essential type of thing. This is an area where wild game, it's a home for the wild game.
KM: Yes.
HK: Evidently they get a lot of feed.

KM: Yes. Very interesting though.

HK: A lot of feed for the wild game. When they first introduced, for instance, erckel, down in the beach area, and which I was surprised because they're accustomed to high land and this type of land. They all moved up here.

KM: Of course [chuckles].

HK: All natural, they found the ideal location for them. That wild game, this is the very area that wild game will survive so well.

KM: Yes.

HK: But gradually the type of grass is disappearing, where the grass that produces seed for the game birds.

KM: Right, right. Change the land, changing.

HK: We had lot of oats you know, brome grass. Brome grass was plentiful. But brome was annual grass so it's seasonal. There's some pili grass here, right here.

KM: Oh yes, a little bit.

HK: Yes.

KM: You're right. Well good, would you like to go anywhere?

HK: If we had a key we could go down and go to the water trough. Beautiful land you know.

KM: Yes.

HK: They say this Pu'u Kēke'e, this side where Parker Ranch is using it as a pasture, is beautiful because it's not that rocky.

KM: Hmm.

HK: You would think it's rocky when you look at all the rocks on the neighborhood, but this place doesn't have much rocks.

KM: Something.

HK: Wild turkeys survive so well down here too.

KM: You folks used to go hunt turkey?

HK: Yeah.

KM: What, 'ono or gamey?

HK: Gamey.

KM: How did you prepare the turkey so the taste wasn't wild?

HK: The only way we prepare the turkey is smoke 'em [chuckling].

KM: Oh, yes.

HK: The meat is so dry.

KM: Yeah... [begin return trip to Waimea] ...You were saying that above, at Pu'u Anuanu at the pump there they made a little orchard also up there. A tree plot like?

HK: Yes, yes. This doctor Charlie Campbell, he lives in Waimea he's a retired state veterinarian. He retired and came to Waimea to live, and he loved to plant fruit trees. So he got the permission from Parker Ranch to plant some fruit trees on the highlands where they can survive. He planted two locations up here, one in the gulch fence. You know the gulch that I'm talking about?

KM: Yes, yes.

HK: Number 8, in fact we made a fenced in area for him so that the animals won't get in.

KM: Oh.

HK: The tank up there by Pu'u Anuanu they had to fence around the tank so the animals don't bother. He went in there planted some fruit trees. [looking at new water tank on mauka side of Kilohana] This is something new to me.

KM: Yeah, they just put that tank in last year.

HK: This is the State lease land now on our right.

KM: That's correct. That's the Ka'ohē section that's why, Hāmākua.

HK: We had a lease prior to Nobriga. Then Nobriga got the lease in between.

KM: Yes.

HK: And then he finally forfeited that and Parker Ranch got it back. Because he wanted to make a deal with Parker Ranch to get another one above the Saddle Road up there, Pu'u 'Ō'ō Ranch.

KM: Yes, and he got that section.

HK: That section in exchange.

KM: Yeah.

HK: Gee, look at the yellow grass.

KM: I'm sorry it's fire...fire weed?

HK: Fire weed, yeah. What a waste.

KM: Well, your description of the value of the feed, or how much you can grow off of the land when you have the right feed is very important, like compared to this or fountain grass, you know.

HK: Yes. You know during the Alfred Carter time we used to sort of roughly set a goal that a wean-calf should be gaining no less than a pound a day.

KM: Wow!

HK: In order to acquire that, you got to get the proper feed. That's sort of a challenge to the boys. "We got to get a pound, and we got to locate a good pasture, make a good pasture for these animals." We tried fertilizing some of the poor lands, pastures, we tried fertilizing. When we did fertilize of course, I don't know we never figured this out in the paper and pencil and find out, net return out of it.

KM: Yeah [chuckles], what the return was.

HK: Fertilization is expensive.

KM: It is yeah.

HK: We did find out they gained up to a pound and a half to two pounds a day, if you fertilize.

KM: Wow!

HK: But you got to utilize that properly, and be on the alert. The time to put the cattle in.

KM: Yes.

HK: That's spending money to get that [chuckles].

KM: It is yeah.

HK: To get your result, you know. Fertilizing was expensive.

KM: You were saying you'd seen a change too, in the weather yeah. The way the rains fall like that.

HK: Oh definitely, yes. The weather has changed a lot. I used to do lot of walking with a Saturday and summer-school kids job, I used to take care of them. We all walk you know, walk to wherever we were assigned to work.

KM: Yes.

HK: And you had to carry raincoat. That's one of the musts, you have to carry raincoat.

KM: Amazing!

HK: And a hat, you got to wear your hat of course.

KM: Yes. I don't know if it's because less trees on the land, or if it's just a global thing. What's happened, that's made the weather change so much?

HK: Yes.

KM: I guess they said that's in part why the Waiki'i corn and hay operations like that closed down, 'cause they couldn't guarantee the weather?

HK: Yes.

KM: The rainfall?

HK: Yes. I recall when Wally Coleman came to lease this property up here to raise sorghum and corn. He was discouraged by the Parker Ranch management, that "you will not be able to be a successful farm over here, due to the fact that our rainfall record shows, it's getting less rainy."

KM: Wow!

HK: "And we wouldn't recommend you to farm at all," you know. So, he came and see me, I said, well, "it's a matter of weather, it's unpredictable. You cannot predict." An unusual thing happened, when he took over we had rain from spring up to June.

KM: [chuckles]

HK: Even June we had. And he had a darn good crop of corn.

KM: The first year?

HK: Yeah. But it never happened the following year again.

KM: 'Auwē!

HK: Whenever I used to plant, sorghum for instance...

KM: Sorghum?

HK: Sorghum, yeah.

KM: Do you know how to spell that?

HK: S-o-r-g-h-u-m, something like that.

KM: Okay.

HK: Anyway, the sorghum was mainly used for feed lot feeding, they chopped that thing you know. You chopped it in small pieces and add sort of a nutrient to it by mixing with molasses or whatever. We used to have a trial feed lot where we saw this morning, a big tank.

KM: Yes.

HK: Solar system. We had a feed lot there. Quite a large operation, it was. It was a matter of experimenting that type of thing where, for the future outlook. Probably we have a feed lot established on the ranch rather than have 'em in Honolulu.

KM: Hmm. It's amazing how much work went into making a ranch viable.

HK: Yes, yes.

KM: And if you stop doing that, or if you slack off from that you just go downhill, it seems in a ranch, yeah?

HK: That's right. How the outset of the development of the ranch, put in the pipeline and establish the water rights, and getting the water to begin with.

KM: Yes, that's right.

HK: And then the fencing of the property. It was unfenced you know.

KM: Yes. That was all A.W. Carter's time.

HK: A.W.'s time. It was quite a chore, quite a job. It was. You find in his daily journal that his workers were camping here and there, rather than transport yourself.

KM: Back and forth.

HK: Back and forth you know from home. Transportation was so bad.

KM: Yes. Well, it just made so much sense you know. And same thing why they made the out-camps like you were saying, Waiki'i.

HK: Yes.

KM: Kalai'eha, Humu'ula they had what Laumai'a, Hopuwai.

HK: Yes.

KM: You know all these different places.

HK: So many stations we had.

KM: Yeah. Keanakolu.

HK: Yes.

KM: Or the Waipunalei tract that they bought.

HK: Like we were raised as family, when we were young kids about six, seven or eight years old. Sometimes we don't see our father for couple weeks.

KM: Wow!

HK: He's not home. And when we expect him home, we ran into the "warehouse" we called it. You know and here a big fat pig is hanging down. He'd catch a wild pig coming home.

KM: [chuckling] Yes, yes. So, it was a good time when he came home, too?

HK: Yes. It was so exciting for us, waiting for his return! [chuckles]

KM: Yes. How many brothers and sisters did you have?

HK: Six boys.

KM: Six boys?

HK: Yes.

KM: Counting you?

HK: And three girls. Yes.

KM: Nine all together?

HK: Nine all together.

KM: What are they're names from oldest to youngest?

HK: My oldest one is Masao, he was the one that...he's frail, small so he begged father to send him to school in Hilo. He wants to continue. And my father says, "sorry I can't do it because we don't have financing. Can't afford it." And he still insists he wants to go. My father said it's almost impossible. Then one day a neighbor farmer told my father that "I saw your son walking with a pack and walking toward Hilo." So my father saddled his horse immediately and chased after him, and picked him up and brought him back. And the story goes somehow he cried all the way home. He still wanted to go. So that's where my second oldest one is, still living, he's 97 years old. When he saw the sadness between the father and son, one wants to go to the school, his father cannot afford it. He wanted to runaway to school, he was walking to Hilo. He found his brother was so sad, he told his father, "Let me go and work on the ranch and I can probably help finance his school in Hilo." That's how my oldest brother, Masao, was able to go to Hilo to school.

KM: And who is your second brother?

HK: Yutaka.

KM: Yutaka.

HK: That's the one that... Actually through his hard work his older brother was able to go to school in Hilo.

KM: Wow! That's amazing!

HK: Yes.

KM: Real family love.

HK: Family yeah, helping one another.

KM: Yes.

HK: When Masao graduated from Hilo High School he was one of the top students, and immediately the minister... He stayed, the interesting thing about a Christian church had a dormitory, a language Christian church from Japan. Outreach program from Japan sending out missionary's to Hawai'i. Because the influx of a lot of laborers from Japan came to Hawai'i to work on the sugar plantations. And naturally the Christian Outreach program from Japan felt that they needed some help as far as religion. They established a church in Hilo. That's where my older brother stayed, boarded over there. No cost, he took care the church yard and all that, free house and boarding.

KM: Yes.

HK: That was a big help.

KM: That's wonderful!

HK: Through his good work there, we were all able to follow what he had done. We were able to go to the same church.

KM: Oh!

HK: Yes.

KM: So that's how you ended up going to school with AhFat then?

HK: Yes. My older brother, myself, my sister and my youngest brother, the four of us were able to go.

KM: Wow!

HK: To Hilo High School, we didn't have any high school out this way.

KM: So it was Masao, Yutaka?
HK: Kaoru.
KM: Kaoru?
HK: The third one. And the fourth one was my sister.
KM: What's her name?
HK: My sister was Jitsuno. She died at age of about ten years old.
KM: Oh.
HK: Typhoid fever.
KM: 'Auwē!
HK: Then after Jitsuno was another brother, Kazuyo. Then after Kazuyo, I came in. Then below me, two sisters, and the youngest, a brother. Tsugio and Sueko, are the two sisters below me.
KM: Yes.
HK: Then the youngest in the family is Yoshio, he was the youngest.
KM: And now of you folks? Has Yutaka and you?
HK: All of them passed away except myself and Yutaka.
KM: Oh!
HK: Living today.
KM: Yes. I'm so fortunate that you have been willing to share stories, talk you know.
HK: Across this fence line, that tree line there?
KM: Yes.
HK: Right on top of there is the first pump house.
KM: Ahh.
HK: The water comes through gravity from Kohala mountain right in the back there.
KM: Fifty-one mile mark.
HK: Yes. Gravity flow.
KM: And so that's the Pā Kila nui?
HK: Old 'A'ali'i. They call 'em Old 'A'ali'i. A lot of 'a'ali'i in there that's why they called it. Anyway gravity flow comes into there.
KM: That's amazing! So they didn't need a pump lower to get it up?
HK: No. Then later on they found I guess, as time goes on, pipes get old and what have you the volume of, gallon of water per minute coming in rather slowly, so they had another booster where the solar system is.
KM: I see. So that was later though then?
HK: Yes, that was recently. This was solid 'a'ali'i, but it's getting less each time.
KM: Yes.
HK: Another one is getting kind of rare now is 'ākia.
KM: Yes, the 'ākia.
HK: 'Ākia is getting very rare now.

KM: It is, you see it scattered only here and there.
HK: I think 'ākia is a little more frail, delicate plant.
KM: Yes.
HK: Cannot be aggressive enough to compete with some other grass.
KM: Right. There's a couple 'ākia in there. It has that beautiful orange berry on it.
HK: Yes, yes.
KM: Did you ever see anyone make leis with it or anything?
HK: No. You see that tinaroo?
KM: Yes.
HK: All here.
KM: Growing up. Did you folks sometimes make leis, cowboys? Decorate you know for special times like that?
HK: With 'ākia?
KM: No, anything, any kind special leis you folks made?
HK: Well was mostly with 'a'ali'i flower.
KM: 'A'ali'i? Had maile someplace up you folks used to go get?
HK: [thinking] Maile yes, up in the forest yeah. Probably on the wet section.
KM: Yeah.
HK: [thinking]
KM: Interesting though that 'ākia they say some forms of the 'ākia is a little bit poisonous and the old Hawaiians...
HK: We were always told, "Don't eat that berry." Because it's poisonous and yet when you hunt pheasants [chuckles], when you cut open a pheasant they have lots of 'ākia.
KM: Oh, for real!
HK: Yes.
KM: That's interesting.
HK: Yes.
KM: Now you were involved with the Boy Scouts for many years, is that correct?
HK: No, only for about five years.
KM: Oh, for five years okay. Did you run a troop or were you a member of one of the troops? Were you one of the scout masters?
HK: Scout master, yes. You know how Alfred W. Carter wants everything to be perfect?
KM: Ahh.
HK: When you start hay production up Waiki'i, baling hay, you know.
KM: Yes.
HK: He found someone from the mainland or from the mid-western state, to come up and teach our men to bail hay.
KM: Yes.

HK: Okay. When he started that dairy he got the well known veterinarian at that time, Dr. Williams, to come and teach my brother how to take care the health of a dairy cattle. When he started the Boy Scouts he sent me back to school.

KM: Wow!

HK: He doesn't want you to just start a Boy Scout troop.

KM: Yes.

HK: "I'm going to send you back to school in Hilo, Boy Scout headquarters there, and you going to stay for couple weeks and learn all what you can about Boy Scouts. And you, when you come home you start a Boy Scout Troop, and I want the best troop on this island."

KM: Wow!

HK: That's his way of handling things. And often, he got what he wanted.

KM: Yes.

HK: Everything's got to be perfected.

KM: Perfect?

HK: Yes. And he expected you to do it.

KM: That's right. And did you become the best boy scout troop on the island?

HK: [thinking] Well, I didn't get there.

KM: [chuckling]

HK: Yeah. Because he died in '49, and then also, I left the ranch just for little while. I got married and left the ranch a little while, and then I come back. During the absence of that time period somebody...I was replaced as a scout master.

KM: Yes. What did you do when you weren't working for the ranch? You said you left the ranch for a while?

HK: Oh, I was what you call, are you familiar with the pohā berry, ground cherry?

KM: Yes, yes.

HK: There is a corn field up in Waimea one of the Hawaiian Homestead lands. This person planted five acres of corn. And those days corn means not the sweet corn that we have today. It's a commercial corn, field corn and after he harvested the corn there were loads of pohā plants growing.

KM: Wow!

HK: And when I saw that I went to see that person, Mr. Payne. I told Mr. Payne, "Can I get in your corn field that you already harvested? I want to pick those pohā." He said, "Go, right ahead. Just report to my caretaker, how many bags of pohā you pick a day."

KM: Yes.

HK: So my mother-in-law, her cousins, all helped me, everyday we go and pick pohā by the bags, by the bags!

KM: Wow!

HK: And I shipped 'em out to Honolulu. That's what I was doing. This lasted for four months.

KM: [chuckling] When no more pohā, no can work right?

HK: After about four months I was approached by Parker Ranch. They sent a lady, Hartwell Carter's sister to come and see me, "We want you back on the ranch." So I came back on

the ranch after that. The reason why they wanted me back on the ranch was to start a Victory Garden for all the employees and residents of Waimea.

KM: Oh, yes.

HK: All of the Waimea residents were requesting a Victory Garden. They gave me a crew of about six men to start. Anyone wants a Victory Garden, we are to respond and prepare a garden.

KM: So, in their yards like that?

HK: Clear their land, get everything, soil preparation, took little time, and then we have to fence it off because lot of...almost everybody has chickens in the backyard.

KM: Right, right.

HK: We established a Victory Garden to all those who requested. And I ordered all the vegetable seeds, purchased by the ranch. And I make my monthly inspection of their garden.

KM: Yes, yes, oh. This was during the war or...?

HK: Just before the war.

KM: Oh, just before the war.

HK: In 1939, '40.

KM: Was that when you, you had just done the pohā for a little while, and then you went and started the Victory Garden or the Victory Garden was first.

HK: Victory Garden was after.

KM: Okay. That was quite a program so that each of the families would have vegetables and things that they needed yeah?

HK: That's right. This is a community wide project you know, it's not necessarily just for the ranch families. The relationship between Parker Ranch and the community was just like one happy family.

KM: Wonderful!

HK: We even sacrificed one of our pasture lands that we plowed, tilled the land and we planted Irish potato.

KM: Oh!

HK: For basic food.

KM: Yes. Did Hartwell's sister marry a Podmore?

HK: That's the one.

KM: That's the one.

HK: Podmore was sort of a retailer, what do you call that [thinking], a distributor.

KM: Yeah, distributor. Do you remember what her name was? Hartwell's sister who married?

HK: Edie, Edie Podmore.

KM: Edie Podmore and Podmore's first name?

HK: Oh, my gosh [thinking]. I think was, I wonder if, I'm not sure, maybe it was Ernest Podmore. I'm not sure.

KM: Okay. They started the potatoes and stuff like that.

HK: Yeah. And then over in Kohala section of our ranch we plowed an area because of the weather conditions we thought might be ideal for plant kidney beans.

KM: Oh!

HK: One whole pasture, all kidney beans.

KM: And did it work? [chuckling]

HK: The kidney beans they didn't do to well.

HK/KM: [chuckling]

HK: That requires labor again. The Irish potato oh my gosh. You got to grade that potato by hand and ship it to Honolulu.

KM: Wow! Were the potatoes good though when you got them?

HK: Yes, yes, clean no scabs on 'em was nice. Yeah, Mr. Podmore's name is Ernest.

KM: Ernest Podmore?

HK: Ernest Podmore.

KM: Okay. Hmm. So the ranch has entered into just all kinds of activities yeah, over it's history.

HK: Yes. What made Alfred Carter so concerned about establishing the Victory Garden, in case of emergency we can have food.

KM: Yes.

HK: For the people, yeah.

KM: Yes.

HK: Only thing I can think about the reason why he wanted to start it, is he lived during the first World War, Parker Ranch took a very important step toward providing food.

KM: That's right.

HK: The first World War the shortage of food made Mr. Carter realize that we need to get some food so he started the corn industry up Waiki'i, corn meal. Waiki'i used to produce lot of corn meal for human consumption.

KM: Oh, so that's early, once the World War I broke out that was the idea?

HK: Yeah, that's right.

KM: Oh.

HK: And I have a little...I don't know where I left it a little what you call, bag, Waiki'i Corn Meal.

KM: You're kidding?

HK: Yeah.

KM: Oh.

HK: I found that.

KM: Wow!

HK: My sister had it. They used to put the corn meal in that little bag, a one pound cloth bag.

KM: Wow!

HK: I believe they used to sell that, the corn meal.

KM: Yes. Wow, if you find that I should try and take a photograph of that bag.

HK: If I can find 'em, yeah.

KM: If you find the bag I'd love to take a photograph of it.

HK: I don't know where that bag went. [thinking] Let me look into it by this weekend maybe I can find 'em.

KM: Okay, okay.

HK: I know I had threw it in the laundry.

KM: [chuckling]

HK: To clean it you know.

KM: Yes.

HK: Where did it go? [thinking]

HK/KM: [Back in Waimea; end of interview]

**L. Radcliffe “Rally” Greenwell
Field Interview – Ke‘āmoku Site Visit⁵
June 24, 2002 – with Kepā Maly (Billy Bergin & Keoki Wood)**

[Driving from Parker Ranch Headquarters to Po‘opo‘o Gulch–Ke‘āmoku Access.]

KM: It's June 24, 2002, with Rally Greenwell and we're going to go holoholo. Billy you were just asking about who had been the...was it the foreman out at Ke‘āmoku?

BB: No, the general ranch foreman, cowboy foreman.

KM: Rally, cowboy foreman was? Willie, back at that time?

RG: Willie Kaniho.

KM: And under him was Hogan Kauwē?

RG: Right under Willie was Yamaguchi. Matsu Yamaguchi who was killed up at Kemole.

KM: Right, right I think that was about thirty-six...

RG: And Hogan Kauwē was number three.

KM: Ahh. And so Matsuishi, is Jiro Yamaguchi's papa?

RG: Right.

KM: I think that accident was about '35. Just around when you came?

RG: [thinking] About that, I think, yes.

BB: What year did you say, '37 Rally? I thought was more like '34, when you came to the ranch.

RG: No. When I came to the ranch I think it was '34, Billy but when Matsu was killed...[thinking] I thought it was about '35, '36 somewhere around there but, I may be wrong. I mean if you've seen it...

BB: No, no I had missed part of...my mind drifted to another subject then when I came back I heard '37, I thought you said you came here in '34. You graduated from Roosevelt High School, top of the class.



Billy Bergin, Rally Greenwell and Keoki Wood at Ke‘āmoku; section of old main wall in background (KPA Photo No. 3903)

⁵ Carl Carlson of Parker Ranch kindly granted us permission to travel on the ranch lands; and also sent Keoki Wood, newly employed at the ranch, along so that he could hear some of the history of that section of the ranch.

KM: I spoke with Jiro about that also about the father's accident like that too. That was something coming off I guess Kemole, Makahālau side with sheep yeah?

RG: Well, and the horse fell with him up at Kemole 2. And then he rode to Makahālau and the car picked him up and brought him down and then they took him to Kohala Hospital, where he died that night.

KM: Yes.

RG: If you talked to Jiro and got dates and whatnot certainly take them.

KM: Oh yes.

RG: Because they'd be correct.

KM: If I could for a moment Rally, last week Friday, I went up to Pu'u Lā'au and on the Forestry road with the fence line towards Kemole. And I don't know, part of the way down maybe about two miles out of Pu'u Lā'au along that road just a little ways above the road there's a stone wall out in the middle of nowhere. It's about eighty feet long, nicely built it's falling down in some areas. Do you remember for some reason anyone building a stone wall?

RG: No. Was that outside the boundary?

KM: It's within what would be the forestry boundary now, yeah.

RG: 'Cause I never went above the fence.

KM: Okay. It's really a peculiar thing because it's this stone wall over this rolling sort of soil with 'a'ā fingers going down it. And this wall is like maybe eighty feet long or so. Just a straight line, and it ends right in the middle of no where.

RG: No idea.

KM: Kauka, if you've got some questions going.

BB: Yeah. As a courtesy, do you mind if I do?

KM: Please, absolutely.

BB: At that time Rally, the cowboy gang numbered about fifteen people?

RG: Fifteen, sixteen yes.

BB: After Hogan, would have had who?

RG: I think the rest of them were all about equal. [cell phone rings in background] They just had three...

BB: No, I mean actual cowboys.

RG: Oh, you mean who the actual cowboys were?

BB: Yes.

RG: You had Joe Pacheco; Harry Kawai; Henry Ah Fong; Frank Vierra; Harry Koa; Awili, that's Lanakila; Raphael (Lafaia), the old man... [thinking] George Purdy.

KW: Bob Sakado.

KM: Bob who?

KW: Sakado.

RG: No, Bob came later.

BB: And that Raphael, what was his first name?

RG: I think it was William, but that was Henry's father, you know Henry?

BB: Yes. This William Raphael he was pure Puerto Rican or he was already half-Hawaiian?

RG: I think he was pure Puerto Rican and he married a Hawaiian, and that's how Henry at Kahuā was half.

BB: Wilson?

RG: Wilson was the brother of Henry.

BB: [thinking] So, of those cowboys, I have down, Awili, George Purdy, Harry Koa, William Raphael... [thinking]

RG: Those are the only ones I can remember.

BB: Shiro Fujitani was?

RG: No, Fujitani was after.

BB: John Purdy?

RG: No, John Purdy was never on the cowboy gang he was at the stable, training mules. Mules and heavy horses.

BB: Palaika?

RG: Palaika was a cowboy, but later when I came here he was head of the breaking pen.

[passed Saddle Road Intersection – Nohonaohae]

KM: For a moment, the low hill out there that's Pu'u Pāpapa?

RG: Yes.

KM: Yeah, so Nohonaohae Nui and then Pu'u Pāpapa and that was a separate, like one of the paddocks below the Waiki'i area also?

RG: That's right they call that Pu'u Pāpapa 1, and Pu'u Pāpapa 2 Paddock was on the Ke'āmoku side.

KM: I see. And now, we're going to go down passed Pōpo'o towards to Ke'āmoku?

BB: We're going to turn after the bridge.

KM: Okay.

BB: After that new bridge, the second bridge.

KM: Yes, okay. This land, like on the makai side of the road here, was pretty much a grass land when you first started also?

RG: That's right.

KM: Just the grass has changed, the nature of the grass yeah?

RG: That's right. This was one paddock that went way over to the Kawaihae road.

KM: Yes.

RG: And out to what they call Pu'u Hīne'i 1; a little ways out here, there's a fence that used to go down. And then down to the stone wall.

KM: Right. It's amazing when you think about being able to use that land back then, as you've described it. The weather patterns seemed to be more stable and you knew when you could move the cattle down like that yeah.

RG: That's right.

KM: About when would you push cattle out to this lower paddocks do you think?

RG: Well, about November you start getting southerly rains and you could start moving them out, because you'd get rain in November, December, January, February. Then it would start getting dry during the summer. Then you move the cattle.

KM: Yeah, so bring 'em back mauka lands. Did you ever hear the Hawaiians give a name for that southerly rain that you remember?

RG: [thinking] No, the only thing I hear the Hawaiians talk about was ua nāulu.

KM: 'Ae.

RG: And nāulu was just in one spot, hey Billy?

BB: Yeah, a sudden downpour, ua nāulu.

KM: Nāulu, is that a rain that comes from, in that southerly time or was it at anytime that you remember?

RG: I think at anytime.

KM: Ahh, okay. That nāulu is a famous rain of this land and I was curious if you'd heard the name; so they were still using it.

RG: I think so.

KM: Boy, this rain that you folks have been having now, everything is so green, all we're thinking about is with this fountain grass explosion, a fire. The next drought you know, it's really spooky.

RG: Gee, at Colorado they're having...

KM: Oh!

BB: Off to your left you can see the top of Pu'u Pāpapa corral.

KW: How old is that corral Rally, that was when you were?

RG: When I came here that was there.

BB: Yeah.

KW: And it was old already?

RG: Yes.

BB: And then the corral makai that we call Boise Corral, that came way later. That was during your time?

RG: Which corral is that?

BB: The one down here by Pōpo'o.

RG: On the makai side of the road?

BB: Yes.

RG: That was later. [thinking] Gee, that must have been...it was about, '55, '57 I think. Willie put that in. Then the one on the mauka side where Pōpo'o comes down they call that what Walter's Hole?

BB: Steven's Hole [chuckles].

RG: [chuckling] I think that was during Lent's time.

BB: That's correct, Gordon Lent gave it the name.

KM: And when was Gordon Lent out here?

BB: In '71 to '73-'74.

KM: Hmm. Did you hear that Walter Stevens and Andy Fong were buried out at Ke'āmoku?

RG: I was at Walter Steven's burial. And if we go to Ke'āmoku I can show you exactly where the ashes are.

KM: Good, good thank you. I guess they really had an affection for that land out there.

RG: Walter, I think he probably started around out here, and Andy Fong was a very good friend of Walter's. I think that's how Andy came out to be with Walter.

KM: Now Andy was part-Hawaiian or pure Pākē? Do you know?

RG: Pure Pākē.

BB: Pure Pākē.

KM: Pure Pākē, oh. But he was a North Kohala boy before?

RG: Yeah. And he was very quiet until they loosened him up a bit...then he'd talk like hell.

KM: [chuckling]

RG: Here's the road just on the side of the bridge.

KM: Okay, so we're going to turn mauka?

RG: Yes.

[driving from highway up to old Ke'āmoku Station site]

BB: Keoki, now you come into this.

KW: Yeah. Don't ask me which gate to open [chuckles].

RG: You know this is about the best place you can see up there now, Nalopakanui.

BB: Let's get out...

RG: ...Okay. [pointing out features on landscape] You see, start way down here Big He'ewai and just where the trees are.

BB: Right, Those rolling hills?

RG: Yeah, okay that's Big He'ewai.

BB: Okay.

RG: Then you get Nalopakanui, the other hill and behind that is Ahumoa.

BB: Ahumoa.

RG: Yeah.

BB: Pu'u Mahaelua?

RG: Pu'u Mahaelua is over here with the trees on the top.

BB: Okay. So you're coming back now, that's the hill that I'm referring to. Those two sets of hills right there see. 'Cause that hālua in between, and you see some trees and an opening, that's where Bill's house is at. Up inside there, if you come down that's the hill right there that I at one time I had the name to and then I lost it, but people call that Small He'ewai.

RG: Come back a little to the right is that hill there, that's Small He'ewai.

KW: Okay. So that is Small He'ewai.

RG: Yes.

BB: Okay. And moving over the tall mound that's kind of darkened, that's the hill by Waiki'i. Kahekili, right by the Polo Field.

KM: Yes. The one we went up on top.

RG: Yes.

BB: Okay. Now, you come this way and there's a low-lying dark hill. Do you know the name of that?

RG: No. I think it's in Small Pāpapa. I don't know, I never heard the name of that.

BB: And the small hill below that one, still inside Small Pu'u Pāpapa?

RG: No idea.

BB: No more name. Okay, so Small He'ewai now, going back up to that rolling hills right above the trees, that's Pu'u He'ewai?

RG: Yeah, I guess so we used to call that Big He'ewai, but I guess it's Pu'u He'ewai.

BB: Okay. So that's Big and Small He'ewai. Now if we went up high enough on the paha up above here we should be able to see the top of Pu'u Ke'eke'e then.

KM: That's it, way back.

RG: I think Pu'u Ke'eke'e is on the other side.

BB: Yeah. We'd have to go up further to see that yeah. But you know what lets do, lets try and look again because I'll tell you those mountains, those hills move around as I move around. That's why I have a real...if I'm on that side I'm clear on where they're at. Coming from Kona especially when you start on like Kuainiho, and you look up here it looks so different from behind here.

KM: They do don't they?

BB: Yeah. Really drastically different. Look at how huge Ahumoa looks from here and when you go up there it's more like a hill than the mountain that is there.

RG: From right here to Nalopakanui this was Big He'ewai Paddock, one paddock.

BB: Just one field.

RG: Yes. And then later, they cut the fence and made this Pōpo'o [Po'opo'o].

BB: Below would be Pōpo'o, okay. And Pōpo'o is named after what, the gulch?

RG: The gulch.

BB: Okay.

KM: And according to the old Boundary Commission stuff Pōpo'o, comes after Waiki'i Gulch so that mauka section where we cross it above, later Waiki'i feeds into Pōpo'o is what they say and so the name changes evidently. That big hill, Ahumoa is behind?

BB: Yeah.

KM: That's Nalopaka?

BB: Nalopakanui.

KM: It's interesting on that 1917 Parker Ranch map. It says, "Nalopanui."

BB: Yeah.

KM: Do you remember hearing it one way or another, Rally? Nalopa or Nalopakanui?

RG: [thinking] Nalopakanui, I think.

KM: Okay.

RG: I think. Correct me my friend.

BB: No, you know what I see too, Rally there's Nalopakanui, Pu'u Nalopakanui and Pu'u Nalopakaiki. So, there's two of 'em.

KM: Yeah.

BB: And I've even gone below like on horseback to try and visualize from below, am I looking at Nalopakaiki as the lower of the twin hills of Nalopaka? Or when you go there Rally, and you ride clear round that mountain it's one big mountain. There's no such thing as big and small 'cause when you get on the other side it's one big mound. We just see the hālua on this side that makes it look like two but it's not two. You look on the other side it's one big mound.

KM: And further to Ke'āmoku, or the flow side, that outline there looks like Kēke'e.

BB: It sure looks like it.

KM: It looks like the form of Kēke'e so you know the land has dropped down so that would be all the way over right. Can you see that way back, passed the trees?

RG: I don't know, I'm getting a little confused here. Maybe I'm giving you the wrong scoop [chuckles]. You look where Ke'āmoku the tree plot is up there.

BB: Yeah.

RG: Alright. Just on this side is...

BB: Another.

RG: Another little clump of trees right in between there looks like that might be the top of a hill.

BB: Yeah.

KM: It does, doesn't it.

RG: Is that Big He'ewai and we're looking at Pu'u Ke'eke'e?

BB: Up above.

RG: Maybe we get up further we can see.

KM: Yeah.

BB: I think so. Let's do that...

RG: How about the gorse, has that come on this side?

KW: Not this side yet. Because up at SC, Hānaipoe further over towards Keanakolu I don't think it's come from Keanakolu. I think it's still on the other side of Keanakolu.

RG: But on this Pu'u Ke'eke'e side?

KW: I haven't seen any over here.

KM: No.

RG: That's surprising with all the trailers and the horses and whatnot, going back and forth, you'd think that some of that would have come.

KW: It didn't come, Yeah we're lucky.

KM: But you go in between that Pu'u 'Ō'ō, Pu'uloa section.

KW: It's the saddest thing you've ever seen.

KM: Thick, thick, thick!

KW: I used to love that area coming through when we would see it and that wasn't too long ago, '75 it was nice still...

RG: ...Before old days, I'd start at Ke'āmoku, when I was at Ke'āmoku. We would have to check the fence down to Puakō you go down all the way on a horse, check the fence. If you told these guys today to do that, I think they'd all quit [chuckles].

KW: What was interesting though you said how many guys, what fifteen guys?

RG: Fifteen or sixteen.

KW: And about how many cows then?

RG: About 35,000 total head.

BB: Fifteen or sixteen though is just the cowboys.

KW: Yes.

BB: Here at Ke'āmoku you would have two or three guys?

RG: [thinking] Three, yeah.

BB: And it would be two of those guys, you and another man would go all the way down to Puakō?

RG: Yes. Once a month we'd have to check the fence all the way down from the Kona Road down. So one day we'd check from Kona Road down to Pu'u Hīne'i and then the next time or couple days later or a week. We'd take from Pu'u Hīne'i Hill down to Puakō. Because there were goats outside see and they didn't want the goats coming in.

KM: And that fence line is basically the boundary between the Waikoloa and Pu'u Anahulu land?

RG: As far as I know, yes.

KM: And the fence line ran all the way down to the stone wall right behind Puakō or out to the seaside? 'Cause remember where Hind tried to put in that sugar plantation?

RG: All the way to the stone wall.

KM: Went to the stone wall which is now makai of Ka'ahumanu Highway, the big stone wall.

RG: Yes.

KM: And that was a wire and post fence?

RG: Just like this here.

KM: Okay.

RG: What they call net wire.

KM: Net wire. You folks put that in then, the ranch put that in?

RG: When I came here it was already in here, they put it in.

KM: All right.

BB: When you guys would go to Puakō you started at the saddle house up here?

RG: Yes.

BB: And go straight down.

RG: The first car road going to Ke'āmoku house was this road that goes over and there was a turn. From there up that was the first road. And the next road went from Ke'āmoku house through Big He'ewai here, into Pu'u Pāpapa 2 where the tank is and then straight down and hit this old road over there. And then the third road they put in was, I guess it's the one where they're going up now. You come down through Shear Paddock and then hit the old road. [see sketch from Rally later in interview]

KM: Oh. That's the alignment we see I think on the 1917 map, the earlier one you're talking about that runs out of there and then connects near Nohonaoahae. One road comes out by not far from the intersection, is that right?

RG: That I don't know. There was only the horse trail, the car trail was just right over here and then, oh maybe half a mile over here now, came down and hit this old road. But going straight to Nohonaoahae, I never heard of any road. Just a horse trail.

KM: Horse trail, okay. [driving from first gate towards Ke'āmoku Station]

RG: I think that may be Pu'u Ke'eke'e, you know, maybe I'm wrong because it looks pretty far away.

KM: The profile looks like Pu'u Ke'eke'e 'cause it's actually elongated yeah, with several mounds way, way back there.

BB: Is there a place called Pu'u He'ewai? Is that the name of that hill, does anybody see that on a map?

KM: Yes, it's on that old 1917 Wright map, 2786 is the number. [See also Boundary Commission testimonies references He'ewai.]

BB: Okay.

KM: And the paddock then took the name He'ewai, just like Pu'u Pāpapa or Holoholokū, the names expanded out.

RG: Keoki you better give Kepā directions now.

KW: No, no I only came with the horses, drove cattle once [chuckling].

KM: Are we...?

RG: I think we got to go there.

KW: To the house. That's what I said, I'm only good for opening the gates. That's why I really wanted to come Rally, I don't get a chance to see... There's a lot I need to see yet.

BB: Off to our right there Rally, that hill is named 'Iwa'iwa, did you guys ever use that name?

RG: Pu'u 'Iwa'iwa, yes.

BB: And then they used it to quarry materials for the road it looks like on the other side.

RG: Yes.

KM: So, really just mauka of the highway, yeah.

BB: Yes.

KM: Pu'u 'Iwa'iwa is one of the reference points in these Boundary Commission texts too. You're going to be very interested to see some of the old accounts you know. When I was talking with Jess Hannah, he was told that somewhere makai of Ke'āmoku section that there were burials out on the ground. Do you remember ever hearing about that?

RG: No.

KM: No...

BB: Rally, at that time then, what you call Big He'ewai that went from over here went all the way up to the top then just about?

RG: Yeah. Up to Nalopakanui.

BB: Yeah. And then above there would be the pasture called Pu'u Ke'eke'e?

RG: Kind of on the right and up. On the left of Big He'ewai mauka was Old Waiki'i. 'Cause Old Waiki'i came down hit Big He'ewai and Pu'u Ke'eke'e came down and hit Big He'ewai.

KM: And Old Waiki'i would have encircled Pu'u Kahekili or Ku'ikahekili is that correct? You know the pu'u where the houses were, where Waiki'i Village was?

RG: Yes.

KM: That would be old Waiki'i Paddock or...?

RG: No. Old Waiki'i Paddock would be further out towards Pu'u Ke'eke'e. Right, the hill that you're talking about right next to that was corn fields.

KM: Right.

RG: Number 6 and Number 5.

KM: Okay. What were the grasses out here back in the '30s that you recall?

RG: [thinking] There was quite a bit of clover out here.

KM: Did you still see pili out here?

RG: Yes.

KM: You did see pili?

RG: Yes, but most of the pili was up higher.

KM: Ke'eke'e side?

RG: Yes. This was pretty well covered with cactus at one time.

KM: Oh yeah. Did you folks use the cactus like they did at Pu'u Anahulu?

RG: No.

KM: No, didn't need to. A.W. had already brought water out here right?

RG: Right. And that water went as far as Ke'amoku, and then they ran a line down to the paddock they called Kālawamauna.

KM: Kālawamauna, yes.

BB: Rally, that place Kālawamauna, it's just an area name, there's no hill?

RG: I think it's just an area name, there's no hill around there.

BB: Yeah.

KM: The name Kālawamauna, you can translate it, literally it means to glance to, or to look to the mountain, and it's a flatland area that offers a good view back up to Hualālai.

RG: Yes [chuckles]. You folks don't keep your roads up very much!

KW: The roads are bad, Rally. That's been one of my pet peeves. They say the cowboys don't take care the trucks, I said, "Well, the road crew doesn't take care of the road."

KM: [chuckles]

BB: Can you recall Rally, what your average mother cow was? 'Cause this was Cow Calf Pen, right?

RG: Yes.

BB: You keep what about 3,000 cows?

RG: You mean in this whole paddock?

BB: No, no in your section of Ke'amoku, when you were the boss here. What did you like to keep for cows, average year in and year out?

RG: [thinking] Gee, I'm not sure. The area that I had to take care of as far as cattle went was all this plus Pu'u Anuanu and Old 'A'ali'i and went as far Nohonaohae.

BB: So it was a much bigger section.

RG: It was a big section.

BB: They called it Ke'āmoku.

RG: Yeah. And then from Pu'u Anuanu through Kemole 2 and Kemole 1, that was Jack from Waimea for the nānā 'āina guys.

KM: How long were you out here at Ke'āmoku?

RG: It's no real set time, because I guess Teddy, for a year maybe, and then after that they pulled me out and send me to Kahuku if they were branding or weaning. And then they pulled me out at times to check some of the area in Waimea. But steady I would say two years steady before they started sending me other jobs.

KM: And so you started out here in what year? About six months after you started the ranch right?

RG: Yes.

KM: So if you started in '34?

RG: About six months as the cowboy gang, and then outside here.

KM: Did you actually live out here too for a while?

RG: No.

KM: You didn't?

RG: No, I commuted every day.

KM: Okay. [pass second gate]

RG: This wing fence, Walter Stevens put in.

KM: Oh. Nine-tenths [of a mile from the first gate]. This little wing fence in here is a little trap?

RG: That's right. This is the boundary between this paddock and that paddock.

KM: When was Walter Stevens working out here about?

RG: [thinking] Probably '45, '46 around there someplace maybe. Because I was at Kahuā when he was working.

KM: Hmm. Did you ever see any sandalwoods or lama or anything out here that you remember?

RG: There wasn't any.

KM: No trees, hardly. This was quite the place in the 1800s, sandalwood and stuff, and going mauka. You know lot of testimony about people coming out to Ke'āmoku and into the Ke'eke'e section to gather.

RG: Maybe more on the Kālawamauna side I think.

KM: Ahh.

BB: You would come to Ke'āmoku Camp, of course in those days the old road took you up very close to it, so you never had to go from here?

RG: [thinking] You go from about a mile where we turned up, a mile closer to Kona then from there the road went straight up.

BB: I see. On the old road?

RG: Yeah, the old road.

KM: The road that you're describing, is that near the gulch, the Ke'āmoku Gulch pretty much straight up or not that far over?

RG: Ke'āmoku Gulch, is that the one that comes down and the eucalyptus trees?

KM: Yes.

RG: Just a little further on the other side.

KM: Towards Kuainiho side?

RG: Yes.

KM: Oh.

RG: Okay, would you stop a second. See Billy maybe that's Big He'ewai up here.

BB: Uh-hmm.

RG: Right over those trees and those little...

BB: ...rolling hills. Okay.

KM: Uh-hmm.

RG: And so what we were looking at down below, must have been Pu'u Ke'eke'e.

BB: We can see a little of it through the trees straight ahead.

KM: Yes.

BB: But off to our left would be Pu'u He'ewai. Correct, those little rugged, rolling hills?

RG: Yes.

BB: Straight ahead that dark blue image of a hill that probably on the horizon.

KM: It's way over the, just a little tip of it between the trees there. So again, Nalopakanui.

RG: Is still up there and Ahumoa is behind it.

KM: Behind, yes. And then this low rolling section.

RG: That I'm pretty sure of.

BB: Rally, you know as you go off the Saddle Road and you turn into that road to Keanahuehue Corral that would be 'A'ali'i 2 I think, or 'A'ali'i 1.

RG: 'A'ali'i 2.

BB: Okay. You go through the gate immediately to your left up in the trees is a hill.

RG: Yeah.

BB: What's the name of that hill?

RG: I don't know.

BB: Okay. 'Cause I think you can see that hill from here. Would be covered with trees.

RG: I doubt very much Billy, because you see Pu'u Mahaelua with those trees on the top?

BB: Right.

RG: The hill you're talking about...

BB: Is over the horizon.

RG: Is over.

BB: Okay.

RG: I think.

BB: From our first view Kepā, to now, you see how things have changed?

KM: Oh, it's changed yes. Amazing!

BB: Supposed to stay the same [chuckles].

RG: ...The olive trees are certainly coming in.

BB: Yes.

KM: Is that what that is right there?

RG: Yes. All up there those trees. The olives started right back of Ke'āmoku house. There was a little fenced off place they called the orchard, and there were a few olive trees inside there. I think that's how all of these started.

BB: Took off from there. The olive trees could have been there from the days of McFarland?

RG: Oh, I'm sure.

BB: Yeah.

RG: 'Cause when I came here they were old already.

KM: And were these fruit bearing trees?

RG: Yes.

KM: We see that Francis Spencer, by the 1860s had established his Ke'āmoku Sheep Station and house. Was a part of that facility or the buildings still around or do you think it was the newer ones by your early days?

RG: I think they were the same ones, Kepā.

KM: Same ones.

RG: I'm not sure, but I think it must have been the original ones.

KM: When did McFarland come out here and was he managing it for the ranch or under?

BB: He actually owned it.

KM: He purchased it from the Waimea Cattle & Grazing, Spencer's group?

BB: Yes.

KM: Oh.

BB: And then it was from McFarland that Parker Ranch bought it. A.W., that was his first sheep venture and that was about '01 or '02.

RG: Boy this place has sure changed. [chuckling] The pampas grass and everything else.

KM: When you were out here even on these kula lands like this did you ever see any evidence of old stone walls or places where people might have sheltered while traveling the land or anything?

RG: No.

KM: You know it's amazing if we go mauka into the Pu'u Ke'eke'e section above Ke'āmoku, in that lava flow. There are some beautiful old trails that are lined with stone, even going off towards Kona or towards what's now Saddle Road. At least mauka we see caves and stuff like that but you don't remember seeing?

RG: No. I guess I wasn't interested in those things, just interested in the cow's 'ōkole [chuckling].

KM: Yes.

KW: The cows, the fence, and the water.

KM: Right. No old stories about this place that you ever heard anyone talk about?

RG: No. No more ghosts [chuckles].

KM: No more ghosts, okay.

BB: Rally was there ever a concerted effort to plant koa haole out here, ēkoa?

RG: Not out here Billy, but all makai down Pu'u Hīne'i, down there every year for about five or six years, we used to go down and throw ēkoa seed down there. They used to get the seed from Kona and then hold it. And then when the rains came go down Pu'u Hīne'i makai, below the stone wall, but not up here.

BB: It never did really take off though yeah.

RG: No.

KM: So these are all olive trees then?

RG: That's right.

KM: They really sort of prospered out here in comparison to anything else, other than the fountain grass [chuckles].

RG: People don't come out and check the water tank or something out here?

KW: Oh yeah, they come out, I'm not sure if they come this way though.

RG: Sure doesn't look like it.

KW: I don't think he comes this way.

KM: There's no escape, everyone's telephones... [chuckling – BB & KW phones ringing regularly in the background]

RG: ...Have you been up to Monohā lately?

BB: No. When I go, I'll call you.

KM: We see a tank off in the eucalyptus over there that's your old Ke'āmoku tank?

RG: We had a tank there whether it's the same one, I don't know.

Group: [Arrive at third gate – old corral below Ke'āmoku Sheep Station pens.]

KM: Nice stone corral.

RG: Gee, I wonder, maybe...

KM: You think we...?

BB: Try go look, go through the gate.

RG: Look at the birds.

KM: Yeah, all the quails.

RG: You got your gun Billy?

BB: [chuckling]

KM: This stone wall must be a part of...?

RG: This was here when I came here.

KM: Yes. This is, do you think it's a part of the old Spencer complex?

RG: I'm sure, yes. And that just to the side you see that olive tree over there?

KM: Uh-hmm.



Stone wall at Ke‘āmoku (Old Spencer Sheep Station); Looking from Makai of Shear Paddock to former Wool Shed and House Site (Eucalyptus Trees); Waiki‘i Nalopakanui, Ahumoa and Slopes of Mauna Kea in background (KPA Photo No. 4541)

- RG: That stone wall probably ended there, and then from there the wire fence went down.
- KM: Okay. This is quite a year, the rains with these quail, and the erckels...there’s turkeys all over mauka too, Pu‘u Lā‘au section.
- RG: Quail too?
- KM: Quail, everything yeah.
- BB: [pointing out a sign on the gate] Says we got to “prevent cattle from stampeding.”
- KW: I’ll open it real quickly [chuckles].
- KM: Okay. Will we come back down this way?
- BB: I’m not sure, ‘cause I’d love to see where that road went over there. I know that not long ago I had come up for a branding up here, there was a corral not a real solid corral just kind of a put back together corral.
- RG: Boy, the roads are kapulu!
- BB: I know.
- KM: [taking photos]
- BB: I wouldn’t mind walking up on the hill there, see where that ends.
- KM: Shall we stop?
- RG: [just inside the gate, pointing to area of eucalyptus trees] There was an old house in there before, right you see where the eucalyptus trees are?
- KM: Yes.

RG: Right inside there. And that was there when I came here and there was an old Japanese man by the name of Uyehara that lived there. And he used to go check fences and stuff. But that was a little cottage there.

KM: Okay.

BB: And the dipping bath?

RG: That, we got to go by the tank.

KM: Okay, we're about two miles [from start point on highway].

Group: [walking around area of old Ke'āmoku corral]

KW: We came over here and drove cattle up through here not too long ago, it was a couple months ago I guess. This is only my second time here and I came up with the cattle on a different route. The loading chute and everything up in there. Wasn't too long ago they were still driving the cattle up to this corral and I guess sorting off the calves and hauling the calves down.

RG: Gee, I don't know I thought they were using the other corral down by Pōpo'o.

KW: Yeah, but not always. Gordon Kalaniopio was telling me that when he first started, and I guess that was about nineteen years ago, they would still drive 'em up to over here and then haul 'em down. One thing I notice Parker Ranch cattle, they see a truck they pretty much go right inside [chuckles].

RG: How about the horses?

KW: The horses too, now.

KM: Look at this. There's little stone mounds like you see right in here too.

RG: Yeah. Those are there as long as I can remember. I don't know why they piled them all up.

KM: May I throw out two thoughts? If this was Spencer's...sort of the area of Spencer's Sheep Station, Ke'āmoku and dating back 1860s. Stone mounds like this, were sometimes for planting, cultivating sweet potatoes and stuff like that, you know.

RG: Yes.

KM: Or, were they keeping pipi right outside here and just clearing little areas? But, the mounds are so close together that...

RG: I guess it would probably be for raising potatoes or something.

KM: Yeah. Kind of has that look to it.

RG: Billy's looking for Big He'ewai. Where is Sonny Keākealani working now, do you know?

KW: He's retired and he helps Freddy Rice, and I'm not sure where else.

RG: I used to go and help Freddy.

KM: He's keeping himself in the news.

KW: I think more then he would like to now, because when you see the attorney's name they use Freddy's picture...

KM: He's up the hill.

KW: I was wondering because with the post and the wire inside the rock wall. I was wondering if they had sheep here before. Normally just the cattle, they make the rock wall.

RG: Yeah. When we go up further that stone wall around there they used to be wire on top there and they said that that was for the sheep.

RG: ...I like to look around. Boy this place has certainly changed. I guess no cattle out here now.

KW: Not right now, he's been rotating them around, and Wayne Techera, Sonny's son-in-law takes care of this.

RG: He takes care of this?

KW: Uh-hmm.

RG: Where's Billy?

KW: Yeah. When I saw the post and wire.

KM: Yeah. You see, look at this. These look you know there's some set or stacking that's gone on here too. Interesting.

RG: No you cannot see He'ewai.

KM: No.

RG: Where's Billy? He's probably walked to the top of that hill up there. If he thinks I'm going up there he's crazy [chuckling].

KW: Me neither.

RG: The horses we weren't going to use, go down here, and we call this, Shear Paddock. Every afternoon we bring those horses in, separate the ones we want for the next day, and they'd stay inside there. So the horses we weren't going to use, were put down here, in what was called the Shear Paddock. Every afternoon, we'd bring those horses in, separate the ones we want, and they'd stay inside there.

BB: Then ho'oku'u the ones you pau with?

RG: Yeah.

BB: So this isn't a big paddock in here maybe a couple hundred acres.

RG: No, small little paddock just over here and then up to the stone wall.

BB: Yeah. And what do you call this "House Paddock?"

RG: I don't know we never had any name for it [chuckles]. Maybe Evening Paddock [chuckling].

BB: Yeah. And then the little house was in those trees.

RG: Was right inside here.

BB: And Uyehara?

RG: Uyehara.

BB: Was the man.

KM: And so from the gate we've entered into and the stone paddock here you said makai was the shearing paddock?

RG: Shear Paddock.

KM: That was still from sheep days?

RG: I'm sure, yeah.

KM: Now, you'd asked about the dip vat, the vat that's further over yeah?

RG: Yeah, we're going up there.

KM: Okay. There's Kuainiho right over there.

RG: Yes.

KM: This is still Pu'u 'Iwa'iwa, below?

RG: Yes.

KM: That we're directly above now? Is that correct?

RG: Yes, that's right.

KM: Okay.

BB: You know Rally, people always said how much Frank Vierra would know the names of all of the hills, but like when you get down to like little hills like these two little nodes up here. People didn't name them?

RG: I don't think so.

BB: It's just not significant enough. A hill that would be named would be something that somebody could use as a landmark yeah. You can see it from a distance and they tell you go from there. Like 'Iwa'iwa is a landmark, you can see that from a distance.

RG: Yes and Kuainiho is a landmark, Pu'u Pāpapa, Holoholokū. We still can't see Big He'ewai.

BB: No. But we, someday we'll get up there and get a view of it.

RG: Kepā you were asking about grass, what it was in the old days. Before was just loaded with red top out here, and then they had mānienie and some kūkae pua'a. Different grasses.

KM: Kūkae pua'a, is a clumpy short?

RG: Yeah. Red top was all over the place, it's just beautiful.

KM: Must have been.

RG: When the pigs run through, you see the grass [gestures].

KM: [chuckles] Quivers with the pigs' movement...

RG: ...The big house was up above where we're going.

KM: Okay. And you can still see, you saw the tank up on the rise over there so the big house was?

RG: Up on the hill. The wool shed was right by the tank.

KM: Oh.

RG: We going up there.

BB: [points out a plywood with holes about 3" diameter, drilled uniformly across it in rows]

KW: What was that for?

BB: When we would haul in the drought. Come up big tankers of liquid feed, molasses, mineral combination and that would be a floater on a bomb container so they can't drink it, they have to lap through the pukas. It would float just below the surface, and then they could lap it.

KW: I'll be darned. Those went in those containers for the molasses.

KM: Speaking of the molasses. You know the silos, like up at Waiki'i by his [Billy Bergin] boys house has the double silo and below the Mutual Phone Company section get the one. Were those silos...What do you know about them?

- BB: His sharing was that that was a federal war effort, World War I. It was federally funded to preserve food and feed throughout the United States assets. And that teams of Germans were sent out here. Now I don't know if he meant American Germans or German Germans, but they would come. They brought their forms, they brought their tools, and they built. He said he thought they built some on Maui too. Then they, as a group left and they never intermingled. That's what people had told him, I guess. They never intermarried or made friends at all. They just picked up and left.
- KM: Hisa's referenced the Germans also with it. Interesting.
- BB: You figure that at that point in time see, Germany had already gotten Samoa and they had vast plans to attack the west coast of the U.S. So to me I hope they weren't German, Germans, that would have been pretty dumb if we had them right in our midst, helping out, you know.
- KM: That goes back to that whole thing there's been this discussion at times and I'd asked you about it. Were there German prisoners of war up here. Maybe you know just as time passes and because it's generations before us. It's like you know Germans, the war effort, because it's World War I and remember there were some early anthrax issues that you've spoken about.
- BB: Yeah, 1907.
- KM: They thought that the "Huns" had tried to you know pollute the food sources. All this interesting stuff going on, but it's so fragmented now. Hopefully we can track a little something.
- BB: There is one real nice piece of work that it's a monograph and it's entitled, "The German War Efforts In The Pacific." And it's in the area from like 1870, 1865 and it flows right through to World War I. And it doesn't help specifically on those kinds of things, but what they did was they were able to open not only American sealed documents but German sealed documents. And they found out the very, very detailed and intricate and specific plans they had to bomb American ports, starting from Columbia River all the way down through San Francisco. Very comprehensive things. And that would draw the American Pacific Fleet away from the Philippines, confuse them and then they'd hit heavy. The whole thing was to hit heavy in the Atlantic. Hit America from the East Coast. And you know, you always get old movies and stuff you think that's good fun but, actually it is confirmed. But how those guys came. See the fact that they wouldn't socially intermingle makes you think that they were in some kind of a prison. Otherwise all men tend to commingle you know, ladies too for that matter...
- KM: [chuckles] Good, so we continue, go out this way.
- BB: Yes.
- Group: [drive up to vicinity of Ke'āmoku Wool Shed]
- RG: [speaking of posts and wire set into the old Ke'āmoku paddock wall] ...No this was always here yeah, on this fence here.
- KM: So these posts in the stone wall again you're relating back to the sheep period. Is that correct?
- RG: I'm sure.
- KM: You know when you look at the Humu'ula section, the wall that's the boundary sort of between Ka'ohe-Humu'ula around those pu'u there and has 'ōhi'a or māmane posts sticking out of the wall at an angle also.
- RG: Yes.
- KM: Same idea?
- RG: I think so, yes.

KM: They might have put barb wire across it to keep the sheep from jumping out?
RG: Right. I think we shall see some of that up here.
KM: Okay.
RG: Those posts in the stone wall were always there Billy. I mean during my time.
BB: Some of that wire got to be the same wire, Rally?
RG: Could be.
BB: You look at the posts they're pretty well preserved. This is a high dry area... What's fire bush like now in your country?
KW: Not too bad on our side it's starting to spread in some of the areas, but mostly not spreading too much it's just the trees that were there getting bigger. Botelho's side is quite a bit worse. As soon as you stop grazing, it will be thick.
BB: Rally, fire bush never had a chance to come into Parker Ranch from Kuka'iau side.
RG: No. It started to come in down in Pā'auhau 3, Pā'auhau 2, would have but then we kept after it all the time. That was one of Fuji's projects.
BB: To keep it out.
RG: Okay, now you get your stone walls.
KM: Yeah.
RG: We go up here.
KM: Want to go up by the tank or around?
RG: Up here would be better I think. We can park up here and talk story.
Group: [stop near cistern and wool shed – walk around area]
KM: Rally, do you want the map that shows the Ke'āmoku section like that?
RG: I can show you exactly where.
KM: Okay. In case there's some things we can mark
BB: I wonder if it's got a date on it.
KM: That would be interesting. This was a cistern?
RG: This was a cistern, yeah.
KM: Would this be pre-tank then, you think pre-date the tank, were they catching water?
RG: Yes.
KM: This was catching water off of the?
RG: The wool shed was right inside here and then the water from the wool shed used to come in here.
KM: I see.
RG: And the vat was out there. You see where that looks like a piece of iron roof?
KM: Yes.
RG: The vat was around there. And then the house you go, climb up the hill there.
KM: Right on the little rise there.
RG: The house was up there. And here was the corral. The wool shed was inside here.
KM: That little hill, that was the main house?

RG: That was the main house.

KM: Is that the house that had a veranda?

RG: Right.

KM: All the way around it or part?

RG: No, two sides.

KM: Two sides, facing to the makai, Kohala?

RG: One veranda was facing this side and it came around the other one face this side. And I think that that house was taken to Waimea and given to the Japanese Church.

KM: That's what I'd heard, yes. It was actually supposed to be quite a nice house yeah.

RG: It was.

KM: Did you never stayed down here?

RG: No.

KM: Was anyone living in this house when you were here?

RG: Yes. There were three Japanese fellas lived here. And I think Teddy Bell stayed here for a little while.

KM: Oh. The house about how big was it like if you looked at the outer walls. Was it twenty by twenty?

RG: No. Would be more than that, probably [thinking] probably forty by forty.

KM: Wow! And it had been divided up, there were a number of rooms inside or a big living in area?

RG: There's one little room off the veranda side and then there was one big room and then the kitchen.

KM: Oh, okay. Was the big room where they had bunks and stuff in?

RG: Yes.

KM: So it wasn't separated out like smaller bunk rooms or something.

RG: No. Just one open area.

KM: Piula, corrugated roofing?

RG: Yes.

KM: Wow!

RG: The vat was over there, Billy.

BB: By where the corral is now?

RG: Yes.

BB: And when you left the ranch in '71, that vat was still intact.

RG: No. I guess it was about '60 or something...

Group: [looking at Register Map No. 2786]

BB: Okay. Here's Pu'u 'Iwa'iwa.

KM: Yes.

BB: We came up we went in through right over here and this must be where we're at right now. This was Lower Horse Paddock...

RG: Shear Paddock, yeah.

KM: The gate, the stone wall that we drove through just down there.

BB: I would think the stone wall went along here.

KM: If this is the Government Road so you think this section here. That's right, if that's Pu'u 'Iwa'iwa, so it was Mauka Horse...Did you give it that name or did you folks use it?

RG: We used to call it Shear Paddock.

KM: Okay. Shear Paddock. You think now these circular corrals, that's what is represented by this area?

RG: I would say yes.

KM: And you said the, was it the, what was it shear?

RG: The shearing shed.

KM: Shearing shed.

RG: Right inside here.

KM: Okay so the cistern would be somewhere. This Ke'āmoku, 72 acre section.

BB: Yeah.

KM: And the water tank will just be...

BB: Would you call this place, did you have a Honolulu Paddock?

RG: Honolulu Paddock was over there, yeah.

BB: Okay, so yeah we're right on then.

KM: The reason for that name, Honolulu Paddock?

RG: I understand that they called it Honolulu Paddock because when they had sheep here the sheep for Honolulu, they would put 'um inside there and then from here they go to Waimea.

BB: Yeah. Then whenever you see the name California usually that means purebred.

RG: Yeah, you got something here.

BB: It says California. But you folks never used that word?

RG: No.

KM: This is that 1917 map also, so you know things may have been going through changes over the years.

BB: You were only ten years old. You were born in '13...?

RG: Yes.

BB: You were four years old at that time, so you don't remember this map. [chuckling] I have a picture of McFarland's crew dipping sheep here and I took it to Rally's house 'cause had this guy in the picture look like Rally.

KM: I saw it! I thought it was you, but it's a 1910 photograph, I said, "can't have been." [chuckling] Or 1906, but it looks like you standing on the side watching 'em dip.

BB: I thought "that's Rally."

KM: Maybe it was your dad come up watch.

RG: I don't know [chuckles]. He never talked about ever coming to Ke'āmoku.

BB: When they speak of a fellow named Johnson, Frank Johnson, Howard Johnson used to run the sheep operation out here.

RG: The name kind of rings a bell, but I don't remember, Billy. But as I said the shearing shed was over here.

KM: How big was the shearing shed about do you think?

RG: I would say as big as the one at Humu'ula.

KM: Oh, for real!

RG: Yeah, was big.

KM: Wow! You know at Humu'ula where it has the mechanism and there's the line coming down. Was that to control the shearers?

KW: That's the power drive for the shears.

KM: The power drive.

RG: Yeah, They had a little machine there. On both sides they had the...

KM: That was the power line drive for the shears. That's quite a set up.

RG: They used to call it donkey engine.

KM: I went in a couple weeks ago, the old wool press and stuff is still there it's not looking real swift but you know still got some of the mechanism there.

BB: Had an engine over here looks like, to be bolted down.

RG: I don't remember that.

KM: Look at this heavy metal.

RG: That could have been the wool press because it comes around here I think, the wool shed went out here. There was a big door on this side and the wool press was right inside there so they press the wool there and I guess they backed the wagons up here 'cause it was a big wide floor. Probably from the wool press, put on the wagons. Actual shearing was on that section and you had a... [inaudible] ...and on either side was where they did the shearing similar to the Humu'ula. And the house was on top there.

KM: Where the house was, that's not where Walter Steven's them...?

RG: [looks makai of wool shed area and points out a low hill]

KM: Oh, the little rise?

RG: The little rise out there.

KM: With olive trees on it?

RG: Yes. That's where they spread his ashes.

KM: Oh. Okay. Hmm, see this little elevation here?

RG: That's where the chute came into the wool shed.

KM: Oh. So we would be in the wool shed right now?

RG: Right.

KM: And so they could bring carts or something or bring the sheep in.

RG: The sheep, I think they bring the sheep here, and then from here there was... [inaudible].

KW: That's what the rise right there the rock was, you walked them in then?

RG: Yes. I think the vat was right inside there where that corral is. I know it was right around in there, somewhere.

KM: Do you think the vat is still there just buried or did they break up the cement?

RG: They buried it.

KM: They buried it. So it's still there actually then?

RG: I'm sure.

KM: It was quite a length yeah, it looked like from the photograph.

BB: Fifty or sixty feet.

KM: Yes. You could see the chute from the paddock how they would push 'em into the vat, it was quite deep also?

RG: Yes.

KW: What were they dipping for then?

RG: Skin disease, and I don't know what else.

BB: Wool rot.

KW: Was for the sheep then?

KM: Yes.

KW: Okay.

BB: What did you think?

KW: I was thinking cattle dipping vat that's what I was wondering I didn't think anything about sheep [chuckling].

BB: It's a neat photo, you know. You see the guys standing here two or three men and they have a Shepard staff and at the bottom an S, that part push their head down. The other hook to pull 'um up.

Rally, kind of help me, my memory. Didn't Richard Smart donate what used to be the cowboy camp house up here to Waimea and they built sort of a little civic center over by the Waimea Park? Didn't Kurokawa do that in your time?

RG: The only thing that I know about that is that the house was taken and given to the Japanese Church.

BB: Hongwanji, Yutaka guys?

RG: Yes.

BB: Okay.

RG: That's my understanding, it went there...

BB: ...And this looks like a loading platform?

RG: Here they had a chute going into the woolshed. The corral over there they bring the sheep come in here come on the chute and into the shed

BB: Okay. They come downhill into it.

RG: The vat was inside there someplace.

BB: Yeah.

KW: What was on the hill over there, Rally where the big rocks are?

RG: There was nothing there just the wool shed was in here, that was always kind of a hill there. I think probably when Willie bulldozed here, he probably pushed a lot of that stuff over there. As I was telling you Walter Steven's ashes were spread on that little knoll out there.

BB: And this pā'eke here, the wooden?
RG: This was all after. After the sheep were here.
KM: After the sheep, okay.
BB: Willie did this?
RG: Willie did this.
KM: Cattle time then, already?
RG: That's right.
BB: And a place to wāwahi.
RG: Yeah. Before it was just a stone corral around. All this stuff here, is all put in afterwards.
BB: You know Rally, in '58 when I was staying there with Holi, you folks had gathered some cattle on the hillside by Buster Brown, and you were separating. Looked like fat cows or steers I can't remember to go to market. And there was like about fifteen of you fellows in a big circle and the cows kind of on the hillside. The term for that is kiai, when you hold cattle? I can't remember how Holi pronounced it.
RG: [thinking] Makule.
BB: When you think of it try let me know though.
RG: I don't remember.
BB: 'Cause that was interesting, that was like into the '50s and '60s, where you never necessarily took cattle to the corral, just out in the open. You guys would make kiai and then one guy or two guys would go in and send you the ones to go, and then you wāwahi and carry out.
RG: Yeah. Before the old days, all of it was done outside on the flat or something. Guys would stay around and say Willie was the boss, he'd go into the lot of cattle and point out the one he wanted, and there'd be two teams. Two guys in each team. Willie would point that, and these two guys would work that animal out to almost to the edge, and boy they'd gas it. And boy they had good horses. And that animal would go out and start another bunch outside. And then the other two guys would do the same. And all Willie would do would ride around and point that one, that one, and this team, but it was all outside.
BB: In the open.
RG: And one of the reasons I think they had it all outside was because they figured the cattle wouldn't get bruised as much.
KM: Yeah.
KW: Yeah. So was fat cattle mostly you'd take?
RG: That's right, yeah. But as I say those guys really knew what the hell they were doing. They go easy, easy almost, before the steer knew what the hell was happening, one guy would be on his 'ōkole, off it would go [chuckles].
KW: Timing is everything.
RG: Yeah.
BB: And then outside guys would hold and make sure they stayed?
RG: Yeah. Maybe two guys outside holding that bunch.
BB: And somebody like Willie was counting, as he wanted to know how many already.
RG: No, Kukini was the counter. Kukini counted all the time.
BB: Yeah. And he was good?

RG: He was good. Yeah that's one thing he could do well. And today, I don't know Johnny Rapoza he used to count the cattle, he'd have about two fellas counting see. And I used to tell Johnny, "You know Johnny that's a bunch of bull shit, you get two guys counting, you be going count all night long because if these two guys not going to get the same number. Going count again, going count again. You get one guy, if the number is right or wrong you take it."

KW: One count.

KM: [chuckling]

BB: Some real discussion there on who's right or wrong.

KM: You know Billy that term that you were mentioning. In the spoken language the word kia'i literally means to guard or watch.

BB: Okay.

KM: And so you know how things get changed, "Puwawa," you know how things get shortened. Kia'i it is a real word and it makes sense with what you were describing. Kia'i because these are the guys who were keeping watch and monitoring you know.

BB: Right. It's one word?

KM: It's one word k-i-a-'i, kia'i and it literally means to watch, to guard...

RG: The vat was in here somewhere.

KM: Okay. The total number of houses up here. The one on the hill, the old house, then had Uyehara?

RG: Uyehara.

KM: Uyehara's house down below.

RG: Yeah.

KM: Was there another house out here?

RG: No. Only this wool shed.

KM: Only the wool shed, okay. Wool shed, mauka house which would have been like the foreman's, I guess and then...

RG: I think we can go up there bumby.

KM: Okay. Interesting, what a beautiful land yeah, now. [chuckling] The powder is down that's why covered by grass. You think these posts out here, what do you think?

RG: No, that was after.

KM: After. I'm wondering if that's māmane or?

RG: That was Willie Kaniho's time, I think that they ran the cattle through here and then down on to the truck, you see the ramp?

KM: Yes. Eucalyptus were out here back in the '30s, or not?

RG: Yeah.

KM: They were.

RG: They were up here always.

KW: When were they planted here?

RG: Gee, before my time. When I came here these eucalyptus were big already.

KM: They came in around the turn of the century.

KW: They're older than I thought.

KM: Yeah, just like the ironwoods. What was his name, Isenburg on Kaua'i brought them in initially in the 1890s as well. Eucalyptus, things like that were being brought in for early forestry activities.

BB: There's kind of a low lying foundation or stonewall here going kind of big, went across here. This wouldn't have been the approximate foundation for the shearing shed Back along here? Looks like it was a latter day chicken pen.

RG: I would guess Billy, I don't know but I would guess that probably when they cleared the rocks out of here they probably piled them up over here.

BB: Yeah.

RG: When they put the corral in because I don't think the wool shed came down this far.

KM: About when did Willie Kaniho come in and clear this out and I guess, knock the wool shed down?

RG: Probably about '57, '58.

KM: Oh, the same time that they were cleaning up the Waiki'i houses and stuff like that.

RG: Yes.

KM: The amazing thing in the history, Spencer had the lease out at Pu'u Anahulu, 1865 he got that lease and established, you know formalized the ranch. It's amazing you know with the, back from there to here into the Waimea, Kalai'eha. I mean you know they were just spread all over the place and sheep was the big thing at that time.

BB: That's where the name Pu'uloa, gets confusing.

KM: Hmm.

BB: Because there's a reference to this Pu'uloa Operation out here and Sonny them call Pu'u Anahulu, Pu'uloa. And I don't know if they are referring there and then town has Pu'uloa right by...

KM: Yes. Where the old house was.

BB: Yes.

KM: And that was we've seen that specific name with the parcel when he acquired it. So we know at least when they're in the Waimea section, you know it's there. But you're right and they're so many Pu'uloa, Pōhakuloa. You know like when you folks would go up Halelā'au side like that.

RG: Yeah.

KM: There's a Pōhakuloa out there then there's one out towards Pu'ulehua. You know I mean it just gets really confusing.

BB: This headcount here, when they acquired it what they got from McFarland which they kind of say included the Pu'uloa sheep. They talk about 5,600 sheep.

KM: Yes.

BB: That couldn't be in town, they couldn't run that kind of sheep in wet old Waimea in town. It must have been this Pu'uloa.

KM: It's this section here but you see I think it's because he had all the parcels. There were different parcels that were a part of that sale.

BB: Yes.

KM: Did McFarland, McFarland didn't take over any part of Kalai'eha though did he?

BB: No.

KM: No, see so they separated some of that out...

RG: ...That Honolulu Paddock out there where they used to put the Honolulu sheep I think, and there was a fence between the Honolulu Paddock and He'ewai 2 and that He'ewai 2 goes right up to what they call Pu'u Ke'eke'e there's a fence up there. And that paddock was covered with 'a'ali'i and so what we used to do is open the gate between this Honolulu Paddock and He'ewai 2. There was no water in He'ewai 2 they had to come right down over here for water, so some of the cattle get kind of wild. They couldn't get 'em out. So when they come down for water, we'd see 'em by the water trough over here and before they could get to the gate we'd go up and close the gate.

KM: [chuckles]

RG: And trap 'em. That way we used to trap a lot of cattle in there.

BB: Those are big cows?

RG: Yes.

BB: Steers?

RG: Some steers, I mean runaway.

BB: I bet they were fat.

RG: Yes. Cattle were always fat before, Billy.

Group: [chuckling]

RG: I got to make some noise.

KM: You know the 'a'ali'i out there towards the Ke'eke'e section like that. Was it bigger than the Pā 'A'ali'i side? Was that more tree like 'a'ali'i or was it scrubby too?

RG: I think the same.

KM: Same, okay. I've heard that somewhere going out towards Kālawamauna, Ke'āmoku section mauka there were some evidently big 'a'ali'i, tree like kind almost.

RG: I think the biggest 'a'ali'i I've seen was on Hualālai, up Honokōhau mauka.

KM: Yes.

RG: Up inside there. As you said they grow almost like a tree.

BB: It would be about the size as some of these little olive trees?

RG: Yeah.

BB: They grow that big?

KM: Yes. Some of the 'a'ali'i when they're tree like yeah.

BB: Have you ever done a barbecue with those, 'a'ali'i ? Better than kiawe.

KW: More fragrant too I bet.

BB: Not too much fragrance. Burns fast, gets real hot. You have to be careful not to start a range fire...

RG: You see this pipe line here, they did run a little line from there down to Kālawamauna, but this was the main one. And they never used to put a floater valve on here because the idea was if you block this, it would break from the pressure.

KM: The pressure would be so great?

RG: Would bust the line someplace, so always open.

KM: So from Kohala, Alakāhi section or somewhere mauka there the water is drawn out all the way across the plain. All gravity flow?

RG: All gravity.

KM: To this point?

RG: To this point.

KM: Wow!

BB: And still had pressure?

RG: Oh, yeah. As I say they never put a valve on there.

KM: Because if they blocked it, the pipes behind could break?

RG: Yes.

KM: So they just let the water...?

RG: Run away. It wouldn't run twenty-four hours a day because it would be filling up the other tanks.

KM: Right, right.

RG: Pā 'A'alī'i.

KM: Holoholokū.

RG: In this way, all those tanks would fill.

KM: Yeah.

RG: And when they were all dry then the water wouldn't come here but at night when those tanks all filled up that water would come here. Every morning this would be full.

KM: Amazing! So they would then just run one smaller pipe?

RG: Yeah.

KM: Down to?

RG: 'Cause there's just one paddock, there was a water trough right outside there, makai that fence.

KM: Yes.

RG: Shear Paddock, that got water from the tank but the other tank was what they called down at Kālawamauna Paddock.

KM: Kālawamauna. Is it on the other side of the rise or just below this dip?

RG: It's on the other, quite a ways away.

KM: Towards Pu'u Wa'awa'a?

RG: Yeah. Maybe, half a mile or so. But that fence is all taken out now.

KM: Good.

BB: Very informative.

KM: Yes.

KW: Honolulu Paddock was because that's where the sheep were held before they were shipped to Honolulu?

RG: That's my understanding. But, the sheep were all gone when I came here.

KW: Right.

RG: The story was that's where they used to put 'em...

KW: ...Was that a pump on that cement slab over there?

RG: No, I think that probably was a bailing machine.

KM: Press.

RG: I think, because the bailing machine was around there someplace.

KW: For hay?

KM: For the wool right?

RG: For the wool.

KW: Oh, the wool bales.

RG: Yes. Talking of wool bailing and whatnot. Reminds me of a story. We used to go to Humu'ula before and use the bailer and everything, it went fine. And then I left the ranch, I went to Kahuā and they sent a fella by the name of Harold Baybrook up to take care the shearing job. And I think he didn't get along too well with the shearing guys. So there was a bell up there, quite a big bell with a handle on it and we used to ring the bell whenever we're going to start work or pau hana, what we ring the bell. The story came back to me that they didn't like Baybrook too much, so they took the bell and shoved it in the wool into the bailer [chuckles] That was the end...

KM: 'Auwē!

KW: That was the end of the bailer.

BB: Didn't the boys release a turkey inside his house one time?

RG: Yeah. That poor guy he was a hard working fella, but I don't know, guys took advantage of him...

RG: [looking at the cistern] Used to be a lot of goldfish inside there when I came here.

KM: For real. In the cistern?

RG: Yeah...

KM: ...We go up?

RG: Gee, I don't know if you can. I don't know if we're going to make it. You see that opening going up through the trees?

KM: Uh-hmm.

RG: That's the road going up to the house, maybe we have to walk up.

KM: Let's take a little look.

KM: Actually it's nicely walled on each side also.

RG: Yeah. That was the road going up but you know Kepā I don't know if the car can go up there anymore. It looks like this place...we can walk up if you want. You got time?

KM: I got time, do you?

RG: If you want to see where the old house was. [walking up the trail to the Ke'āmoku house lot] This wall was always here, as long as I can remember.

KM: Oh gosh, it even had some asphalt on some areas.

RG: This, I think was later.

KM: Much later, yeah.

RG: And the reason this was put in, the Filipinos lived up here. They had cars, their car couldn't come up so they put this in but that's later.

KM: Yes. A short while before the house went down?

RG: That's right, yeah.

KM: Oh the flat gets big too.

RG: The house was in here.

KM: Okay. Out of curiosity, the kind of lumber that the house was made from was it that one by twelve, tongue-n-groove?

RG: Yeah. The house was right in here Billy.

BB: What a nice spot for a house. Those days was clear, open.

RG: Yeah.

KM: Did they catch water off the roof of the house too and have a little tank up here as well?

RG: They did, and they used that for their drinking, water but there also was a line from the tank that came up here.

BB: Rally, that plant is what?

RG: That plant, that's acacia. Yeah, right around in here was the house. Then Billy, I think you were the one that asked me before, where the orchard was? It was right up in here.

BB: I wonder if there's any remnant trees from it?

RG: Gee, I doubt it, but that's where the old orchard was.

BB: That's where you think the olive would have started from or was it right around the house site?

RG: The olive, was in that orchard up here.

KM: The orchard, they had planted olives, some fruit trees or...?

RG: There were olives, and as I remember, figs.

KM: Wow!

RG: And I don't remember what else. Eucalyptus, I think that's probably where the eucalyptus started.

KM: Right.

RG: And then maybe they planted it here.

KM: Yeah. Do you think this post with the notches in it like that, see right up there?

RG: Yeah.

KM: Do you think that's part of?

RG: No, I think probably that was a post that was used someplace else. Maybe they had a brace or something and then they took that post and put it in here. There was nothing here before, it was just a flat lawn.

KM: It must have been a really nice place.

RG: It was a nice, nice place.

KM: Yeah. On this rise you can see, without the trees you can see ocean and all around.

RG: Yes...

KM: ...You know with the sale pending and everything too. Did you have to ride the range sometimes from here mauka up into Pu'u Ke'eke'e like that?

RG: Yes.

KM: So, you would check fence lines and stuff like that?

RG: It was mostly checking cattle and water. The fence line guys from here, maybe this week they'd go check that line up there, the following week they'd check another one.

KM: Yeah. But it's always regular, cycle right around.

RG: Right.

KM: Always check.

RG: And water man used to check the water at least twice a week.

KM: Some of those old accounts, A.W., and then when Keonipoko them were talking about the dry periods the cattle just dropping on the trail trying to get into Waimea to get water before A.W. got it out here you know. It must have been a tough...

RG: It was tough, but I've said many times it was a damn good life, people enjoyed it.

KM: Yeah. Respect I think too, big thing yeah.

RG: I think so.

KM: From the paddock here once you hit Ke'eke'e there was a fence and that was, I think you were telling me, that was the horse paddock area?

RG: That's right.

KM: Up to the side of Ahumoa even?

RG: Right. Took in Ahumoa.

KM: 'Ahumoa. You go up to as far as Pu'u Lā'au?

RG: Pu'u Lā'au.

KM: Yeah, wow! There's still some remnants of the old post and fence out on the PTA flats now.

RG: Yes, I guess so yeah.

KM: You guys had that all fenced in as well?

RG: Yes.

KM: Did you ever go on top of Ke'eke'e?

RG: Up here Pu'u Ke'eke'e?

KM: Yes.

RG: Many times.

KM: I know we've spoken about this before. You, and I realize you weren't looking for stones, to avoid them other than that. But, you don't remember seeing any walls or anything?

RG: No. You know if we see Teddy Bell, Teddy might have some idea because Teddy's been...he was raised at Waiki'i.

KM: Right.

RG: He worked here for a while.

KM: Yes. He's not been feeling real well, but we should see him on Saturday if he's up to it.

RG: What's the matter with him?

KM: He's got some water on his lungs and stuff like that, got some pneumonia or something going on.

RG: Hmm...

KM: ...It's interesting you know that all of these outlying camps, stations seem to have orchards. Waiki'i, here, out around I guess so that they could take care little bit themselves like that.

RG: Kona too up Hualālai they had orchards.

KM: Right, right...

RG: [speaking with Keoki about the Hānaipoe-Pā'auhau section of the ranch] I've always said that was kind of always the heart of Parker Ranch down there.

KW: Yeah. From there coming over this way. Their bread basket yeah?

RG: Right...

RG: ...Before we used to, those Pā'auhau Paddocks, Pā'auhau 1, 2 and 3, Pā'auhau house. We used to take our wean heifer calves down there and grow them out, and they did real well. Then from there we take 'em to Keanakolu, and then they'd stay there till there were about two year old or little better. And then bring 'em back. And when they came back we'd carve the junk ones for market and all the good ones we'd keep for breeding. And it really worked out well, because at Humu'ula there was no water. Only those waterholes and lot of times you'd have to move your cattle pretty fast, and with heifers a few men could move 'em because you got no calves to worry about.

KW: Oh, I see. So you took those heifers and you took them all the way to Humu'ula?

RG: Kalai'eha, if it was good weather some would go as far as Kalai'eha.

KW: Where is that now?

KM: Humu'ula.

RG: The sheep station, Humu'ula.

KW: And it was just heifers they weren't with calves yet? You brought 'em back to the breeding herds to breed them then?

RG: That's right. We never raised any calves up there.

KW: Yeah, with couple guys they follow just like sheep.

RG: Yes, easy to handle.

KW: I remember, even Walter Slater was telling me they used to take them from Waiki'i right across to Humu'ula. They would drive 'em right across, even Gordon was telling me. Kemole, from 'A'ali'i 1 corral, they would take heifers and drive them all the way across.

RG: Gee, that was after my time.

KW: Yeah, that was after...

KM: And when you were traveling from Kalai'eha to Waiki'i it was bringing?

RG: Sheep.

KM: ...the sheep this way.

RG: When we used to bring the sheep.

KM: Yes.

RG: The sheep would all come down.

KM: Passed Pōhakuloa like that?

RG: Yes.

KM: The station and what.

RG: Yes.

KM: This Ke'āmoku pretty much...this represents the station and what you remember were the two houses? The shear shed like that and the paddocks?

RG: Yes.

KM: No more three, four houses or something, just those two?

RG: That's right. The little house and this one.

BB: You know as I visualize that 1917 map, now that I went up there and looked. There's a couple of pretty good size stone pens, corrals up there. Nice pens. There's like a separated one, it's almost if I go back and look at the map. It's a configuration they had, they're showing 'em kind of round.

RG: Well, that probably was in that orchard area 'cause we never used to go in there.

BB: Okay, to protect the orchard?

RG: Yeah.

BB: I see. Nice.

RG: Often I remember couple of fig trees right inside the fence, and during fig season there was some good figs that we used to go eat. But to go in there we never used to bother to go in there. So maybe that's in there.

BB: There's a little five foot gate going out mauka and I couldn't see a gate going in, I didn't go from below I went alongside it.

RG: Yes.

BB: Interesting.

RG: Even the gate I don't remember, but maybe when those Filipinos were living here maybe they had a garden or something up there.

BB: Rally, like you were telling me when you would go and help the cowboys up Waiki'i; working at Waiki'i or Pu'u Anuanu like that, almost every day would be a trip up there on horseback. What was your trail?

RG: The trail?

BB: How did you go from over here?

RG: From here. There was a trail that went right up here passed the orchard, up to passed Pu'u Ke'eke'e, up to Pu'u Ke'eke'e Corral. There was another trail that went through this over here, out and that went up to Waiki'i. And then there was a pipeline trail right along the pipeline, and go down. If you went down, you go down where we came up or this other road on this side. Or you could go in the middle if you wanted.

BB: That was open?

RG: Was all open.

BB: Probably good to go in the middle and look.

RG: Yeah. No, now I think these fellas going have a hard time getting around with all the pampas grass.

KW: Yeah, it's really rough to get around.

RG: Before we used to go with horses without shoes and you could see exactly where you were going.

KW: Good thing the grass is tall because if I could see where I was going I probably wouldn't go.

KM: [commenting on wall around house pu'u] You know look at the way, it's like the top of this hill was what you call, reinforced or you know a retaining wall.

KW: Yeah, on that side too.

KM: Both sides yeah. See that big stone wall?

RG: Yeah.

KM: On the edge of it and you know the nice stone wall marking the road I mean it was really formalized this... I wonder if in early Spencer's time if he had more than one house up here or something?

RG: I doubt it very much Kepā because this house, there wasn't too much room on the flat where they could have had another house.

KM: I see, yes, yes okay. Because you said it was at least forty by forty or something right?

RG: Yeah. Good size house.

BB: You go through these trees about forty yards, you puka through an old down gate, couple of old red cars you're going to walk on a carefully cobbled stone pathway.

KM: Wow!

BB: Some very deliberate, and old work was done here.

KM: Yeah.

RG: And for Billy's information the smokehouse was right out behind there. They used to smoke good fat pork, and sheep [chuckles].

BB: And what was this the garage?

RG: I think so.

BB: Low to the ground.

RG: Okay?

KM: Okay. Maybe we go right back down the road over there.

Group: [walking back to car from old house site]

RG: ...You know what the funny thing is, I don't know how it is now, but before the old days, anybody get bucked off, hey that was the biggest joke of the day. You laugh like hell.

KW: Yeah. I don't think it's changed...

Group: [begin drive back to highway]

BB: ...Rally, which truck would come up here, the White? Back up to that loading?

RG: Alex Bell.

BB: Oh, that was a slow haul up here and down though yeah.

RG: But maybe not too many cattle.

BB: Yeah. So that could take good size cows maybe about what, sixteen?

RG: Yeah, I think so.

BB: My memory of that truck, it was still going when I came to the ranch in '70 but it was kind of listing to one side, kind of heavily. Was there, couldn't find springs for it to replace or what?

RG: [chuckles] That poor truck took a beating.

BB: Kahuā had a White too.

RG: Yeah.

BB: Those days you guys would kōkua each other haul back and forth or not too much?

RG: No.

BB: You on your own?

RG: On your own.

BB: And of those people like Uyehara and the Filipinos that lived here. None of them would be left today?

RG: Oh no.

BB: Long gone.

RG: The only one that might be living is a guy called Tomi, T-o-m-i. His first name was, I think, Koichi. And he worked here and from here he went to Honolulu and worked for Hawaiian Meat Company a long time. He might still be alive, but other than that all pau.

KM: Do you think he stayed on O'ahu or he came back this side?

RG: He stayed on O'ahu.

KM: Okay.

BB: Tell us Rally about the Lincoln's that were out here. Albert?

RG: Albert was working here when I came to the ranch, and about, I guess I'd only been on the ranch about six months, and he quit and he went to Honolulu. And then there was a Solomon Lincoln, his brother that worked at Humu'ula. But that was before my time, and then Solomon went to Honolulu. Then he got involved with Hawaiian Meat Company.

BB: He worked for your brother?

RG: Yeah.

BB: Your brother told me he had to let him go because he prayed too much.

RG: That I don't know.

KM: You know on the wall at Kalai'eha, in the sheep shearing shed, painted on the wall back by the behind the bailer, the wool bailer like that. There's years like 1954 and a bunch of numbers underneath it, stenciled onto the wall. Do you know what I'm talking about?

RG: No.

KM: I was curious what all of that was.

RG: In '54, I was in Kahuā.

KM: Yeah, 1954 there's, it's stenciled right on the wall you know.

RG: Yeah.

KM: There's a bunch of years, but it's the 1950s period. It has the year and then it has like 30, 55 or something.

RG: Probably the number of bales of wool. But it would be a lot more, three hundred something. But now that you mentioned it, I think that that was started when I was up there some guy put that down and then every year.

KM: And they'd stencil it on?

RG: I think they got the year and the bales of wool.

KM: Yeah...

BB: [speaking of Nohonaohae and vicinity] ...Holi would go get kōko'olau there?

RG: Yeah, I know it was around there up Keonehuehue [Keanahuehue] on that hill was up there. Old man Charlie Lindsey used to get that stuff, he used to go to Nohonaohae somewhere around there and pick it up.

KM: Yes.

BB: Charlie Kuli?

RG: Charlie Kuli.

BB: He was still on a horse when you came to the ranch?

RG: Yeah. He was nānā 'āina man.

BB: Yeah.

KW: What is nānā 'āina man?

KM: Nānā is to look, and 'āina...

RG: Look the land.

KM: Yeah, look at the land.

BB: Rally that was kind of a nice graduation towards retirement for cowboys, the older cowboys. It was actually kind of a privilege.

RG: I think it was excellent, Billy. It worked good for the old men, and they were damn honest people that would check your paddock. If you had any pilikia they'd report it, they'd check the water, they'd check the feed.

BB: When calves were ready to brand.

RG: Yeah. I mean and they were knowledgeable.

KM: And it was a way of insuring continuity of that knowledge down to the new guys or the younger guys right.

RG: Yes. And your cattle were looked at, at least twice a week.

KM: Right.

RG: If you don't look at the cattle, you don't know some may die.

KM: Yeah, conditions.

RG: Or they get wild. But if you have a nānā 'āina man that rides around he tames the cattle.

BB: They keep accustomed to seeing a man around.

RG: Yeah.

BB: You know we got to ask Keoki, but why would they call this a Military Road? 'Cause Tank Trail goes way up, way ahead.

KM: They've, I think that they're not actually, Tank Road actually goes through the bottom of the Waiki'i Ranch.

BB: Yes.

KM: In there, so they're using an alternative right now.

BB: Yeah.

KM: The old Tank Road?

RG: Yeah, way up.

BB: Keoki, when we see these military signs like this that's from what they come in here and maneuver? Surely the Tank Road is where they would go up?

KW: Right, they do some maneuvers in here, I'm not exactly sure. I know Wayne has had several situations where he's had to move cattle for maneuvers. I can't tell you exactly where they were going...

KM: ...Did you ever see water flowing down here after big rains?

RG: Not big water but Pōpo'o Gulch maybe four, five, six times a year that water would go down there.

KM: Wow! You know that old map that I left with you, the 1859 one of Waikoloa?

RG: Yes.

KM: It's really interesting 'cause you look at the Hawaiian and it shows you like 'Auwaiakeakua and where they were cultivating areas a little below Mahaelua like that. And above Pu'u Hīna'i?

RG: Yes.

KM: Another area that the note on the map says "Aina Mahi." So someone at some point in the ancient days, had to have been at least doing some dryland cultivation and that the water. The rain was more steady, more reliable you know. Things have changed... Oh, there's some pipi.

BB: Enjoying the shade of the tree.

RG: ...Stop here a while. Billy, now you can see up there, Pu'u Ke'eke'e and He'ewai is on this side, with the light is different now than it was this morning.

KM: Yes.

BB: Okay. So the closer rolling hills?

RG: He'ewai.

BB: He'ewai, I mean Pu'u He'ewai and above that rolling hills is Pu'u Ke'eke'e.

KM/RG: Yeah.

BB: Okay, alright. Coming from Kona you know like from Kuainiho, Pu'u He'ewai is more in the line of sight if I'm looking at Nalopakanui. I'm going to be looking right over.

RG: Yeah.

BB: Pu'u He'ewai. Okay. And it looks like there's another five miles mauka before you would hit Pu'u Ke'eke'e.

KM: Hmm, that sounds right about five miles.

RG: Yes, I think so. But now with the light as it is you can see one behind the other.

KM: Yes.

BB: Yes. Big difference yeah. Thank you.

KM: And you're right about, from Kuainiho you would see He'ewai, Nalopakanui behind it or above you know.

BB: Yeah. But all in line...

RG: [speaking of the old Waimea-Kona Road] ...This one lane went, you know where the main highway now, when you go over that?

BB: Yes.

RG: You pass a little bridge where you go over almost by the corner and then it makes that turn. This one lane went to there. And then from there it was two lanes it went into Hu'ehu'e, one paved and one unpaved. The reason they made it that way was that they figured that if they paved two lanes they wouldn't be able to make the road as long as they did. And there were very few cars in those days so they figured one lane was enough, and the other lane in case the car was coming.

KM: And this was in the late '20s or early '30s? Was this the E.E. Black crew?

RG: [thinking]

BB: E.E. Black would be way later.

RG: From over there going to Hu'ehu'e that was probably '30s, then from the corner over here to over there that was put in later. Probably about [thinking], I think during the war.

KM: Oh.

RG: I think.

KM: Yeah. The paving you mean?

RG: The paving, and the new road.

KM: Yeah. Prior to that it was the older trail that you can see.

RG: This section right here.

KM: Yeah, okay.

RG: You go look down inside that pali there. There's an old wreck of a car. One night, the police reported that a car had hit a cow. I came out and Joan came with me. She still remembers it. We were coming along here, going out to the boundary, because that's where the accident was. Then there was a guy waving us down, an accident down there. I told him "Hey, I'm on my way to another accident up here." [chuckling] So we went out, and the policeman got some more help for this guy.

BB: The wreck is still there.

RG: Yes... You know, these cowboys must have a job running around in this pampas grass.

KW: Yeah. It's pretty rough in here. Last time we drove these cows, they gave us a bad time. They all went up to the Ke'amoku house corner and they didn't want to come out of that corner. And they don't even rotate that way, there's no reason for them to want to but they didn't want to come across.

KM: Here's the last gate for the day.

Group: [driving along highway back to Waimea]

KM: Thank you again!

KW: Oh, no problem.

RG: Thank you. Seeing our old hometown.

KW: I'm glad to have the opportunity... [end of traveling interview]

Rally, Pat and Kepā at Greenwell's homes speaking of the old Parker Ranch Luaus.

KM: ...That was such a neat story about the lū'au too. Would you tell me about the ranch lū'au? And you'd mentioned it was right down by the theater area.

RG: It was in where Parker School is, that building. And it was called Barbara Hall and once they had a lū'au there and it took about a week to prepare things for the lū'au. Because they'd go down to 'Anaeho'omalua to get coconuts.

KM: Yes.

RG: They'd go up in the mountain to pick maile and pick fern, to decorate the tables and whatnot. And then cut firewood for the imu, and I guess there probably were twenty-five, thirty people involved in preparing this lū'au. And every employee on the ranch and a lot of outsiders, non-ranch people, were invited to the lū'au. The tables were all decorated beautifully with palapalai and ginger and they put the food on the table and they keep the door closed. And when Mr. Carter came up they'd open the door and he would be the first one to go in and sit down, and everybody else would follow in.

KM: Yeah. And this was A.W.?

RG: A.W.

KM: And you said there was just every kind of food?

RG: Every kind of food. They had kālua pig, they had laulau, they had poi of course, they had lomi salmon, haupia, 'ōpihi. I can't think of anything else but all...

KM: Did they have 'ōpae by chance?

RG: I'm sure they had 'ōpae.

KM: I was wondering if they were still gathering 'ōpae from the mountain above here.

RG: I'm sure that they did, 'cause they had people, as I say, going down to the beach to catch fish.

KM: Yes.

RG: Going to get coconuts and the decorations.

KM: Were they getting the 'ama'ama like that, do you remember from 'Anaeho'omalū or Lāhuihua'a at all?

RG: 'Anaeho'omalū because that was ranch. But Kalāhuihua'a, that was Francis Brown, so they didn't go there.

KM: But 'Anaeho'omalū?

RG: 'Anaeho'omalū.

KM: Now at this lū'au, what time of year did it happen about?

RG: New Year's day.

KM: Oh, it was New Year's. It was a big celebration with the ranch and it's community?

RG: That's right.

KM: That the ranch hosted it. Wow!

RG: All the employees.

KM: Did the guys from the out-stations like Laumai'a or Humu'ula come in also?

RG: They'd come in, yeah.

KM: Wow!

RG: They come in and spend the night here.

KM: Yeah... Did that continue, now A.W. passed away in '49 was it?

PG: Wait, we were married, December, '47. Probably early, '49.

KM: Did it continue?

RG: It did.

KM: It did continue.

RG: Yes.

KM: Through Hartwell?

RG: Through Hartwell's time.

KM: Okay.

RG: And I think it stopped when Hartwell left the ranch. I think. Elizabeth Kimura would know that.

KM: Okay.

PG: You know the decorations were phenomenal. The men would go up, I guess Pā'auhau, and come back with these ferns, kind of like fishtail fern.

KM: Rally you'd mentioned the palapalai and the kupukupu. Would they braid that fern?

PG: I don't remember the palapalai, Rally where did they put that.

KM: Okay.

RG: They had those long...they braid them in long ropes that they made around the hall.

KM: In between, yes out, around the outer edges. Okay.

PG: Okay. And in the middle of that Barbara Hall the big dance floor they had one, two, three, four, I guess great big fern baskets. The women would get chicken wire and fill it with sphagnum moss. I guess that came from the forest. And then they would stick these fern in like the fishtail fern.

KM: Right, right.

PG: And there'd be great balls of fern, there'd be four of them hanging from the ceiling. I guess their diameter was like...

KM: Three and a half, four feet across?

PG: Yeah. Three feet across, beautiful. I had never seen that.

KM: That's beautiful.

PG: Well, coming from O'ahu, but they were beautiful. Of course then the palapalai would lend it's fragrance.

KM: You were saying ginger, maile like that?

RG: Yes.

KM: Okay, so talking about food then. We were also talking a little bit about the, actually the old road, you said to the best of your knowledge, you know of no trail from Kalai'eha down to Hilo. That you ever heard of anyone talk about or travel... And that was an important thing, but you said, even the guys, like the 1935 eruption. And you folks would drive up from this side. And even from Hilo, people would come around, yeah?

RG: Yes.

KM: Now, the kōlea, the plover hunters would go out and you said you never heard them talk about any trails down?

RG: Yes. They used to go inside what they call 'Āinahou.

KM: Yes.

RG: That's across the lava from Pu'u Huluhulu.

KM: That's right. And out on to the flats.

RG: Yes.

KM: And what were they hunting the kōlea for?

RG: To eat.

KM: 'Ono?

RG: [chuckling] You darn right. There were waterholes out there, that's why the kōlea used to go out there.

KM: I see.

RG: And I guess there were a lot of 'ōhelo berries and whatnot.

KM: Now we know that in the old days the Hawaiians hunted kōlea, they were good eating. Like the 'ua'u we talked about up on the mountain, you know the shearwaters?

RG: Yes.

KM: And even the nēnē, they talk about going out on to the flats in Pu'u Ke'eke'e back in the Boundary Commission. Hunting nēnē, 'ua'u like that. Now, you said you'd gone out I guess to fetch some kōlea yourself, is that right?

RG: Right. Around Pu'u 'Ō'ō, Laumai'a there were some waterholes there, and the kōlea used to come around there and we used to shoot around there. But, I think where there were the most kōlea, was a waterhole down on the Pā'auhau side of Parker Ranch. Makahālau.

KM: Yes.

RG: You went down towards Pā'auhau and there was a big waterhole down there and that was on Hawaiian Homes land.

KM: Kamoku?

RG: Kamoku, yeah. Parker Ranch leased the land at that time but the kōlea used to all congregate around that waterhole for some reason. And that was the favorite place for hunters to go and sit down in the little what do you call it.

KM: Blind?

RG: Blind.

KM: Yeah. So they'd make up a little blind or something like that. I wonder if some of the c-shaped walls that we see out in the field like around Huikau or Kalai'eha like that might actually be bird blinds. You know?

RG: Gee, I really don't know

KM: Don't know.

PG: Why would, what's the bird going to eat?

KM: So they don't see you.

PG: Yeah, but what's the bird going to eat up there?

KM: They eat berries, everything, they were all over the place.

RG: Yeah, kōlea at Kalai'eha there were plenty of those.

PG: Where are you talking about, the circles?

KM: All around, Kalai'eha you go out on to the mountain in various areas you'll find these.

PG: Circles?

KM: Yeah.

PG: I've seen them.

KM: Yeah. Some of them are shelters.

PG: Up by 'Umi's Temple.

KM: Yes.

PG: There's hundreds up there.

KM: Yes, you're right.

PG: I thought that's where they'd slept and piled the rocks up.

KM: Yes. Some of them are shelters but when you're in the areas where you were hunting like that. 'Cause I know, I was told, I think, didn't Sam Parker have a couple bird blinds out by Huikau side. I think Johnny AhSan was pointing out some areas.

RG: Could be.

KM: Could be. Well, you'd also said there was something interesting though, you said that sometimes when you were hunting you would throw your hat?

RG: Yeah, they threw the hat up. Or if there was a dry cow pie around there, they'd throw that up and for some reason that would attract the plover. The plover come back and then you shoot 'em.

KM: Now, you said they were fat and 'ono. How did you prepare them? And this was really interesting. How did you folks prepare your kōlea?

RG: Take all the feathers off and then you take all the ōpū out, just like you would a chicken.

KM: 'Ae.

RG: And then you would wrap 'em up in ti leaves and you throw 'em in the oven and you cook 'em.

KM: Wow!

RG: And the ti leaves would hold all the fat and everything inside there.

KM: Yes. And you said was 'ono?

RG: Oh, talk to some of those old timers they say, "Oh, 'ono, the grease comes down the mouth!"

KM: [chuckling]

PG: Where'd you get your ti leaves from?

RG: [chuckles] Well, I don't know, wherever you want I mean... [chuckling] we'd go "borrow" some.

PG: Oh, you brought the plover home and then cleaned them. I thought you ate 'em up there?

RG: Take 'em home and clean 'em. You don't have an oven up there. But If you didn't have ti leaf you wrap 'em up in koa leaves or something. We used to go Humu'ula shearing time and the cowboys go out catch a fat pig and bring it home. They kālua it and usually you kālua with banana and ti leaves. So no banana, no ti leaves up there they go cut koa.

KM: For real!

RG: Koa leaves and use the koa.

KM: For the hāli'i?

RG: Yes.

KM: And how did the pig taste, was good?

RG: Good.

KM: Oh wow, that's interesting.

RG: [chuckling] No difference with the ti leaf or the banana.

KM: Interesting.

PG: Just like when they were riding their horses all day long and their saddle gets hot and they get hot and sore. They cut some koa leaves and put it under, between them and the saddle.

KM: Good idea, keep it cool [chuckles].

PG: Yeah. Plovers are good.

KM: Now, of course I know it wasn't against the law back at that time [chuckling].

RG: Are you trying to push me? [chuckling]

PG: Oh, it probably was. I bet it was.

KM: He said it wasn't [chuckling].

RG: I shouldn't tell you this, but I will. Before you could shoot plover whenever the season was in. It's season and then pau, no more. So, when I was with the ranch, I was manager at that time so I used to drive around and check-up and whatnot. I take two guns, I take a shotgun and I take my 30-30. I go down by Pu'u 'Ō'ō, those waterholes down there.

KM: Yes..

RG: A plover come in, I shoot about six plover or a dozen plover. I was breaking the law. But I figured it out that if anybody stopped me, I'd hide the shotgun and I'd show the 30-30 see, I tell 'em "Yeah, I just shot a big boar down there..." [chuckling]

KM: You got to eat some of those plovers?

RG: I shouldn't tell you that but you pushed me too far [chuckling].

PG: You know what happened though. I got sick, the fat was so rich and good, and so tender, it just goes through you. Oh yeah, I got sick.

KM: Wow!

RG: [chuckling] That's the only time I broke the law.

KM: Yeah, I bet!

Group: [chuckling]

KM: That's what we hear from guys, they're so fat and rich you put it on the fire they pop open like, some.

PG: I guess they would, yeah.

RG: I've never seen it, but I've been told that you shoot the plover and they're so fat that when they hit the ground, they bust open.

KM: That's what AhFat was saying. And like you said there's this time of year that around the He'ewai section below Waiki'i where he said just by the thousands it was like they were calling bringing all of them together and then they would take off. He said when they would hunt them, oh they would just, pop.

RG: Yeah, I know when they go back, they all go as a group.

PG: Hey I heard that years ago Rally, before I knew you that plover would be so fat when they hit the ground sometimes the breast would open.

KM: That's right, yes, yes.

RG: As I say, I've never seen it, but this is what I've been told.

KM: Yes... [end of recorded interview]

During the closing discussion, Rally added a recollection about "Christmas Paddock," situated Makahālau side of Puhiale—Prior to 1917, A.W. Carter went out one Christmas day to survey the pastures, and in doing so, he laid out the lines of the 546 acre paddock that then came to be called "Christmas Paddock," as a result of the Holiday of work.

**Oral History Interview at Waiki'i:
Rally & Pat Greenwell; Hisa & Elizabeth Kimura;
AhFat Lee; Kamaki Lindsey, Jr.; Dorothy Phillips-Nishie;
Barbara Phillips-Robertson – with Kepā Maly June 29, 2002⁶**

Jack McDermott, on behalf of the Waiki'i Ranch Homeowner's Association (WRHA) offered opening remarks behalf of the WRHA and thanked the kama'āina:

...Who have so generously come to give to us their time and their memories. At this point I'd like to say if we can be absolutely quiet. If you have to leave please leave through that door, back of Pat, rather than the front door. We have to keep that door closed 'cause it makes a lot of noise. Please turn off cell phones... With that I'm going to turn it over to our cultural historian, Kepā Maly. Kepā.

KM: Aloha.

Group: Aloha.

KM: [speaking to kūpuna and elder kama'āina] Thank you all so much for taking the time to join us today. But more importantly for the talk story time that we've had. You've invited us into your homes, and we've gone out holoholo with some of you and you know it's so important. This idea of collecting history and understanding why the land looks the way it does today. The things that have happened in the passed. And also understanding things that are of importance.

Each of you have shared unique aspects of the story. The human side...again these personal experiences. Who the families were, the sense of community of Waiki'i. What we'd like to do if we could, like we've done individually with some of you a couple of times. This is just like an interview. If we could talk story a little bit. If I could ask each of you, if you would share your name, your date of birth, where you were born. And I'll ask the questions as we go along just like we do at the beginning of each of the interviews. It's important, you know any of us can read stuff yeah. What makes the history that you share with us important as a number of you have said. You can't bull-lie, you can only tell us what you've experienced, what you know, what you've actually participated in. And at times what some of the elders that you were working with, what they shared with you.

And of course we take that as being factual also, because they're sharing with you their experience. We're in a time as the kūpuna have said and uncle Kamaki mā and with other kūpuna they say you know, loli 'ana ka 'āina. The land is going through change, our communities and people. So, it's important that we record the recollections and stories of some of our kama'āina, our kūpuna and elders in this. So again aloha, if I say anything that's...inā hewa wau. If I make a mistake, please forgive me and we just, we going talk story.

And uncle Kamaki since you got the first seat, I'm going to start with you.

KL: Yes.

KM: Uncle, would you please share with us your full name and your date of birth?

KL: Date of birth, May 8th 1932.

KM: Yes. And your name?

KL: Kamaki. Thomas Kamaki Lindsey.

KM: 'Ae. Where were you born?

⁶ The interview was conducted at the Waiki'i Ranch Community Center, and hosted by the families of the Waiki'i Ranch Homeowner's Association.

KL: In Pu'u Wa'awa'a.

KM: At Pu'u Wa'awa'a. Now your name of course, Kamaki Lindsey. Your papa?

KL: My papa.

KM: Was Kamaki, Senior, is that correct?

KL: Yes.

KM: Papa was from this 'āina here, Waimea.

KL: Waimea.

KM: This region. You folks have a long history on this land.

KL: Yes.

KM: Waimea out to the ranch lands, Pu'u Wa'awa'a and out to Hu'ehu'e.

KL: Hu'ehu'e.

KM: Okay. Now, I understand that when you were born, you worked, stayed for a while at Pu'u Wa'awa'a but then you actually came back and worked with family out at?

KL: Breaking Pen.

KM: Breaking Pen. Is that Puhiale side?

KL: Yes.

KM: Puhiale section, Waimea. Were you also out here at Waiki'i?

KL: Certain time of the year, we move out and do certain kind of job. Or else we go out to the other side, Humu'ula side.

KM: Humu'ula?

KL: Yes.

KM: Oh.

KL: With Willie Kaniho.

KM: 'Ae. Was Willie Kaniho kind of the foreman, the ranch foreman that you were working with?

KL: Yeas that's right, under him.

KM: You started quite young.

KL: Yes, when I was 13, 14.

KM: Yeah, 13, 14 years old. And you had a special skill that papa I guess and you developed.

KL: Yeah.

KM: What was that skill?

KL: Was mostly he was a horseman, train horses.

KM: Yes. So that was part of what you did out here?

KL: Yes, that was mostly my job.

KM: Now when you stayed out here. Did they keep horses out at Waiki'i also?

KL: Yes, they used to have horses.

KM: I think in talking with Rally, he was saying that one of the horse paddocks is just makai of this area?

KL: Right down.

KM: Right down below here. Outside fields, were corn?

KL: Corn. All this inside over here.

KM: Oh.

KL: I wasn't picking corn my job mostly was on the horses.

KM: Yes. When did you leave this section and go back to Hu'ehu'e?

KL: Theodore was the trustee of Hu'ehu'e.

KM: 'Ae.

KL: Hu'ehu'e, they had riders and stuff, but the tire was the rider. One of the tires, he opened the blind the horse goes nuts, crazy [chuckling]. He didn't want that so he took me over to Hu'ehu'e. That's how I stayed and never come back to Parker Ranch.

KM: And that you said was during Hartwell Carter's time?

KL: Yes.

KM: In about '55 or so?

KL: Yes, around there, more or less.

KM: In '55-ish I think you said yeah?

KL: I forget.

KM: When did you marry aunty Keala?

KL: In '56.

KM: Okay. So yeah, just a little before then, okay. Mahalo, we going talk story some more. Aunty Dorothy, please aloha.

DN: Aloha.

KM: What is your full name please?

DN: My name is Dorothy Elizabeth Phillips-Nishie. I was born April 5th 1932, to Anthony Vincent Phillips and Mary Kalani Ka'apuni-Phillips.

KM: Beautiful! Your 'ohana on the Ka'apuni side are old-time people in the Waimea region, yes?

DN: Yes. My two uncles, Sam Ka'apuni and Ben Ka'apuni drove the wagons with lumber from Kawaihae all the way up to Waiki'i, here.

KM: When they were building the houses?

DN: Yes, with my uncle, Hulihia Levi.

KM: 'Ae. Oh, wonderful! Now you—and your sister is here with you, and we'll speak with Barbara in a moment also.

DN: Yes.

KM: You moved up here when you were four years old, is that correct?

DN: Dad worked for the county of Hawai'i on the Kohala road as a cantonier, and in 1936 he was asked to come to Waiki'i and bring his family. So in April of 1936 dad and Kepā Bell brought the two families up here to live. And I lived here until 1958.

KM: Ahh! And is it '58 when your houses were moved also?

DN: Yes.

KM: And do you actually live in, you live in a house that came from Waiki'i today, don't you?
DN: Yes.
KM: What do you call that little area?
DN: Waiki'i Village.
KM: Yeah.
DN: Down in Waimea in the back of Parker Square.
KM: 'Ae. Now your kāne, Nishie was working up here also?
DN: Yes.
KM: Is that how you folks kind of hua pala?
DN: He came here from Laupāhoehoe Plantation in January of 1939.
KM: Oh.
DN: And he worked for the Parker Ranch until 1983 and retired.
KM: Was he all around or mostly up this section? Waiki'i section?
DN: He worked in Waimea, he worked in Kohala, he worked in Humu'ula, he worked in Keanakolu.
KM: 'Ae.
DN: He worked in Waiki'i here.
KM: Mahalo, thank you so much. And aloha, Pat.
PG: I'm not...maybe you should talk to Barbara.
KM: There's an important relationship here, don't be shy. [chuckles] Pat, your full name and date of birth please.
PG: Oh, Patricia Gillman Greenwell. I was born the day before Halloween in 1924.
KM: Alright.
PG: And I was born in Honolulu and raised there until I married Rally and came up here to this island.
KM: Yes. And you moved up here in 194...?
PG: [thinking] I can't remember.
RG: In '47.
PG: In '47.
KM: Okay, good. Wonderful now, of course you've traveled this land with many of the old-timers also from Waimea and around you know. 'Cause your husband had a long connection with the lands here.
PG: Yes.
KM: And in fact you know, when we were talking story. You know the section Pu'u Ke'eke'e down below, below 'Ahumoa. Pat was one of the people that...at least, there's an old mo'olelo about there being a heiau, down on that pu'u by Ke'eke'e connected with Ahu-a-'Umi. And you were one of the only people that we found today, because of your talking story and reading in history that actually said, "Yeah, that rings a bell, I think," yeah?
PG: Yes. It was in Reverend Ellis' book I think, when he went around the island, he mentions that 'cause he walked passed there. And I always wanted to find it and I never did. Did you find it?

KM: No. We went out a few weeks ago to Pu'u Ke'eke'e and looked around, but it's been so modified we weren't able to... The archaeologist that are doing some work with the PTA people found some coral spread around in an area. And they thought maybe that was the heiau but there's no stone or anything left anymore. So, it may be gone 'cause they've walked the whole section now. Thank you, aloha.

Barbara aloha! Your full name please and date of birth.

BR: My name is Barbara Phillips-Robertson and I was born the 5th of November in 1936.

KM: Yes.

BR: And I was the first child in the Phillips family born up here.

KM: You were born here at Waiki'i?

BR: Yes. Right up here.

KM: The village was just by the gate, the school house?

BR: Uh-hmm.

KM: And the houses spread below and off to this side a little bit?

BR: Yes.

KM: To the what would that be the 'Ahumoa side of Waiki'i yeah. Just a little bit over. Now, your house that you were born in is still standing in Little Waiki'i Village too right?

BR: It's across the street from my sister's house.

KM: Yes. By the way I'm sorry, aunty Dorothy your house that you're living in now, was that the house you folks were living in up here?

DN: No, that was the second house.

KM: Okay. But when you and your husband? No? That wasn't your husband's them house?

DN: Yes.

KM: It was. Okay, see you folks are really in a house that's been a part of the family for a long time also. Okay. Now your sister shared with us a little bit of the family history, but you know a couple of weeks ago when we did that interview with Jess Hannah, it was wonderful you know. I think as we prepare this study, people will be very interested to see the little diagram that you drew out of the village. Where the houses were and each family, who they were down to the edge of the pu'u like that. It's really wonderful to know that these kinds of recollections...we can still...

BR: You will have to show it to my sister because I think I forgot some of them.

KM: Yes, okay. Well, we're going to sit down and talk story some more again so we'll try and get that diagram together. Thank you.

KM: Aloha mai.

EK: Aloha.

KM: Pehea?

EK: Maika'i.

KM: Maika'i, not kanalua?

EK: A'ale.

KM: A'ale, maika'i, mahalo. Aunty, would you please share your full name and date of birth.

EK: Yes. My name is Elizabeth Lindsey-Kimura.

KM: 'Ae.

EK: I was born January 24, 1921, that makes me 81 years old.

KM: Aloha.

EK: And I was born and raised in Waimea. I lived there all my life. I grew up and lived there and raised my family. And Hisa and I got married in 1941 and that makes us sixty-one years of marriage.

KM: Maika'i.

EK: Married life together. I had a strong relationship with the ranch and living on the ranch. My father was a Parker Ranch cowboy, lifetime.

KM: Yes.

EK: As A.W. always called him Johnnie. Johnnie Lindsey, being the cowboy foreman all his life. And while he was at work, during his time everything was on horseback, so we children hardly had time to ever come up to Waiki'i except on special occasions. And I remember clearly the orchard that the ranch had planted along the road side, close to the village.

KM: Yes.

EK: And during Christmas time we used to have all our walnuts come from here. We didn't have any imported from the mainland. And there were a lot of fruit trees here too. And the families here probably...all had green thumbs, because look at the lawn out there it's so nice and green that plants did very well up here, the flowers and... Especially the 'ākulikuli and carnations, pansies especially. There were beautiful, beautiful plants up here.

KM: You know your papa...what was papa's Hawaiian name also please?

EK: John Kawānānākoa.

KM: 'Ae, Lindsey. And you folks called him? Keoni?

EK: Keonipoko or Keonili'ili'i.

KM: 'Ae, because?

EK: Which means he was small in stature you know.

KM: Yes. And they called him Keonili'ili'i because of his stature?

EK: Yes. He was the third child in the family, and Keonili'ili'i because he was the smaller one in the family. He reminds him of Kamaki. Kamaki's father and my father were brothers.

KM: Yes.

EK: And Kamaki's little bit shorter than my dad.

KM: 'Ae. And your mama?

EK: My mama was Eliza Purdy.

KM: 'Ae.

EK: Comes from the Purdy family.

KM: And also Purdy, her papa was Kimo Hale, is that correct?

EK: 'Ae. They called him Kimo Hale, but his name was James Na'ea Purdy.

KM: 'Ae. So you, and aunty Dorothy and aunty Barbara's 'ohana are pili together.

EK: 'Ohana, pili.

KM: And uncle Kamaki. Now, your 'ohana actually ranched not only the Waimea lands, but Ke'āmoku under Spencer's time, Pu'u Anahulu?

EK: That's right, my mama was raised in Pu'u Anahulu.

KM: 'Ae and they had a home at Kapalaoa also, is that correct?

EK: Kapalaoa, it's a beach lot, yes.

KM: Yes. So, they must have traveled this land you know, just all over.

EK: Oh yes, they really did.

KM: Now you were saying, you were wondering there's a place name a little ways down here. Is that correct, do you remember, Keoni or Keonihu'ehu'e [generally called Keanahuehue]?

EK: Oh, Keonihu'ehu'e.

KM: Yeah.

EK: It's up that pu'u up here.

KM: Below Mahaelua section.

EK: It's hill here and drive all the way up and there's a pu'u up here that's called Keonihu'ehu'e.

KM: Yes. And you were wondering if that had some sort of connection with your papa. 'Cause the old trail that runs passed yeah or out that way.

EK: That's right. I was told that that was the pu'u that was named after him.

KM: Oh, interesting. You know your papa...there was something else and I'm sorry just as we're talking story a little bit. One other thing that was very interesting. When we sat down with uncle and you talking story about some of the early 1900s history of the ranch, when A.W. Carter was trustee for the Thelma Parker right?

EK: Uh-hmm.

KM: There was a very interesting incident that your father participated in, I think at A.W. Carter's office?

EK: Oh, that's the litigation that was going on between the heirs of the ranch.

KM: Yes.

EK: The Parker Ranch Estate.

KM: Yes.

EK: He was involved with that. Well, because Mr. A.W. depended on him so much; that my father was such a dedicated person towards his employer that he was really well recognized, and A.W. depended on him. So A.W. had him as his, what you call it, security at the Parker Ranch office.

KM: Yes, a bodyguard at one point.

EK: Bodyguard or security to take care of A.W., the Parker Ranch office.

KM: Yes.

EK: At the time that the litigation was going on.

KM: Yes. There had been some difficulty that had arisen between one of the heirs.

EK: That's right.

KM: And some of the 'ohana and someone came in wild, wild west.

Group: [chuckles]

KM: Six gun or something?

EK: My father had to guard the Parker Ranch office with a gun that he never...luckily, never had a chance to use it.

KM: And that was the office that's near, what is Bank of Hawaii today?

EK: The old office at the present First Hawaiian Bank, Bank of Hawaii.

KM: Yes. That's some history. You know this history that aunty Tita is talking about now, is a very important one to Waiki'i also. Because you see a part, as I understand it going through the records. And that kauka Bergin has been able to compile from various A.W. Carter collections. The water was such a big issue out here in Waiki'i. No water, the land just, you know, it was almost...it was very difficult for a ranch operation because cyclic, you know the changes. When the water was coming through, the litigation arose, aunty's papa and some of his brothers and them were the one's that were witnesses before the court about the need for water here. And once the water came through. How great the difference was. They said before, they couldn't walk cattle sometimes during the dry times, the cattle from Waiki'i just along to Holoholokū and out to Waimea would die on the way.

EK: Uh-hmm.

KM: From lack of water. And so there was this big thing going on for awhile. But I guess it all kind of resolved itself, yeah?

EK: Yes.

KM: Mahalo! Uncle Hisa, aloha. Your full name please and date of birth.

HK: My name is Hisao Kimura, they call me Hisa in short. I was born in Waimea, I'm going to be honest with you I have two birthdays.

Group: [all chuckling]

HK: My mother said I was born on February 29th, 1912. My birth certificate says...after many years in 1929, they tried to get my birth date adjusted so I can separate my Japanese citizenship from Hawai'i. We were dual citizens because my parents came from Japan as aliens, and they were aliens. Because they were supposedly being in Hawai'i just temporarily as contract laborer in the sugar plantation. After the three years of contracting expired he remained, he didn't go back, he didn't make enough money to go home. So he stayed and worked on Parker Ranch from 1909 until he died. My mother says I was born February 29th, 1912. My birth certificate after a while they found out from the neighbors and witnesses that said I was born on January 15th, 1913 so what a contrast in life.

KM: Gee!

Group: [all chuckling]

HK: So when people ask me my age, which age is beneficial to me.

Group: [all laughing]

HK: If going be a difference. But, it won't make any difference, I'm an old man.

KM: But you see on the 29th, that's why you get only one birthday in four years right. No wonder you're so young.

HK: I worked on the ranch. My father worked...by the way he worked on the ranch from 1909 till he died as I said. And I also worked on the ranch from 1931 to 1978. About forty-seven years. And that's my life.

KM: Yes. Well, one of the important things I think also that you'd shared, your papa came and worked in the Kohala Plantations is that correct?

HK: That's right.

KM: And was it with the Hinds at that time?

HK: Yes, I believe the Hinds had something to do with Kohala Plantation.

KM: Yes.

HK: I believe Mr. Robert Hind was about to hire him upon his expiration of his labor contract. He hired my father immediately to Pu'u Wa'awa'a Ranch.

KM: 'Ae.

HK: And he worked there for some six, seven years and found that there was no school there for his children so he moved to Waimea and acquired a job on Parker Ranch.

KM: Your father had a special skill as I understand, well, many special skills but one of the things that he did; he was a carpenter, is that correct?

HK: Well, they were, I would say more or less a jack-of-all-trades. And as he arrived at Parker Ranch naturally fencing was a major project here on the ranch. This entire ranch had no fencing at all. Piped in water source for the animals was not even known.

KM: Yes.

HK: And whenever they had need to do any job on the ranch, the transportation was so bad either you go on a horse or wagon. They usually camped out on the out-post of Parker Ranch and Waiki'i was one of those areas that he used to camp up here and mend the fences. Build up the fences. And he also built a race track in Waimea.

KM: 'Ae. The race track that we see today?

HK: Yes.

KM: Is the same old one?

HK: Same location.

KM: Same location. I think one of the interesting things for people that are familiar with Pu'u Wa'awa'a, when papa went to Pu'u Wa'awa'a around 1902 or so, it was the time that Hind mā were building their house Pihanakalani. The big house up there right. Did you understand, do I recall did papa help do some construction on that?

HK: I have no idea.

KM: You don't know, okay. [pauses] So many important things. Thank you so much, thank you for talking story. Aloha Rally.

RG: I'm sound asleep [chuckling].

KM: Not!

Group: [laughing]

KM: You're blinded by the light! [chuckles]

RG: My name is Radcliffe "Rally" Greenwell. I was born on December 25th, Christmas day, 1913 in Kona.

KM: 'Ae.

RG: I came to work for Parker Ranch when I finished high school. I started as a cowboy, then I was put in charge of Ke'āmoku section.

KM: 'Ae.

RG: And that included taking care of cattle up around Waiki'i and down to Ke'āmoku and whatnot. And at that time, there was a lot of corn raised in Waiki'i. And also hay and then

they gave the hay up as I understand it. Because you couldn't depend on the weather. They'd stack the hay and the stack would be half up and you get a heavy rain and the hay would all mildew. So corn was real dry, so they gave hay up and they continued with corn. And they would rotate the different areas. They plant this area one year in corn and the next year they go to another area. And the reason for rotating was that they were able to till the soil and plant different grass seeds and then they fattened cattle in there.

KM: Hmm. That's a wise use of the land isn't it? What, uncle what you folks had called before ho'omaha, to let the land rest.

KL: Rest.

KM: So important that value of rotating. They would plant the corn one year or what, harvest, then till it back in and the mulching like that and then grass would grow, cattle would come in. Is that...?

RG: They also raised a lot of pigs up here. And they even had a lot of turkeys, and I think Mr. AhFat here will give you that one.

KM: Yes. May I ask you, you came to the ranch was it in thirty...?

RG: In '36.

KM: In '36, okay. Not, a little earlier?

RG: I think it was a little earlier. Kepā, makule you know [chuckles].

PG: In '34.

KM: In 1934 right, it was '36 when you went to Ke'āmoku.

RG: Yes.

KM: Yeah, okay. Now, and of course your family, your 'ohana you were ranching people Honokōhau, Kaumalumalu section like that, right?

RG: That's right.

KM: In fact you folks still have ranching interests out that side as well. When you came to the ranch here...there was a very nice letter in the 1930s from A.W. Carter back to your father Francis or Palani Greenwell. About what a fine young man you were on the ranch. You were working out just well, we've got a copy of that letter. I think you'll enjoy that.

RG: I think my father sent Mr. Carter ten dollars for that.

Group: [all laughing]

KM: You've of course had all kinds of experiences out on this land here from that time. Do I understand that this area that we're basically sitting in now was a horse paddock?

RG: This, as far as I know was always a horse paddock. And it went down to the silo.

KM: To the silo section.

RG: Where Bill Bergin's living.

KM: Yes, okay.

RG: And then the other areas around here were where they planted corn.

KM: Yes.

RG: But I don't remember corn in here.

KM: Right. The map that we have here in front of you is a copy that I've given to all of you. It's really a nice map from 1917 but it already shows the establishment of those fields like Number 6 or 7. You've all spoken about the different areas. And there were hundreds and hundreds of acres of corn planted evidently. What was the corn used for?

RG: The corn was used, the ranch had a dairy and they used a lot of corn there. They also sold corn. Would somebody, Hisa would you know who used to buy corn?

HK: Waldron's in Hilo, as well as we shipped a lot of shelled corn to Honolulu.

KM: Oh, amazing!

HK: They had a feed store in Hilo.

RG: For the ranch, it was used on the dairy and also the pigs and the turkeys.

HK: Very interesting thing happened before that period during the World War I, when food shortage was very critical and Parker Ranch played a major role in supplying corn meal. And I found a bag of corn meal here. [holds up bag to show group]

KM: You did. Wonderful! This is World War I time?

HK: Yeah. It's an empty bag though there's no corn in here.

Group: [all chuckling]

HK: I put 'em in the washer and the wording is very faint. It says "Hawaiian Corn Mill, Waiki'i, Five Pounds."

KM: Amazing! Wow! And there's an ear of corn drawn on to it.

HK: Ear of corn on the right side here. Have you ever seen this?

RG: No.

HK: This was a very important food item during the war, World War I.

KM: Yes.

HK: As I say Waiki'i took care of a major role in supplying food. And this is one of the reasons why prior to the second World War, Alfred W. Carter asked me to start a Victory Garden in Waimea. Knowing the fact that during the World War I, the food shortage was very critical. He wanted to be sure that we would be able to sustain ourselves with our own food. Producing our own food. He asked me to start a Victory Garden for every resident in Waimea. Irregardless of whether you're a ranch family, and we did it. And all the people who have asked for a Victory Garden we tilled the soil, put in the chicken wire right around the garden you know. Because everybody had chicken in their backyards.

KM: Yes.

HK: With chickens you can't raise anything, you have to fence. So this is the job I had with my crew, building fences and tilling the land and prepare the soil for home garden. And just prior to the war, 1940. What happened 1941, Pearl Harbor was attacked.



***Hawaiian Corn Meal Bag from Waiki'i
(Courtesy of Hisa Kimura; KPA Photo No. 4011)***

KM: Yes.

HK: How did Alfred W. Carter know that we should be prepared. I had about seventeen acres of corn planted in Waimea, and up in the Pu'uhue section of the ranch I planted kidney beans.

KM: Oh yeah.

HK: And then also at Waimea, Mr. Podmore, husband to Edie Carter, supplied potato spuds.

KM: Yes.

HK: Mr. Podmore supplied the Irish potatoes, spuds you know. He bought the spuds over and I planted potatoes.

KM: Where did you?

HK: We were in the industry of farming.

KM: Yes. Was Podmore planting some potatoes up here? Or was elsewhere?

HK: That was commercial growers came in after the war.

KM: Oh, after the war.

HK: My potatoes were planted prior to the war.

KM: Yes.

HK: And this is where the Waimea Police Station stands today, in that area. All of that was the corn field and the potato field.

KM: Oh. Amazing yeah!

HK: We were well prepared as well as food is concerned.

KM: Yeah.

HK: All the meat, and all the vegetables, the farmers, Waimea was really a cattle meat country and also vegetable farmers.

KM: Yes.

HK: And Waimea was at one time was noted to be the bread basket of Hawai'i.

KM: 'Ae. Very amazing! You know this story and again the corn out here and like that cornmeal bag. Thousands, several, thousand something acres right, of corn?

HK: Thousands.

KM: Up this side, out across, behind into Pā... Was it as far down as Pā 'A'ali'i, the corn?

HK: Yes. We rotated as what Rally says, we rotated the corn and I found the corn field that was tilled in 1911.

KM: Yes, yes.

HK: In 1911 it's an interesting photo. Later on people can look at it. They have a nine disk furrow doing the plowing.

KM: Yes. From the photo it looks like they're out behind this area.

HK: Lets see.

KM: 'Cause Mauna Kea. You can see Mauna Kea in the background.

HK: This is up above Number 8.

KM: Number 8, oh. Wonderful, thank you! We'll look at those photos in a little bit. Thank you so much! Some good history. Aloha, AhFat, Mr. Lee, aloha. How are you?

AL: I'm alright.

KM: You know Mr. Lee has one of the most interesting, or different parts of the history of Waiki'i, I think. Mr. Lee your full name please, and your date of birth.

AL: I was born in North Kohala, Hālawā. My dad was one of those laborers that came from China to work in the sugar fields.

KM: Yes.

AL: Grew up till I was 14, we were a pretty big family, so my dad figured on splitting up the family. Some store owner in Hilo took me in, hānai. I stayed with them from ninth grade till I graduated from Hilo High School in 1932. Well, I studied, I took agriculture, FFA [Future farmers of America] they called those days.

KM: Yes, yes.

AL: So got some little knowledge, then the ag teacher I guess was called by Parker Ranch, by Mr. Carter I guess, that if there was anybody interested in coming to Waiki'i to work on the chicken farm. So the teacher brought me up here to Waiki'i and I looked at him I said, "Yeah, I'll take the job." So we talked it over and Mr. Alfred Carter, and he said, "Well, alright," he hired me so I came here and boy this was God's country here.

KM: Yes.

AL: Very good. We had a chicken farm there and he wanted a big...increase the size of the chicken farm there. So we, going down, this place goes of course, we also took care of turkeys.

KM: Yes.

AL: In the ranch here, I believe was still quite a few wild turkeys. And every, about middle of August every year, there's two men that go out at night. And they check on the turkeys that's roosting in the trees or fence posts, and they select the tom turkey, the male turkeys. Bring 'em in and there are big pens in there and then we just fed 'em corn, and by the time Thanksgiving, Christmas and New Year's come along, the turkeys are fat. We shipped quite a few to Honolulu. Those days no more all the turkeys come, you go to the supermarket buy. If they're alive, we crate five turkeys to the crate. Alive, ship 'em to Honolulu.

KM: Oh yeah, oh.

AL: I believe they go to Metropolitan Meat Market. That was supposed to be a very good market in Honolulu. Then, well in the holidays they call up and we have to dress quite a few turkeys for certain people.

KM: Yes. Here in Waimea?

AL: Yes. We ship it down to the Waimea store there, and they know who had ordered it or they gave it as a present.

KM: Yes.

AL: And Mr. Alfred Carter asked me if I knew how to, what you call caponize chicken. That's a male chicken we...well what do you call 'em.

RG: Castrate.

KM: Okay.

AL: Caponize, they get fat, real fat. Capons, those days used to be prized. I stayed here four and a half years. The only thing, my problem was, it used to be a dusty country here. By the time the third year I was here, I started to get wheezy and the doctor didn't know what was wrong with me. Till one weekend he came out to hunt pheasant. There was just

thousands of pheasants here. In the pheasant season, he came up. Then the next time I visited him, he asked me, "What part of Parker Ranch do you work with?" And I told him a place called "Waiki'i." He said, "Is that a dusty country with a lot of pheasants?" I said, "Yes." He said, that was my problem so he recommend that I relocate. So I went back to Hilo and worked in the store. In the evening I go down to the Hilo breakwater, and I get my fishing pole and sit there and just expand my chest in breathing in air with no dust in it. And it took me about year and a half and I got over that dust in my lungs.

KM: Amazing!

AL: After that it was all different kind of work those days...

KM: ...Now part of what you've talked about and your knowledge of cutting meat and stuff like that. Comes back to, in '32 you came to Waiki'i right? In 1932 you came up to Waiki'i?

AL: Yes.

KM: Now, your job up here with the chicken, the poultry like that and the turkey. You talk about cutting meat like that. How big were the turkeys up here after you fed them. How big were the turkeys? About how many pounds do you think your turkeys were?

AL: Turkeys?

KM: Yeah. About how many pounds up here...? What about the turkeys up here at Waiki'i?

AL: The turkeys here didn't grow too big. Well, about twenty, thirty pounds. Tom turkeys...

KM: About twenty pounds?

AL: About twenty, thirty.

KM: Out in the wild or after you fed 'em? How big were they outside on the trees. When you had to go hunt 'um on the trees. How big were the turkeys...?

AL: They're fairly thin.

KM: Yes.

AL: So that's why, the two men outside, they go out there and they see a flock of turkeys. They count the flock and then they see how many tom turkeys are there. And they leave one tom turkey to ten females. In other words there's thirty hen turkeys there, they leave three. Three lucky tom turkeys.

Group: [laughing]

AL: To take care. The rest of them they'll get aho string with a long bamboo and make loop and they throw it over the tom turkeys. And then when you hold 'em then they pull on the turkeys off the string, and they tie them up, fold the wing that's how they bring 'em down there to the turkey pen.

KM: Turkey pen, yeah.

AL: There was plenty corn so we just let 'em feed on all the corn they want to eat.

KM: Those trees up there that the turkeys were in was that naio, māmane? Those kinds of trees. What were the trees that the turkeys were perching in?

AL: Like that [thinking]...

KM: The pines?

AL: Monterey cypress I think they call that, and eucalyptus trees, māmane trees, naio trees.

KM: Yes.

AL: Had fence posts.

KM: Yes [chuckles].

AL: Some places even had rock pile, that's how they were sleeping.

KM: Yes. You folks used to go up above Pu'u Anuanu or Pu'u Lā'au side? Pu'u Lā'au section even, to get turkeys?

AL: Yeah, all over.

KM: All over.

AL: By the time Thanksgiving come around, they've been fed several months of corn there, they get pretty fat.

KM: Your work with the birds and it's really interesting part of the history. You were here in Waiki'i from '32 till around mid '36?

AL: Yeah, end of '36.

KM: Okay. Now, the work that you learned in school from your teacher, from the FFA, Future Farmers of America?

AL: Yeah.

KM: You brought here, it ended up in the late 1940s, you came back to this land and stayed out at Pōhakuloa. Is that right or in the '50s?

AL: Much, much later.

KM: In the 1950s I think, early '50s right?

AL: In 1955. Between there I was in Johnson Island...

KM: We have to change the tape. Lets come back for a moment. I don't know if you know this but Mr. Lee almost single handedly, through your dedication and his knowledge of the birds. It's because of him basically that nēnē are still with us today. Mr. Lee's work from here (Waiki'i), learning how to handle birds and feed them, your work at Pōhakuloa, you were the nēnē man right? You brought the nēnē back?

AL: One of the work was yeah... [pauses]

KM: He's a humble guy.

AL: ...taking care of the nēnē flock. But then I go out in the field. The project was small then. They send me out walk in the fields there for a census of wild sheep, wild goat, wild pigs, and the birds too. Like pheasants, chukars, quails. The wildlife biologist he can't do all the work out in the field, so I was one of those biologist aides.

KM: Yes.

AL: The Federal Government allotted some money to have two men work on the nēnē primarily. They have wildlife biologist he go out in the field they finally located, there was a wild flock of about twenty birds. And he trapped two, a pair of nēnē out there. One pig hunter dog caught one, fortunately they didn't kill it. The biologist found a stray egg and bought 'em up to me to hatch it. The flock that was in Pōhakuloa then, came from Mr. Herbert Shipman who had raised a flock there for thirty years. And it was quite in-bred so when we have the wild blood coming in there, and I started to spread it out, we were in business of raising nēnē. We could raise quite a few.

KM: Okay. We need to take a break just for a minute to change the tape...

Group: [break]

KM: ...Thank you again. I have a quick question, uncle AhFat since you were raising nēnē ...

AL: Uh-hmm.

KM: ...and at one point you also were trying to rehabilitate the 'alalā...

AL: Yes.

KM: ...out at Pōhakuloa. In your folks youth, in your early recollections of this land out here or maybe down into the Ke'eke'e section. Did you ever see nēnē wild out here back in the '30s or anything?

AL: No, no.

KM: Did any of you see nēnē out here naturally that you remember? No?

Group: No.

KM: 'Alalā?

RG: 'Alalā was in Kona.

KM: Kona side. You know on the side of Kālawamauna when you go out towards Pu'u Wa'awa'a and up above. Has a kīpuka they call Kīpuka 'Alalā.

AL: Yeah, uh-hmm.

KM: I wonder you know, the name might imply that at one time they may have ranged as far over as there but you never saw 'alalā out here. Is that right?

KL: No, only down side.

KM: At Kona, Honokōhau. Pu'u Anahulu, we know had.

KL: Pu'u Anahulu.

KM: You know even in the homestead days like that. If I could there was one thing that was brought up earlier also about the silos. And Rally you'd mentioned that the Horse Paddock ran down to where the double silos are by young Billy Bergin's place yeah. And then below the Mutual Telephone Company houses there's another silo.

HK: Yes.

KM: In your folks time, even in the '30s like that. Were those silos used or were they just empty?

HK: No. It wasn't used.

KM: Wasn't?

HK: Probably, I don't know maybe in the [thinking] early 1910s or something. What I understand, is that they built the silo and they filled it up, chopped corn, and filled it up for the silage. It spoiled and Mr. Carter decided he won't use it.

KM: Yes.

HK: But those are hearsay.

KM: Yes. Did anyone hear who built the silos? The Russian families or was it Germans or...? Rally, is that what you think? Do you think that they actually never did get to use the silo?

RG: This is my understanding.

KM: Yes.

RG: They put 'em up, for some reason, I don't know. But they were never used.

KM: Yes. And the corn crib or corn bin, corn cribs right? Those actually were serviced and they were able to dry the corn out in those?

RG: As I know they put the corn in those buildings and they dried out in there, yes. And then after they were dry then they...

DN: ...ground it.

RG: Ground 'em up, yeah.

DN: Uh-hmm. They had shelling machines to shell it from the cob.

KM: Oh yeah.

DN: And then they used to grind it because dad used to bring home corn meal. We made corn bread.

RG: That's right.

KM: Oh yeah. Interesting yeah.

PG: Did you grind them on those stones?

DN: No. They had a grinder.

HK: Machine. We did have a grinder that shelled, and also a grinder to produce corn meal.

KM: There's one corn crib at least standing right up, or right behind the old stable section yeah.

HK: Yes.

KM: Was there a line of them back there?

HK: Yes. The corn crib was built near the location where the corn fields are.

KM: Yes.

HK: You know as much as possible. And the corn sheller was portable. You move the corn sheller to the corn crib to shell the corn.

KM: Oh. And the grinding was done by machine?

DN: Yeah.

HK: Yes. The grinding was done at the main corn crib, right here.

KM: Oh, right behind.

HK: It still stands there, I believe.

DN: Yes.

KM: Oh, it would be interesting if we could try and see it sometime. So it was a grinder and that was the main section right behind?

HK: Yes.

BR: And it was loud.

KM: Loud.

BR: Because we went to school and I remember hearing that machine.

DN: When they were grinding it or shelling corn.

KM: And the school that you went to was right here by the Norfolk pine tree yeah?

BR: Right across the street from the stables.

KM: Yes. Uncle Teddy Bell was telling us that as a child or youth he planted that tree, that Norfolk in front of the school. And that's the thing that marks the school today, the area. From across you would hear the corn grinder?

DN: Uh-hmm.

BR: Yes. And they had an elevator that took the corn up into that machine. 'Cause I remember watching it as a child.

HR: That came in the latter part of the operation, they had, you know, the conveyer like. Prior to that was all man labor. Packing the corn to the sheller, all by man. Pack 'em on your back you know. In the later years, toward the end of the corn industry they brought in the conveyer.

BR: I remember watching that.

KM: Did anyone here pick corn?

KL: [chuckling]

KM: Uncle Kamaki, you never pick corn?

KL: No.

KM: Anyone here pick corn?

KM: You did?

DN: Not to pick. I cut the young shoots back then, during the summer. We'd work for a dollar a day.

KM: Wow!

DN: Big deal! [chuckles]

HK: Picking corn was always done by contract. You had a minimum number of wagons to pick per day.

DN: Yes, the loads that you had to pick.

HK: The loads to pick, it's a required amount. And over and above that you get extra pay.

KM: Yes. I understand... And what do you know about, why did the Russians come here to Waiki'i? Does anyone?

EK: I think they were brought in by A.W. Carter.

KM: Yes, yes.

EK: Because they were good farmers.

KM: That's what he said in his notes.

HK: I think they were good farmers and the family all...it's more like a share crop. The family, all in the corn field, the children, the daughters, all work in the corn field. They all work together.

KM: Yes.

PG: Kepā, when Mr. Wally Coleman came up here to Waiki'i, and he was growing corn. When he left, he came down and he gave me two stone grinding things. That's why I said, did they grind it on stones. And I don't know what that was for but there were two, about this big around, Hisa.

HK: Wow!

PG: Would they have ground? Or maybe they had to do that first...maybe they ground the stuff first before they got the...I don't know. But I know, he gave me two big stones.

KM: I wonder do you think, were the stones...the grinders that they had, did these grinders have stones in them? Do you think, or?

PG: I don't know.

KM: Interesting.

PG: They had an iron bolt in it.

KM: Yes. [pauses] So the silos, to the best of your folks knowledge they may have been used. They tried putting it in one time maybe and it didn't work or? All of that work went into the silos then, and for nothing basically, yeah? Is that what you understand? Even in Pu'u Kikoni, is it Kikoni right, has a silo or?

HK: Paliho'okapapa.

RG: And Makahālau.

KM: Oh yeah.

HK: Makahālau.

KM: There's one, two, Makahālau, one.

HK: Yeah.

KM: Maybe there were a total of five of them built? 'Cause there's the two down below here.

RG: One, two, three, five.

KM: Five. Wow! Some job! Let's see...I'm sorry I'm just trying to think. The Russians, were there Russians up here in the '30s, that you remember a couple of families?

AL: Yeah, when I was here there was one family by the name, Muragin.

KM: Yes.

AL: And then the foreman is Russian. Then one time they had one guy, a Russian guy, worked about two years then he left. But the Muragins, it's a family here, was eight children I think.

BR: Elarionoff.

KM: Oh. Barbara you just mentioned Elarionoff. Was Elarionoff the manager here or the foreman?

AL: He was the foreman.

KM: The foreman when you first came up?

HK: Yes.

KM: And about '34 or something, then Alex Bell?

HK: Yes.

KM: Came in?

HK: Uh-hmm.

KM: So Elarionoff, Muragin. One of the other really interesting little...just it's a small little feature on this landscape here, is down by where the houses were. There are some old bread ovens yeah. Like almost Portuguese, the ferno bread ovens. Were those used that any of you remember? Was anyone still baking bread in those ovens back when you folks were young?

KL: I think it was Russians.

KM: Russians made. Your mama them didn't?

DN: No one, no one used.

KM: No one used?

DN: I don't remember.

KM: The bread oven, when you were young when you first started working here. Did you say that you thought that someone was still baking bread in one of those ovens?

AL: Yes. One Portuguese family there and the Russian lady, family might have too because she used to, on the holidays she used to make some bread with meat inside of it.

KM: Oh, yes, yes.

AL: Bring some for me.

KM: Was it Cordeiro? Cordeiro, who?

AL: Cordeiro
yeah, was
the
Portuguese
family here.

KM: That was
baking still
yet?

AL: She makes
Portuguese
bread, you
know the
regular
bread.

KM: Yes.

AL: People that
were there
will order,
we'd buy,
they bake.

KM: Yes. How
much was it
a loaf I think
you shared
with me?

AL: That was
about two
pound loaf,
twenty-five
cents.

Group: [chuckles]

KM: Too good!
This was still
in the early
thirties?

HK: Yes, early
thirties.



Waiki'i Bread Oven (KPA Photo No. 1541)

KM: Because you
look at those stone ovens today with the mortar on top. It looks like if you just put a door
on top you could still use it, I think.

AL: Yeah, I'm pretty sure it can be used yet.

KM: Oh gosh. Are there some recollections or thoughts that you folks have remembering from
Waiki'i, working, or out to Ke'āmoku. Actually I do...one of the things that all of you had
shared was that there was a close relationship with the families here. Is that right?

Group: [all agree]

KM: The families all lived here. They kōkua, help one another?

DN: Yes. They shared whatever they had.

KM: Yes. Did you folks travel from here back to Waimea frequently or not too often?
DN: Once a week.
KM: Once a week, oh, well that's not bad.
DN: Once a week.
KM: I hear before it was hardly, not too often yeah this was kind of an out-camp. Is that right?
EK: Out-post.
KM: Out-post like? Did you folks sometimes also travel from Waiki'i then out to the Pōhakuloa, Humu'ula section?
HK: Traveling here is mainly because it's part of your work.
KM: Yes.
HK: We do travel where the work requires you to go. And normally you go up this way to Humu'ula side, it's a day's job.
KM: Yes.
HK: There's so many gates coming up to Waiki'i.
DN: And the roads were not paved.
HK: Yes, that's right.
DN: Was dirt road.
HK: Dirt road.
DN: And when we had storms up here, you couldn't go down to Waimea because they would have holes [holding arms open wide] that big.
HK: We always say when you go to Waiki'i "make sure your car has good brakes because the gate is..." You know the land is sloped and the gate is always on the slope when you park the car. To open your gate you're parking on the slope...
KM: Yes, yes.
HK: You got to get good brakes.
KM: [chuckles]
HK: Otherwise your car be rolling back to the meadow. [chuckling]
KM: There you go.
Group: [chuckling]
KM: Oh! There were, do I recall, I think you said maybe were there seven or eight gates from down at the Saddle Road coming up to here?
HK: About seven gates I think was, seven or nine gates.
RG: From where to where?
KM: From Saddle Road intersection up to?
RG: If you give me enough time, I could count 'em.
KM: Okay.
RG: There was one down by the Kona Road.
DN: Yes.

RG: Then you came up where Nohonaohae comes into Pu'u Mahaelua. Then you come up by the corn crib, then down here Small Pā Kila coming inside, it was Silo Paddock, then right down here was the sixth gate where you go to the telephone company.

KM: Hmm.

KL: Six.

RG: Six. And you come up right here and then that's seven and up there it was eight, then you go up by the Girl Scout Camp.

HK: 'Ahumoa.

RG: This side.

KM: Kilohana?

RG: Nine. Then Pu'u Mau'u, ten and then Omao...[pauses].

KM: Oh, 'Ōma'okoili? Yes.

DN: Yes, had one gate.

RG: One there. Then you go over and from that paddock you went into the other paddock they call Weather Paddock, there's a gate there. And then by the Humu'ula house.

Group: [chuckling]

RG: You folks don't remember... [chuckling]

HK: Good if you only go to Waiki'i.

KM: Yes. Rally, when you mentioned 'Ōma'okoili that's the set of hills and there's the stone wall from the old sheep station section around it? The stone walls, is that right? Off the 'a'ā?

RG: 'Ōma'okoili is from Pōhakuloa going straight through.

KM: Yes. Straight through, so passed the state park.

RG: The way that the old road used to go. Now it goes down to the 'a'ā.

KM: That's right. So the old road from where the state park is now, went straight through to Kalai'eha?

RG: That's right.

KM: That's right. Not the big jag that we see now.

DN: Yes.

KM: And of course...

RG: The boundary fence between Parker Ranch and state land was right next to 'Ōma'okoili and when it rained at Humu'ula, we'd take the sheep down and hold 'em inside the forest reserve by 'Ōma'okoili and dry 'em out because there's always hot sun. You wait till afternoon when the uhiwai is kind of pau, then you take the sheep back, put 'em in the shed at Humu'ula for the next day.

KM: Oh yeah. Wow!

RG: When it was wet weather at Humu'ula we take the sheep down there to dry 'em out.

KM: At 'Ōma'okoili side, oh.

RG: Yes.

KM: Now you folks, one of the things that Waiki'i did if I understand it. From the sheep at Kalai'eha, Humu'ula section you folks occasionally would drive sheep from there out to Waiki'i and hold them?

RG: Hmm, we'd bring 'em in the afternoon from Kalai'eha to Pu'u Mau'u, and then the next day early we bring 'em from Pu'u Mau'u sometimes to Waiki'i. But usually down from Nohonaohae nui.

KM: You pass Waiki'i. Was it along this old section of road or out on a trail?

RG: Right down this main road.

KM: Right on the main road. And down to Nohonaohae nui and there was a holding paddock there or pā loa?

RG: Yeah, a big paddock there. The paddock where the hill is. The sheep used to go inside that paddock.

KM: Hmm. And then the sheep from there, you walked 'em to Waimea or truck?

RG: Walk 'em to Waimea.

KM: Walk 'em to Waimea.

RG: And then walk 'em to Kawaihae.

KM: Wow!

RG: That is before, but later we used to truck 'em down.

KM: Yes. Some life it must have been yeah, the work out here with the corn fields. There weren't sheep out here when you folks were young at Waiki'i? Were there? Were they keeping sheep out here? Sheep?

HK: A lot of wild sheep.

KM: Wild sheep all around.

HK: Lots of 'em.

KM: But your domesticated sheep?

RG: No.

KM: No. Waiki'i was in your lifetimes, was cattle?

DN: Cattle.

KM: And then the fields?

DN: Uh-hmm.

RG: Mauka, had sheep.

KM: Yes. The thing that gave Waiki'i... And by the way I did ask you and as we've spoken together. There's a story right, there's one of the old mo'olelo about Waiki'i and how the name came about. And the name can literally be translated as wai, water; ki'i, fetched. And in one old mo'olelo there's a story about a water source. A spring or something here at Waiki'i. Did any of you know of a water out here? A source, a water source?

Group: [shaking heads, no]

KM: No. You have a cute story about one. If you don't say anybody's name you like tell?

RG: I better not tell.

KM: [speaking to audience] Someone hit a water pipe and thought they found a spring [chuckles].

Group: [chuckling]

RG: [chuckling] I think Agorastos probably knows....

KM: It wasn't her.

RG: No, but pretty close to her area.

Group: [laughing]

KM: Okay, anyway so you don't know of a water out here. Aunty, you'd mentioned that when there was big rains out here.

DN: Yeah.

KM: There's...is that correct do you know the name of this little dry gulch that's right here down the side of the road. Did you folks have a name for it?

BR: No.

KM: You didn't?

BR: We had a legend that was told to us.

KM: What's the legend?

BR: We were told that the menehunes decided they were going to make a stream from at Waiau, down the mountain to the ocean, I think it was. And the menehunes dug it but sometime during the morning or before morning, midnight, I think it was. There was a rooster...no it actually was a man who crowed like a rooster. And the legend was that if the menehunes heard the rooster's crow, then it was too late and they would disappear.

KM: Yes.

BR: And so they did, and never finished digging the gulch so it ends just down here.

KM: Yes.

BR: Waiki'i flats. And so in my lifetime, my father's sisters would come from Mountain View and they were young. They'd spend the night with us. And they would swear at night they heard somebody outside the house, and they were sure it was the menehunes. And that's what I remember.

KM: Yes. Now that gulch, do you have a name for it?

BR: No.

KM: Do you remember the name 'Auwaiakeakua?

DN: Yes, it's supposed to be 'Auwaiakeakua.

KM: 'Auwaiakeakua, yes. And literally akua can have several meanings. One of them is gods or ghosts, so the 'auwai, the ditch made by the akua.

DN: Uh-hmm.

KM: Oh. And you think, so that's this gulch right there yeah.

BR: Yeah.

KM: And so you heard from young time, that it was the po'e menehune trying to bring water out to this dryland area here.

BR: Uh-hmm.

KM: Interesting yeah. All kinds of stories. This hill that's just below us here this main hill. Have you heard the name of that hill?

Group: [speaking to one another].

KM: This little pu'u...Ku'ikahekili or Kahekili? Do you remember hearing it?

Group: [no]

KM: No? Not used already. I'm going to ask for a little kōkua, Billy, kauka do you have some thoughts about some questions or something that might be of help. Come join me please.

BB: If it's okay I'll stay here 'cause I'm not as photogenic as they are.

Group: [chuckling]

BB: The interesting thing on the trip up here, maybe a twelve minute ride according to my method of driving to Waiki'i, with AhFat Lee. Just very quickly brought out two or three really salient facts. And I think one of them might relate to today's discussion, but you can find record after record after record of a man who was a teamster. He drove the big wagons with the horses and mules named Huluhia. So that when today you mentioned that Huluhia is your uncle and his last name was Levi. And that's something I didn't know until today. And that Levi is from Kona.

BR: That's right.

BB: Then the other name that would surface would be another teamster named Kanaloa. And today AhFat told me his last name was Ho'okano and that was another joining, 'cause even the work records on the ranch. A lot of times for instance there was a man who was named Pō period. That's all they called him and it turned out to be Kaliko Maina'aupō, his father. So you kind of have to piece...

KM: Oh, Kaliko's house, Maina'aupō? Is that...?

DN: Uh-hmm.

BB: Yes. But, it's good that you have such resources as we're enjoying today for the fact that there would be no way that I could research who those men really were. Had it not been for today's gathering with the daughter's of Tony Phillips, AhFat Lee and everybody else that sharing so much knowledge about today.

BR: There's also a man named Kipi.

KM: Yes.

BR: And he was the oldest man I remember living here besides the Japanese man named Mitsuhara. A Japanese man who lived alone. Both of these men lived alone and they lived in camp, and the other lived in an old house, I remember.

KM: Oh. When you folks were living up here in the thirties, forties like that...

PG: ... [speaking to Rally] No, she's talking about an old man named Kipi.

RG: With the 'umi'umi?

BR: Yes.

RG: He used to ride one teeny little brown horse.

DN: Yeah.

RG: And 'A'ali'i 2, that paddock down there by the corn crib they used to call that Pā Kipi too.

KM: Pā 'A'ali'i. By the corn crib section they called Pā Kipi, Ali'i 2?

RG: There was a paddock called 'A'ali'i 2 they used to call that Pā Kipi sometimes. And I guess it was for that old man you folks talking about, with the 'umi'umi, a skinny man.

BR: Yes.

KM: Oh, interesting yeah. How many families were living up here say in the thirties. Do you think you can name who some of the families were between a group of you? Who were the families living at Waiki'i that you remember?

EK: [showing a map] The map has some.

KM: Aunty Elizabeth found a little map.

RG: You name 'um and I'll help you.

BR: I came later so I know the Kona families who lived here. It was Hulihia, that was the first house. And then the second house who was the oldest family up there.

DN: We had those men that came from Pu'u Anahulu, the Kaholo boys, the Alapa'i boys that came here and they worked. You remember them Rally? Daniel Alapa'i.

RG: No, it must have been after I went to Kahuā...you folks were here that time?

BR/DN: Uh-hmm.

RG: Kepa you remember Kepa?

DN: Yes, Kepa Levi.

RG: Kipi, Hulihia, Kanaloa.

BR: Kanaloa and Kipi. Kipi lived in that...

DN: Long camp.

BR: And then our house was down near the corner.

DN: When we came Johnny Pieper was still here and they lived just above of us. And then we were the next and then we had a Mr. Medeiros, he was the first teacher up here. He lived right next to us. And then we had Ben Ka'ai living next and then we had Kepa Levi.

RG: Yeah.

DN: Then around the bend we had the old man, Sakuda. He was a shear man for Parker Ranch you remember Sakuda?

HK: Sakuda, yeah.

DN: And then we had Joe Keka from Kona.

RG: Yeah.

DN: And his brother-in-law Sam Kamakau. They lived down that area. Then we had Kepā Bell. Then we had that Japanese man Shioji, remember him. He used to live up Waiki'i here, Japanese man.

I'm going down that way. Kepā Bell, after Kepā Bell, we had Pakuai. That was related to Tom Brown. Do you remember Tom Brown? The wife was Nancy Brown.

KM: Hmm.

DN: And then we had the Yagi family, we had the Makino family. We had the Nakamotos. Mr. Nakamoto, he was the blacksmith for Parker Ranch up here.

RG: Yeah.

HK: Tsuhaku way back?

DN: That's way before us.

HK: Tsuhaku, he died recently, the son. And Yamashiro.

DN: Yamashiro family.

KM: A number and many of them had, it was family. Husband, wife, children. How many children, average, were in school when you were in school here? You know ten, twenty?

RG: The school teacher was Buzzard?

BR: Yes, Dorothy.

RG: And after that it was Thelma Lindsey.

HK: Thelma Lindsey.

DN: No, it was Pi'ilani Bell, Teddy's wife.

RG: Yeah, Bell.

DN: Bell and Thelma Lindsey.

KM: You think there were thirteen, fifteen students average? And the school was one room?

DR: Uh-hmm.

KM: Was the door and steps facing out to the road or to this side?

DN: Was facing to the road.

KM: To the mountain side to 'Ahumoa side like that. Okay. So, one room. In comparison to this room that we're in might you think that the school room was about as this house was as big or bigger than this?

DN: No.

BR: Smaller.

KM: Smaller?

DN: A little smaller.

KM: And I understand going to school there, if you started first grade and went through sixth grade was it?

BR: Eighth.

KM: Eighth grade. You really knew the lessons real well by the time you're in eighth grade right. [chuckles] 'Cause you heard every year, the same lessons right.

BR: It's engraved in your brain.

KM: Yes.

Group: [laughing]

DN: Then to further the girls education we were sent to Kohala Boarding School at the seminary.

KM: Yes. That was a standard practice yeah, in these outlying areas. Pu'u Anahulu girls many of them, the young girls were sent to other places to go to school.

EK: Even girls from Waimea, we were all sent.

BR: We went to the seminary.

PG: How often could you come back to see your family?

DN: We went in September we never came home until December for two weeks vacation.

PG: Strong control on you.

Group: [chuckles]

DN: We went back in January we never came home until June.

PG: So you spent your life over there?

DN: Yes. Mrs. Hill was our matron.

KM: Mrs. Hill?

DN: Yes.

BR: Our parents could come visit us on Sundays.

Group: [inaudible]

HK: ...Kohala Girl's School was more like going from here to Las Vegas. The place that they like to go. Leaving home, it was a joy to be at Kohala Girl's School.

KM: Hmm.

HK: They loved it. They were a happy bunch of girls.

BR: We were [chuckling].

PG: And you got a good education through Mr. Carter.

DN: We learned how to work period!

KM: I'm sorry Pat you brought up a point. Was your going to school at Kohala Girl's School or Seminary. Was it the ranch that paid or helped the...?

DN/BR: Yes.

KM: Now, that's a very important thing, 'cause the ranch life compared to today. It's very different, yes aunty?

DN: Very different.

KM: The ranch when you were...when you folks started working when you were growing up. The ranch provided housing, is that correct?

DN: Yes.

KM: Did you have a supply of certain kinds of foods or things?

DN: No. We had to buy our own food.

KM: You bought.

BR: Except for the meat.

DN: We had milk, meat and butter.

HK: Meat, butter, milk.

RG: Poi.

Group: Poi.

DN: And rice.

KM: The poi came from Waipi'o?

DN: Yes.

PG: And rice too?

DN: The Japanese families.

HK: The Parker Ranch under the management of...from Parker's to Alfred W. Carter the plan was to have good workers. So the boys stay home work on the ranch. The girls, you got to be good mothers, so the girls got to go to school to learn to be good mothers.

Group: [laughing]

EK: And to make lunch cans which is not done today.

HK: I had a bunch of school boys working in the summer, as well as on Saturdays. The plan was to teach them how to work. No matter what it is, learn how to work. And those boys can work. They really worked.

KM: Yes.

HK: The girls, I don't know

Group: [laughing]

KM: Watch out, your wife has her ko'oko'o.

DN: We had to learn to wash, cook, and how to spend our monies. Our parents gave us just a limited amount of money, and it had to last us.

EK: We had twenty-five cents a week, it was for shopping.

DN: Exactly.

KM: Twenty-five cents, that's one loaf of bread.

Group: [chuckling]

KM: Hmm. Kauka, you had a question about the school?

BB: Yeah, if anyone can remember, because I've come across letters where A.W. was writing to the Territorial Department of Education, recommending that she come up here and teach. And I think that she came up about three or four years. It may have been at a different time, but Betsy Lindsey-Pieper.

DN/BR: Yes.

DN: Before we came she was the teacher, and then Medeiros came in to replace her.

BB: And she went to Ka'ū.

DN: And then after Mr. Medeiros left, Mrs. Buzzard was our teacher.

KM: Interesting, Some history. [pauses] This is perhaps one important point and then we'll let you guys go. We don't mean to luhi you folks. But do you remember the weather then compared today? And all of you have shared with me in your interviews that you've seen changes in the weather. What was the weather like back in the '30s or '40s, and when did it change? Do you have some thoughts about that, or recollections?

Group: [thinking]

KM: More rain today than before or less?

KL: Less.

KM: Less.

KL: Before, more rain.

RG: It all depends on what they're talking about, maybe the last month they had more rain than they used to have. But before, used to get good rain, but then it dried up.

DN: That's why the corn could grow, we had rain.

HK: Well, I did a lot of walking and work on the ranch, and you carry your lunch tin, you carry your tools, and walk out and work. And you never get out to work without a jacket, without a hat. You must have a hat, because you don't know when it's going to rain. I recall we get so many thunder storms, lightning was quite frequent.

KM: Yes.

HK: And I would say we had far more rainfall that time than today.

KM: Yes.

HK: By seasons you know. We had dry seasons but we had wet seasons. And the wet season was terrible, it was gray. And Waimea Village, for instance, take Waimea Village, lot's of times we were flooded.

KM: You mentioned lightning strikes and you brought a photo.

HK: Lightning strike and hit our home. Have you ever seen a lightning hit a home?

KM: No.

HK: I seen lightning strike the house.

KM: You have a photo with you.
HK: Yes, I have a photo.
KM: Of some poor pipi that...
HK: I have a photo which is above Leslie's place. [holding photo] These nice looking animals died from lightning.
Group: Wow!
KM: It was lightning strike. There's what, six cows in there or something?
HK: I would say about six. Pu'u Anuanu up about 7,000 feet.
KM: 'Ae. Wow! But the weather I understand even the corn before it was steady they knew when they could plant like that. Was it by the '50s that things started to, they couldn't, it was like the rainfall wasn't going to be a guarantee...
HK: Exactly, yes.
KM: And so the rain they had to, because they couldn't rely on the rain it made it hard to plant the corns too.
HK: As I recall, when Wally Coleman came out to farm, raising corn and sorghum, he was discouraged not to farm up here. Just not enough rain.
KM: This was in the late '50s?
HK: The rain patterns have changed somewhat.
KM: Yes, when Coleman came up here about when was that?
HK: Nineteen... [thinking].
RG: About '68, '69.
KM: Oh, that late?
PG: It was before '68.
RG: Okay.
HK: Before that the Lamb brothers came from Utah after Coleman. And Mr. Coleman says, "I've been a farmer all my life time, and nobody's going to tell me weather is a factor. I can manage you know, wait for wet weather and..." So finally, I think you [Rally] were working up on the ranch that gave you permission to go ahead, 'cause he was discouraged. He had a good year...
KM: That's what you said, the first year...
HK: The first year he come here he grew corn the month of June. The rain came in and lasted three months, the way it came and he had a crop, a good crop in June.
KM: Then after that?
HK: June is normally dry.
KM: Yeah.
HK: Oh, I had a good story with Mr. Coleman. I said, "you going to be farming up there..." He came and asked for my advice. I said, "you can farm up there but don't believe the wet weather." "Weather is not a factor to me at that time." I said, "but you're going have problem with the kikuyu grass." He tell me, "I'm a farmer all my lifetime, grasses don't bother me." When they started disking, plowing up here, Number 6, you know, he couldn't get rid of the kikuyu. The kikuyu would roll into the dirt. You have to be able to prepare the soil, know how to prepare the soil what I mean. Because the soil here is so fine and

sandy, and you can go as deep as you want, it goes. And then the grass will just roll in there, just like a bunch of grass in a pool of water. The disk plow won't be able to cut, chop the grass in pieces so that it can mulch it, and you know, form a compost. Then he told...we had a visitor from Idaho, and we had a talk story in the repair shop up here. Mr. Coleman told his friend from Idaho, "I should have listened to this young man, because I've never seen all my life a grass like kikuyu grass."

Group: [chuckles]

HK: Do you know one of our livestock manager Mr. Slater, he won't believe me. I said, "You watch out, don't go in the plowed land." He had a Bronco 4-wheel vehicle, supposedly it could go anywhere. He went in the plow land he got stuck in there, he couldn't get out.

KM: 'Cause of the soil?

HK: That's how fine this soil is here and the soil is deep. So some of you folks living up here don't go in the plow land you might get in there and you may need some help to pull yourself out.

Group: [chuckling]

RG: Who went in the plow land?

HK: Walter Slater, you ask him next time.

Group: [chuckling]

KM: Is there a difference between what you see growing here today, than when you folks were younger? The kind of pasturage and stuff also?

HK: Yes. I was in charge of the pasture improvement and management in the ranch and our vegetation has changed drastically. Almost a hundred percent turnover. No one will realize, like one of the managers came up from the ranch, I worked under six managers by the way on the ranch, and then one of the managers came in I started explaining how Parker Ranch vegetation in the pasture looked like. And he only listen to me while he cannot visualize, I suppose. One year, 1970, we had a slight dry weather, and upon the first winter rain, this Waiki'i area, right here in Big Pā Kila, the original grass came out first, before the kikuyu grass. And he and I came up on the field, saw that he says, "I don't want to release any cattle on this land, on this pasture. I want to save this grass. Can you make hay of this?" So, I called up my friend in Moloka'i and he came up and made hay. We saved one crop of hay and stored up in a warehouse, and then we released the cattle on the pasture. He didn't want to let the cattle eat that because it looked so good.

KM: Yes.

HK: It's grain, I'm saying this is high protein, high fiber grain. Name it, we had everything here. The heart of the ranch is Waiki'i.

KM: Yes. What were the kinds of grasses or feeds that you grew up here that you folks remember?

HK: We had all kinds of varieties of wild oats, rye grass, Kentucky Blue Grass. You name it, we had everything.

KM: And today?

HK: And what you call the cock's foot.

KM: Yes, the cock's foot yes. Ret tops and stuff like that too?

HK: Red top came in later.

KM: Later.

DN: Vetch.

KM: Vetch.

HK: It's [red top] not as good a grass. I consider red top not a prime grain grass.

KM: There was no fountain grass...?

HK: Wild birds were plentiful. And you talk about birds up here my gosh. You can bring a burlap bag and fill up you burlap bag with pheasants before you go home.

KM: Wow! No, fountain grass right in the '30s and '40s, '50s like that yeah?

HK: Fountain grass was restricted in certain areas to our neighbor, Pu'u Wa'awa'a Ranch.

KM: Yes.

HK: And we used to go into about two-hundred yards into Pu'u Wa'awa'a Ranch to dig all of the fountain grass so that they will not approach into the Parker Ranch land. And we made arrangement with Mr. Hind, and he allowed us to do that.

KM: Uh-hmm. Rally shared a very interesting story about the spread of fountain grass. And if I could, is fountain grass a good forage, a good feed for your cattle? Fountain grass is not a good feed?

HK: You see up to about I would say 1960 the whole method is this. If the cattle eat the grass, the grass is good. That's the way we tested the grass whether it's good or bad. Then about that time, there's such thing as you can dig the grass and send 'em to the laboratory and take the tissue analysis. After taking tissue analysis it shows that fountain grass has nothing, just fiber, just high fiber. Talk about fiber, you got it. And cattle will eat it if you force 'em. But amazingly some people call fountain grass a good grass.

KL: [chuckling –shaking his head]

HK: I would say it's not.

KM: Yeah.

HK: I would say it's not because we had such a prime deep soil land on Parker Ranch, we can grow far better grass than fountain grass.

KM: Yes.

HK: Why not take the choice of planting good grass rather than the poor grass.

KM: Yeah. You know the important thing like Hisa was mentioning that before one of the jobs that the ranch hands did was they would go out. If there was an undesirable weed or something, you would pull it right? Willie Kaniho had a crew, you know all them out like that.

HK: Alfred W. Carter was, I would say conservationist. If he see a single...say take for instance, one weed, you call it a weed, castor bean. If you see that and you leave that castor alone, you may get fired for that.

KM: Oh yeah.

HK: You got to get it out.

KM: Wow! So he was that strict about it.

HK: He was that strict upon pasture stewardship. Taking care your pasture. Weeds was particularly, he didn't want to see. As an employee you have to be very careful, some of these things are very important to him, as well as the cattle production.

KM: Rally, would you mind. You shared with us a story before as your recollection about how the fountain grass came to spread across here I think. Could you share that a little bit?

RG: Well, Hisa was right about going into the lava and pulling it. But there were a few guys that were living at Ke'āmoku that was a part their job. And then when the war came, the army took over all of the Range area down there.

KM: So below the highway?

RG: Below the highway. So, ranch people were not allowed to go in there. So that pampus grass really came in thick, during the war and then a matter of time I guess the wind and whatnot, little by little it's thicker.

KM: Yeah well, you see it's pushed now all the way out Pu'u Mau'u out towards the 'Ōma'okoili section now.

RG: Yes.

KM: Amazing!

PG: Well, they stopped pulling it too.

KM: Yeah.

RG: I don't think that you'd ever be able to control it.

KM: Oh, amazing!

HK: As late as about 1970, the State Government reestablished fountain grass as a noxious weed, and in that sense we were able to get funding from the state. So our plan was because of the heavy infestation of the fountain grass had already taken over with some of our high land, good soil pastures. We decided that we probably will never be able to get rid of the fountain grass, rather than that we'll live with 'em and introduce grass that can compete with fountain grass. That was the plan...

KM: [chuckles]

HK: That was the plan that I started an experiment crop right below here, below Pu'u Pāpapa, going up.

KM: Yes.

HK: The lower part.

KM: Yes.

HK: And about twenty acres was set aside. Unfortunately I retired the same year see. So we were unable to fence it off, we introduced several type of grass in there, hand planted and to see if these grasses, aggressive grasses can compete with fountain grass.

KM: Did you find anything?

HK: There is a possibility it could have been done. But as I retired nobody took care of it.

KM: I see.

HK: It was just forgotten.

KM: Now of course this land has really changed, the fountain grass comes in, it's got a lot of fuel in it right when it's dry?

HK: Yeah.

KM: So fire comes and then what was on the land before burn away, can't come back it's only fountain grass comes back.

HK: One of the important thing happened though, one of those grasses I tried to use as a grass that can combat against the fountain grass was the tinaroo. You know tinaroo glycine which is actually a legume, it grows like a vine. I think everybody noticed that, crawling over the fence and all that. It's not morning glory, but looks almost like a morning glory.

KM: In the pea family.

HK: It's a legume, it's a clover.

KM: Yes.

HK: It's one of the best, I think it's the most promising one that today I would say offhand, could give fountain grass a little competition because of it's ability to grow well in a dry land. And it will never die, the root system is so strong. And upon the first winter rain it will come back again. and it will crawl over, cover the fountain grass. And the cattle will eat both of those.

KM: Right, right.

HK: This will control the fountain grass from spreading. And Pu'u Wa'awa'a Ranch has experienced that, we noticed that.

KM: Yes. They brought that tinaroo in there too.

KL: Yes.

HK: Kamaki, you notice that in Pu'u Wa'awa'a Ranch. And I talked to one of the foremen at Pu'u Wa'awa'a Ranch, he said that's the best thing ever happened in Pu'u Wa'awa'a pastures.

KL: Yeah.

HK: Good feed, high protein and well balanced fiber.

KM: Yeah.

HK: You have to get fiber.

KM: Hmm. Thank you folks so much for your patience again, and being willing to talk story for a while.

RG: Thank you very much for inviting us.

HK: Can I say something?

KM: Yes. I think it's really important...

HK: One of the most important things as we old-timers living in Waimea that we like to preserve or cherish, and preserve is the humanistic side of our life. That John Parker came here, he treated the native Hawaiians so well, took care of them and what have you, nurtured them. And this philosophy of his carried on to the ranch management. After that, Alfred W. Carter and down the line, we were treated like family. We were treated like their own children, and this is the thing that we miss so much today. Waimea was a very, very unique place, because no matter who you were, we were people, we loved each other.

KM: 'Ae.

HK: We liked to help each other. And this is the thing that we are gradually loosing. It's fading away and some people will tell you, "You can't live by history, the past is past." But we learn a lot from the past, and I'd like to preserve the past some part of the past with the human side of life.

KM: Mahalo! It's so important and that's why we appreciate you and some of the other elder kama'āina for taking the time to talk story with us. 'Cause we can only learn by hearing your stories. Thank you.

HK: Another thing though Kepā, we live in Waimea my story about Waimea is, "That's God's country."

Group: [chuckling]

HK: But then I come to Waiki'i people who live in Waiki'i, "No, Waiki'i is God's country."

Group: [all chuckling]

HK: Waiki'i is better than Waimea.

RG: It's Kamehameha's place.

HK: So remember Waiki'i can be better than Waimea.

KM: 'Ae. Aloha, mahalo thank you folks so much!

Group: [clapping]

Billy Bergin makes presentations on behalf of Waiki'i Ranch Homeowner's Association.

KM: ...May I just ask one question....If someone had a question from the outer audience if they could ask you folks? Couple of minutes?

Group: [all agree]

KM: Okay.

G. Lam: I was wondering if you remember snowing here at Waiki'i?

KM: Did it ever snow here at Waiki'i?

DN: We often had frost on the ground and the water troughs would be caked up with ice, but I never saw snow.

G. Lam: You don't remember if it snowed?

DN: No, never did snow.

Leslie A: We had hail stones, lots of 'em. And I heard it snowed in 1935.

KM: You know it went up...Johnny AhSan them, the Territorial Forester, said it was at least below Pu'u Lā'au. It was a big snow that they had, and Hualālai was covered also.

Leslie A: What year was the kikuyu brought in before it was all native grass, correct and then was it?

PG: No.

LA: Did Mr. Carter bring in the kikuyu? How did it get here?

KM: When did kikuyu?

HK: Kikuyu grass was...I have no indication why it was brought in. It's a native of Africa. In the early thirties, probably about 1930, '31 it was introduced to the island. And it was a very precious, valuable plant at that time of course. We felt it was a good grass and as I said nobody took tissue samples those days. Cattle loves it, and why not? So what we did, was a house lot in Waimea, a backyard had kikuyu, and we took the kikuyu grass with a grass knife, and every blade, sprig of grass was a valuable plant to us. We dug a hole with a pick axe and planted one into one. And Mr. Hartwell Carter came up to my boys, and he taught them how to plant and don't waste because this is valuable. And very rare, not knowing how aggressive this grass was. And as time went on we took tissue analysis this grass has about eighty-five percent moisture. And Dr. Bergin will tell you, we had a problem with the way we wean our calves. We wean our calves to be grazed upon just strictly hundred percent kikuyu grass pasture, you will have definite problems. And calves will get, eventually, probably a pneumonia. This is what has been our experience with kikuyu grass at Parker Ranch.

G. Lam: Who brought in the pheasants, wild turkeys, quail, erckel? How did the pheasants get here?

KM: The pheasants, quail like that? Who brought them in?

HK: The game birds?

KM: Yes, the game birds.

HK: I believe well... [thinking]

KM: Bryan right? Territorial Forestry, Board of Ag and Forestry.

EK: Lester Bryan.

KM: Lester, Bill Bryan.

HK: Bryan, yeah.

KM: In the 1920s they had a very aggressive program.

HK: And the more recent one was the chucker partridge and Franklins. They were the most recent introduced birds. But pheasants over here for many, many years before that. Do you know when we used to hunt bird up here...Teddy Bell is not here.

KM: No.

HK: Teddy Bell's dad was the foreman here and Teddy Bell also worked up here. And we put him on the pickup truck in the corn field, corn field that was already harvested. He'd drive through the corn field and we'd line up on both sides of the pickup truck and birds come up and shoot and we pick up the birds and load them in the truck.

Group: [chuckling]

HK: Throw them in, we load 'em up, so plentiful. Although when you plant corn, planting corn is a critical time when you need a corn kernel to germinate. And you know what happens as soon as you plant the kernel, drop the kernel in, the pheasant will follow and eat it up. We had employees up here, remember with a shot gun, and guard those corn fields. You got to guard the corn field with the invasion of the pheasants. Do you see that many pheasants today?

KM: Not too many.

HK: Vegetation completely have changed by the introduction of kikuyu grass. During the war, I'll give you an example when some of the marines saw our pasture. They couldn't believe it, they said this is just like in back of my home. You folks have just the same kind grass I have in Kansas. We have all of these grain grasses and early spring one's, it's just like a hay field. Wind blowing in this grass, a beautiful sight. That's how rich...we cowboy's used to call strong grass. There's probably about two pounds of gain per animal per day.

G. Lam: How much sheep did the ranch have here at one time? How many head of sheep, did they have a lot of sheep?

KM: The number of sheep that were here?

HK: Wild sheep?

KM: No, the ranch sheep.

Group: [looking at one another]

KM: When A.W. Carter...was it 1909 about when they bought Kalai'eha?

HK: Rally is familiar with it. I think Parker Ranch took over, Sam Parker's business. Sam Parker was the one that had sheep up Humu'ula.

KM: How many sheep were on the ranch out that side? Rally, back in the thirties like?

RG: You talking about domestic sheep or wild sheep?

KM: Yes. Domestic.

RG: For domestic sheep when I first came here, they had about fifteen thousand. But I understand before that, Sam Parker's time and whatnot they had a lot more than that.

KM: Yes. The numbers that they give, and I don't know if this is a cross between domestic and wild but they put it into the thirty-thousands or so around at various locations in the later 1800s.

RG: I know that domestic sheep Merino, and they were all fenced off. There was a boundary fence, and outside the boundary fence to the top of the mountain, where all the wild sheep were. And we used to go drive wild sheep and get rid of them just because they were eating feed on this side of the mountain.

KM: One of you shared with me that there's a place is it up by Pu'u Anuanu or above Pu'u Lā'au something where they would just drive the wild sheep and shoot 'em and just leave 'em.

HK: Yes. I had experience that was while I was thrown here and there on the ranch, and that particular time, one of the truck drivers was not feeling well so they put me on the truck as the truck driver. And normally, the wild sheep once a year the cowboys were driving the wild sheep. They put a trap, you have to trap it.

KM: Yes.

HK: With the fence. And they sent me to an area where our vehicle, truck can arrive there. Because we didn't have 4-wheel drive trucks. You go there, the cowboys will get a butcher knife and kill every sheep, right in the pen. Our job as a truck driver and a few others was to go over there and take the two hind legs off and throw 'em on the truck. We ship it to Kawaihae and to Honolulu, dog quarantine station. All go down there to feed the dogs.

Group: Ohh!

HK: And what was happening here, cruelty to animals, we were killing the sheep. Someone reported it to Humane Society and they put a stop immediately. We were not allowed to do such a thing.

KM: Yes. But there were sometimes thousands of sheep right, brought in?

HK: Thousands. One of our cowboys, a top cowboy, Matsuishi Yamaguchi, driving the wild sheep into the trap, his horse stumbled in the rocks, hit his head on the rock and he died.

KM: Yeah. Jiro Yamahuchi's father.

HK: Yeah.

KM: In 1935, I think it was.

HK: Yes, about '35. Lot of sheep, lot of sheep.

KM: There were thousands and thousands. I can share with you and you'll see in the study we're preparing, we have a letter from 1856 between Isaac Young Davis and Keoni Ana, they're ali'i, hapa haole, in one side of the descendants, and they were prominent in the Hawaiian Government. The letter between them about these whole Waimea and Mauna Kea mountain lands was that "sheep are like animals with poisonous teeth. There are thousands..." I believe he said something like forty-thousand, he said "soon there will be no trees left, no grass... nothing." Even back at that time, how vicious it was, the population just exploded. Very destructive at that time. Of course Ke'āmoku was actually established before Waiki'i as a station by Francis Spencer, 1860, '63 thereabouts. We see it on the old sketches and maps. That was their whole operation sheep at Ke'āmoku and sheep continued at Ke'āmoku long time yeah. And then Pu'u Anahulu.

EK: Kalai'eha.

KM: Yes, then up to Kalai'eha. All kinds of neat history. Thank you folks very much. I think we're good... [end of interview]

**Jiro and Mark Yamaguchi
Field Interview – Pu‘u Ke‘eke‘e-Ke‘āmoku Site Visit
September 14, 2002 – with Kepā Maly
(Ku‘ulei Keākealani and Wayne Techera)**



Ku‘ulei Keākealani, Jiro Yamaguchi, Mark Yamaguchi and Wayne Techera at site believed to be part of old Frank Johnson headquarters (Ke‘āmoku-Pu‘u Ke‘eke‘e Paddock) – discussing foundation remains of furo. Nalopakanui in background (see details in interview). KPA Photo No. 4519

Driving passed Waimea Airport, looking across plain tow Holoholokū-Heihei vicinity.

[recorder on]

KM: Did you ever see any stone walls or things out at Holoholokū, Heihei like that?

JY: No. Only thing, I don't know if there's a cave up there.

KM: Oh, on Holoholokū?

JY: On the left hand side of that hill. There's one hālua, they get, like one puka.

KM: Hmm. But you never saw, or they didn't say people lived there or sheltered...?

JY: No. But you can feel the air coming out. And Ku'ulei was asking me.

KK: That cave that they were saying.

KM: Ohh. The old trail went passed Holoholokū, Heihei...

JY: Yes.

KM: On the old maps we see.

JY: The old trail that goes up to Waiki'i.
KM: Yes, up to Waiki'i, that side.
JY: There are two ways to go up to Waiki'i.
KM: Ahh. One is there, and...?
JY: One is...see the trees lined up there [pointing out across the kula]?
KM: Yes.
JY: One there, that's where Old 'A'ali'i paddock is, and on this side, where you go to the pump house.
KM: Ahh. I think the Old 'A'ali'i one is the old trail that used to come, and they used to connect mauka and go to Kona side too.
JY: Yeah, could be.
KM: And your papa, the accident was up there?
JY: Yeah [pointing out the location], you see that pu'u, by this side?
KM: 'Ae. And that's Kemole?
JY: Kemole. That hill there is Kemole mauka. He stayed on the Waiki'i side of that.
KM: Hmm. The one big hill on the side of Mauna Kea, there.
JY: Yes. Kemole 2 they call that place. There's the gulch come down right over here. This culvert here [passing first big culvert between the airport and Saddle Road].
KM: 'Ae. Is that Kamākoa?
JY: No, Kemole.
KM: Kemole.
JY: And then Kamākoa is here, that comes from Pu'u Anuanu.
KM: Oh!
JY: Kemole comes from Kemole 2.
KM: Ahh.
JY: Right on the side of Kemole Gulch, hina pū.
KM: 'Oia!
JY: He was down by the pōhaku, he tried to get ahead of the sheep, hina pū.
KM: Hmm. So he was driving sheep down the mountain?
JY: Yeah, he was the leader, to go down to the corral.
KM: But was up high, right?
JY: Yeah, up above.
KM: Along the gulch side?
JY: Yeah, along the gulch. When he went down that hill, the horse hina pū.
KM: Aloha.
JY: Hmm.
KM: The horse went make too?
JY: No, the horse never.

KM: Hmm.

JY: See, he got to block the place to make the sheep cross the gulch. He was the leader. Then hina pū.

KM: Hmm. Your papa was the first Japanese Cowboy on the ranch?

JY: Yeah, the first.

KM: Was papa born here, or did he come from away?

JY: He was born here. He was born right across from the Paniolo Kitchen, the restaurant. Right across. Used to have a big house there, and I was born there too.

KM: Oh! Has this 'āina out here changed since you were young, working the land?

JY: Yes, this has really changed. You look at the mau'u, we didn't have that kind mau'u here. We had good grass.

KM: Hmm. Was it still pili out here, or was it the good pasture grasses they introduced?

JY: Pili was up mauka. Down here was mostly wild oats, rye, orchard and red top.

KM: Yes.

JY: Before, in summer, red top, oh was nice over here. Ke'āmoku, all red top.

KM: Hmm.

[turn onto Saddle Road]

JY: It was really nice. You look that pu'u, before, kōko'olau on top of here.

KM: On Nohonaohae nui?

JY: Yeah, Nohonaohae, all kōko'olau.

KM: And had 'a'ali'i and some trees out here?

JY: Yeah, my time had 'a'ali'i.

KM: Hmm. Now this is the same route that went up to Waiki'i when you were young, working?

JY: Yes, this is the same road.

KM: Not paved though, when you were young?

JY: No, all gravel. Like an 'auwai for the water.

KM: Hmm. Now, uncle, right below the Saddle Road, there used to be a prison?

JY: Yeah, right there.

KM: So you heard about that?

JY: I heard about that. That's where they used to lock all the prisoners up.

KM: What were the prisoners doing there?

JY: I don't know.

KM: So was before your time?

JY: Way before my time.

KM: So there wasn't a prison when you were a young boy?

JY: No, it was pau already.

KM: You know, when we were at uncle Sonny's house, across, has the memorial, Camp Tarawa?

JY: Yeah.

KM: The army used to be all out here?

JY: Marines.

KM: Hmm. Plenty of them?

JY: Twenty-six thousand.

KM: Wow!

JY: And we had a few army guys.

KM: Yeah. But was mostly marines?

JY: Oh yeah, a big group.

KM: They were training and stuff out here?

JY: Training right on the range out there, Pu'upā side.

KM: Pu'upā?

JY: And all around here was marines, all over.

KM: Hmm. I guess that's why they still have unexploded ordinance around?

JY: Oh yeah, plenty. Even Waiki'i, had marines out there too.

KM: Oh, for real, marines stayed up there? At an outpost like?

JY: Yeah, stationed up here. They guarded this water too.

KM: Ahh, so they were guarding the water.

JY: We used to have a corn crib, by 'A'ali'i 2, going in. That's where they stayed.

KM: Oh. Corn crib, like the one they still have mauka, now?

JY: Yes, by the stable.

KM: Yes.

JY: But this was a small one. They pick corn and bring 'um down there. They had a place where they husk.

KM: Hmm. So much of that 'āina up there, was all corn?

JY: Most was corn, yeah. But they had corn, pigs, ducks, turkeys, guinea hens.

KM: Yes. And I guess all that, the ranch would take to market, and sell...?

JY: For ranch use, and for lū'au like that.

KM: Wow. [pauses] See this pā pipi, pā nini out here?

JY: Yes.

KM: Had plenty up here before?

JY: Not out this side, more on that side [pointing towards Kona].

KM: More out Pu'u Anahulu side?

JY: Pu'u Anahulu and Kohala.

KM: Yeah. I guess they had more rain out here before? Or was the weather different than it is now?

JY: Well, we used to get the Kona rain here, before. That's why, when that side [pointing out towards Pā'auhau section] winter, we ship the cattle all out that side [pointing towards the Waikōloa – Pu'u Hīna'i section].

KM: All out that side. So the Ke'āmoku-Waikōloa paddocks like that?

JY: Yes, get a lot of Kona rain. Then when summer, we come back this way.

KM: Push 'um back, Pā'auhau-Waiko'eko'e like that?

JY: They develop mau'u. This place here, used to be all wild oats, all good grass before.

KM: Hmm. This fountain grass is really pilau.

JY: Oh [shaking head]. This, I've seen on the mainland, they have the golf course, you see it on the fairways. A lot of this fountain grass.

KM: Hmm. Even mauka here, now, it's spreading out.

JY: Yes. This was all 'a'ali'i here, you know?

KM: 'A'ali'i. And that's why they called it Pā 'A'ali'i?

JY: I guess so.

KM: And then you get Pā Kila?

JY: Big Pā Kila. [pauses] I think they cleared up the land too much, malo'o.

KM: Yes, you're right.

JY: All this place, 'a'ali'i, before. All inside there.

KM: Yes, that's what Rally said, too. [pauses]

JY: You know, I think, when it comes to this 'a'ali'i stuff, the foreman has plenty to do. It's hard to drive the cattle, the cattle hide underneath. So they clean. It used to be in strips, you know.

KM: Ah.

JY: But then they just cleaned the whole land.

KM: Hmm. When did you start working for the ranch?

JY: In 1937.

KM: Who were the cowboys that you worked with, when you started?

JY: Old timers like Hogan Kauwē, Pacheco, Henry Afong, Braitā (Palaika). Had one guy Awili... Oh, here is where the corn crib used to be, right here [pointing to location on Waimea side of road].

KM: Oh, so this was the 'A'ali'i corn crib?

JY: Yeah, right here.

KM: So just below telephone pole 97.

JY: Yeah, that guy, Awili. I forget his first name. Then they sent him down to Honolulu, to run the Honolulu ranch.

KM: Oh.

JY: Also had Frank Vierra [pauses].

KM: Kawai them?

JY: Kawai was way after.

KM: Oh. Willie Kaniho was working?

JY: Yeah, Willie Kaniho was the head foreman.
KM: When you started?
JY: Yeah.
KM: Was Willie living in Waimea or out?
JY: Waimea. Then had this guy, George Keola. That's next door to where I live now. He used to be there.
KM: Hmm.
JY: [thinking] I kind of forget who, already. Longaron, came on after, and then had Albert Lindsey. I worked with old man John Lindsey Sr., Poko, they called him.
KM: Yes, Keonipoko.
JY: Yes. When I worked, he was checking paddocks already.
KM: Uh-hmm, nānā 'āina.
JY: Nānā 'āina man.
KM: Hmm. You folks were the Waimea gang? And then they had gangs out at Waiki'i and...?
JY: There were all stations. But we, as the traveling cowboys, go here and there, right around the mountain.
KM: Hmm. You were working pipi mostly, or sheep too?
JY: Certain time of the year, we go up drive sheep.
KM: Hmm... [pause – pull off to area below houses and above silo] Uncle, as we look here, these houses started off as the Radio Station.
JY: Yeah, the Radio Station.
KM: The same houses now?
JY: Same house, only one house back there, they brought 'um from Pu'u Kikoni Dairy.
KM: Oh.
JY: That used to be the dairy play house up there, in the back.
KM: I see. So actually, the Radio Station was a big operation then?
JY: Yeah, for quite a while. And you go inside look, that's all old fashion homes.
KM: Hmm. So Mutual Telephone...?
JY: I don't know if that's Mutual, but Radio and Telephone Company. Had one guy named Buzzard, up here.
KM: Yes, Buzzard, and his wife was the teacher up at Waiki'i?
JY: Yes, a big woman. Two times bigger than him [chuckling]. Nice lady though, she was really nice.
KM: That's what some of the others said, good teacher too. Uncle, you know that silo that's down below us there? Do you know anything about the silos?
JY: No, only they used to put corn. The corn they picked around here, they load 'um in there, to preserve the corn there.
KM: Were they using it when you started working?
JY: No, no. Was the corn crib only, and in the back, they used to get big ones too, corn cribs, inside 'A'ali'i 1.

KM: Yes. Did you ever hear who built those silos?
JY: No, never.
KM: You were telling me that you remembered Germans used to be up here too?
JY: That's what I heard, Germans, Russians.
KM: But you never heard if the Germans or Russians built that?
JY: No.
KM: Hmm, amazing, yeah... All that work, and they think that the silos never worked. They were going to make silage, but it was too wet up here, and that's why they made the corn cribs.
JY: Oh, I don't know.
KM: So you never heard about any of that?
JY: Yeah. You see, get squares on the side?
KM: Yes.
JY: That's where the elevator goes up.
KM: So they'd lift the corn up and drop it from the top?
JY: Yeah. And when they start, they start from underneath.
KM: Yeah, open the door or trap.
JY: Right.
Group: [continuing drive mauka]
KM: I hear the orchard in here was good.
JY: Oh, good orchard. It was terrific!
KM: Walnuts, apples...
JY: Walnuts, apples, big apples. You cannot eat one by yourself.
KM: Wow!
JY: Big ones. And at the same time, the chickens were running around in there. Had grapes, plums, cherries, walnuts, chestnuts, everything.
KM: Hmm. You know where the old school was, up here, and right below was Alex Bell's house?
JY: [pointing out location] Yes. This here, was all walnut trees. There's Alex Bell's house there.
KM: Yeah. Kremkow's place now?
JY: Yeah. They remodeled that house now.
KM: And from where the school is, all the houses were from here down?
JY: Yeah.
KM: And you know, we just passed this gulch here, did you hear the name of this gulch?
JY: Well I don't know. We used to call 'um Gulch Fence up here. Coming down from here.
KM: Gulch Fence. Did you hear the name 'Auwaiakeakua?
JY: No.

KM: That's what some of the families say the name of that gulch is.

JY: Oh.

KM: So out here was corn or pasture?

JY: All corn, right down. This is Number 5, Number 6 is below this. This is Number 2 and 4, and above that is Number 7. Then they have a Number 8, then Number 10, Number 11. And Pā Kila was corn too. Big and Small Pā Kila. And Number 9 is below the orchard.

KM: Yes, amazing. And then you go up to Pu'u Anuanu?

JY: Pu'u Anuanu is above there [pointing mauka]. And Old Waiki'i Mauka. This is old Waiki'i here [area outside of the eastern most eucalyptus tree windbreak].

KM: So on the other side of the gum trees is Old Waiki'i?

JY: Yeah. Wayne, what do you call that now, Waiki'i Makai?

WT: Yes, Waiki'i Makai.

JY: See before, it was all in one.

KM: Yes. So this road out here, when you were young, working, was all gravel and dirt?

JY: Gravel, all the way.

KM: You'd go all the way to Humu'ula?

JY: Humu'ula. [pauses] From around here, used to get that pili grass already. And Girl Scout Camp used to have a lot of pili.

KM: Hmm. You know, back down in the village at Waiki'i, has those bread ovens?

JY: Uh-hmm.

KM: You've seen those ovens?

JY: Yes, and had one way down.

KM: Yes.

JY: See here, the road used to go down this side [pointing out an area on Kohala side of Kilohana].

KM: So around the hill, and not up here?

JY: No, not up here, right on the side there.

KM: So too steep for the wagons and what?

JY: I don't know, only the CBs made this road.

KM: Ahh.

JY: This used to be a very dusty road.

KM: Yes. You see that hill there [pointing to Ahumoa]?

JY: Yeah, Ahumoa.

KM: Did you ever hear about any Hawaiian places or something on top of there?

JY: No, I never did.

KM: Hmm.

JY: I forget the name on the other side, one more place, where we used to bring down sheep for overnight, and then take 'um down to Nohonaohae nui, the sheep.

KM: Hmm. Pu'u Kauha?

JY: No... [later in the interview, uncle recalled the name as Pu'u Mau'u.] ...That's the easiest name, and I always forget that.

KM: [chuckling]

JY: In our time, this was all Pu'u Kēke'e, from up, to down.

KM: Ahh, so you called this whole pasture area, Pu'u Kēke'e?

JY: Pu'u Kēke'e. That's where we used to take our working horses.

KM: Yes. This is Ka'ohē already. This was a lease to the ranch, yeah?

JY: Gee, I don't know if it was a lease. [pauses] This is the place where we go down on the old road.

KM: Oh, so just passed the Girl Scout Camp, down that side.

JY: Right on the side of this hill, this used to be the road.

KM: 'Ae. A more gradual incline.

JY: Yeah. Travel with a wagon.

Group: [stop at Ahumoa/Kilohana pull off]

JY: You know the time that hill caught fire, it was beautiful.

KM: It caught fire?

JY: Yeah. It started from down, and all the way up. It climbed that hill [Pu'u Kēke'e], real nice.

KM: About what year was the fire?

JY: Oh quite a while ago...

Group: [out of truck, looking across landscape]

JY: ...So the road was all the way down here.

KM: Yeah. We're just looking over Pu'u Kēke'e now. This 'āina, the old road went...?

JY: On the side here.

KM: So a little below. You know, there's an old mo'olelo, and I asked you before, about this pu'u, Pu'u Ke'eke'e. Did you ever see any stone walls or anything on top of there?

JY: No, I've never been on that hill.

KM: You never went on that hill?

JY: No, we always go on the side.

KM: Was this pipi, or mostly horses out here?

JY: Horses. Cattle used to get out once in a while. Though once in a while they used to let cattle go.

KM: 'Ae.

JY: But to take them down is hard.

KM: So mostly they would put the lio out here, ho'omaha?

JY: Yes, the whole thing used to be, to the fence down here.

KM: Wow!

JY: You come from Waimea on the horse, come up here. You yell, go that way, the boys line up, and the horses go down. And the boys changing horses, they bring 'um in the morning.

KM: Wow. When you used to run from Humu'ula... You ever drove pipi or sheep from Humu'ula, out this way?

JY: We take pipi from here, go along Saddle Road, yearling heifers. Wean-offs, about a thousand.

KM: Wow! So out to Kalai'eha side?

JY: Yeah, Kalai'eha. From there to Pu'u 'O'ō, Laumai'a, all the way.

KM: Yeah. So you would bring 'um from Waimea, go to Waiki'i?

JY: From down there, we leave 'um at Waiki'i, and certain time of the year, we take 'um up. And on the other side, we take 'um. From Keanakolu side.

KM: 'Ae. How was that run? Did you folks have fencing, or was it just wide open?

JY: Wide open, the boys watch on the side.

KM: About how many pipi would you take one time?

JY: About 1,200.

KM: Wow!

JY: Wean-off calves. At times we took 'um on the Saddle Road, oh big trouble, cars come.

KM: Oh for real, by that time.

JY: Before that, we used to go in the back, Pōhakuloa. That's where the old road used to go, from Humu'ula.

KM: Yes.

JY: So we used to go there, by Weather Paddock, straight up.

KM: Yes, that's what you mentioned last time.

JY: Yeah.

KM: And that's by the 'Ōma'okoili Hill, where there's the stone wall?

JY: Yeah.

KM: May I ask, did you ever hear, from when they were building the runway at Pōhakuloa...?

JY: Uh-hmm.

KM: Did you ever hear if they found any Hawaiian...?

JY: No, I never did.

KM: Okay. They are talking about expanding, the army now, yeah?

JY: Yeah, yeah.

KM: And they even want...it looks like the ranch is thinking of selling Ke'āmoku off.

JY: Uh-hmm.

KM: And you never heard about any Hawaiian places out there or anything?

JY: No, never did. Even that...how my son said, has the furo [see site visit discussion and photos later in interview]. I never saw that. I don't know how he knew about that. At Ke'āmoku, I worked a lot of time, and I never heard about that.

KM: Hmm. When you worked out Ke'āmoku, you were living there, or you'd go out for the day only?

JY: Only day.

KM: Was someone still living out there?
JY: Not now, but used to have.
KM: Yes. So when you were working out there?
JY: Yeah, fence men and Filipinos who used to dig the grass.
KM: The grass was for clean up, control, or for replant?
JY: For take out this fountain grass.
KM: So that was their job?
JY: Yeah.
KM: They were out there...?
JY: Day in, day out.
KM: Pull up the fountain grass?
JY: Yeah. Had some Japanese men there, they would repair the fences. We had mostly Japanese men in the out-stations for repair fences.
KM: Ahh.
JY: They had so many Japanese men stay, maybe three or four, all over.
KM: Ahh.
JY: When we drive big paddocks like that, they get horses, they come help us drive too.
KM: 'Ae. Well I guess before, everyone kōkua?
JY: Yeah, everyone kōkua, and everyone had a horse too. The only guy I can remember from Parker Ranch, who worked fence, had one Portuguese guy, Manuel Vierra. He'd carry all the blocks, his wire, and this guy, old Sam Purdy. He worked with the shovel and 'ō'ō, he walked in the front. This guy, no matter how far they go from Waimea. They used to do really hard job. Walk, those days, transportation, we didn't get. Yeah, I remember that old man. He used to stay right next door to us with Purdy.
KM: Sam?
JY: Yeah, and his son was a cowboy too. He took my father's place, shipping cattle. Pull cattle in the water.
KM: Sam did?
JY: George Purdy. That's Martin Purdy's cousin.
KM: Ahh.
JY: The uncle was Ikuā Purdy.
KM: Hmm. [pauses] You know, as we look out across the land here, see the lava flow?
JY: Yeah.
KM: I guess that's the Ke'āmoku flow.
JY: That's outside of Ke'āmoku.
KM: 'Ae.
JY: See way back down there, all down there, the 'a'ali'i used to be higher than a horse.
KM: So big 'a'ali'i?
JY: Big.

KM: Amazing.

JY: And the CC used to stay at Pōhakuloa before.

KM: Yes, at the old camp?

JY: Yeah. Then one time we found about six mules with the saddle on 'um. CC Mules.

KM: Really, they lost their mules?

JY: They lost the mules.

KM: 'Auwē! You know, did you ever go out on trails across here?

JY: We only take the outline by the lava, take the cattle go down.

KM: And not on the other side of the lava, just this side.

JY: Not on the other side, yeah.

KM: ...You know, the old people used to hunt birds out here. Did you hear anything about that, that the old Hawaiians used to hunt birds out here?

JY: No.

KM: Hmm. Hmm, beautiful today too. You look up to Hualālai.

JY: Yeah. Mark went up there too, Hualālai. He was lucky.

KM: Yeah. You never went?

JY: Never did. Even makai, Sonny's father took him. I guess this old stuff, you got to be humble, you not supposed to say anything. Like this boy, any of the work he did, he never come home say anything. Real quiet.

KM: Yeah. But you know, now, it's so important. Like the interviews that we did with you earlier.

JY: Hmm.

KM: We have to record these histories, because your experiences, the things you know about the land and how it was used, it's all different now.

JY: You know, any place you go, you have to study. Go back and think, what's happened.

KM: Yes, like you said, when you know the land, when you go out nānā 'āina, you get a sense of the land.

JY: Yeah, you got to think how you go. Like now, I'm kind of sickly. When I lay down in bed I think when I started, how I started, and all those things come back.

KM: Yes. Well, like you said too, from how young. Papa went hā'ule in 1935.

JY: Yeah.

KM: You were already...the next year you went to work. But before that, you'd already been out on the land with your papa.

JY: From young, yet. I think from seven, eight years old, I used to go with him. He didn't take my other brothers, but went with me, always.

KM: Yeah.

JY: He tell me get up at twelve o'clock, eleven o'clock I'm ready for go [chuckling].

KM: Too good. You were anxious to go out.

JY: That's right.

KM: So you went up Kemole, Makahālau and all of that?

JY: Yeah, I went right up to the boundary, and up to Mauna Kea too.

KM: Yes, and the boundary was the fence line for the forestry...

JY: Yes.

KM: I guess the CCC boys put that in, yeah, the fence line?

JY: Must be. I used to drive the wild sheep too. From Hānaipoe side and from Waiki'i side. They get that corral there, what you call... [thinking] The state estimated how many sheep you get. They slaughter, just throw away, by the thousands.

KM: Wow!

JY: Two times a year, sometimes I used to go. Had this guy, he used to be in CC, that guy, Bryan.

KM: Yeah, Bill Bryan.

JY: Yeah. He walked you know. That guy, he walked behind the horse and all [chuckling].

KM: All over the mountain.

JY: Yeah, all over. He was the top man.

KM: Johnny AhSan was telling me too.

JY: Yeah, Johnny worked with him for a long time. He was the top man, and he was cranky too [chuckling]. But nice man, really nice man.

KM: Yeah... [looking mauka] The old Pu'u Lā'au Cabin is still there.

JY: Yeah, below the pine trees.

KM: Yeah.

JY: That road goes all the way to Pu'u Mali and comes out at Hānaipoe.

KM: 'Ae. So all of these places, Waiki'i, Kalai'eha, Pu'u 'Ō'ō...

JY: Laumai'a, Hopuwai, Maulua, Keanakolu.

KM: And Waipunalei had a house too, yeah?

JY: Yeah, Waipunalei. But Waipunalei, the ranch put up that house.

KM: Oh yes.

JY: In the forest, had one house, but burn down. The old Keanakolu house

KM: That was an old ranch house, right?

JY: Ranch house. And in the back, Waipunalei, from what I can remember, that is where Horie from Waimea, they stayed there.

KM: Ah yes.

JY: I think that's where the kids were born.

KM: That's what I heard. Like Kaoru mā.

JY: Yeah, Kaoru, born there. And below there, is the log cabin. Behind the CC camp.

KM: So all of these outposts for the ranch, had people living there?

JY: Yes, all the stations.

KM: I guess those guys would stay out there a long time?

JY: Sometimes, like Laumai'a, they go from Humu'ula, they stay overnight. Same thing like Hopuwai, too.

KM: 'Ae, 'cause not as far, yeah.
JY: Yes.
KM: Gorse, had gorse when you were young, or no more?
JY: Never get gorse.
KM: Have you gone out and seen how bad the gorse is?
JY: Yes, I went with Ku'ulei them one time, last year, right around the mountain.
KM: Amazing, you look at Pu'u 'Ō'ō-Pu'u Loa, solid, yeah?
JY: Solid.
KM: I understand that you folks, like you said, the Filipino men used to go pull grass out here.
JY: Uh-hmm.
KM: Was the ranch job yeah, you pulled the undesirable plants?
JY: Yeah. Like the noxious, you hardly see noxious now, some kind of grass or weed.
KM: Yeah.
JY: The only place I saw that yellow gorse, was Pu'u 'Ō'ō. That's the only place.
KM: And that was Shipman's one, right?
JY: [chuckling] Right. I think it came with the hay or something.
KM: Something, when they brought in feed or what?
JY: Yeah, 'cause that place is where they used to keep all their thoroughbred bulls there, cattle.
KM: Ahh, for Shipman?
JY: Shipman.
KM: That one, was it Harry Lindsey?
JY: Tommy Lindsey.
KM: He was the foreman for a while?
JY: Yeah, the foreman. And he married Shipman's sister. He was a nice guy. he worked at Parker Ranch for quite a while, many years too. But most of the Lindseys were at Parker Ranch.
KM: Yeah... By the way, did you go up to Mauna Kea from this side also?
JY: I went part ways up on this side. But I went all the way from Kalai'eha side.
KM: Hmm.
JY: I went on the horse one time, till the top.
KM: At the top, the very top?
JY: The very top. They claim that's the top.
KM: Did you ever see a pile of stone up on the top there?
JY: They had that, they call that an ahu, one pile of stones, and had this guy, he carved his name on the two-by-two, I think, Hasegawa.
KM: Oh, for real?
JY: Yes.

KM: So the pile of stones was still there when you went up?
JY: Yes, and the stick was in there too.
KM: Wow!
JY: That's how I saw the name, Hasegawa.
KM: Oh what, he come from Maui, go holoholo?
JY: No [chuckling], this is from 'Āhualoa. He's passed away, but he worked for the ranch too. And then he used to be a guide for hunting up here.
KM: Oh, so he was from 'Āhualoa?
JY: Yeah, Hasegawa. You see the top, it's just like that [pointing to Ahumoa], you know.
KM: Yes. Going up must be something.
JY: Going up is not so bad, but the horse, going down [shaking his head].
KM: Oh yeah, break, break, break.
JY: Yeah, break. And you get up there, oh the big field, you don't think that's a mountain [describing the view of the mountain plateau lands]. It's just like a flat land with the hills.
KM: Yes.
JY: Amazing, that. And then you look over the other side, it looks as high, but that's the highest spot.
KM: 'Ae.
JY: Willie Kaniho took us up there.
KM: Oh, for real?
JY: Yes.
KM: Did he talk story about any of that?
JY: No. Him, he hardly talk.
KM: Hmm.
JY: I also went with Tony Smart and his wife.
KM: Ohh!
JY: But before we go, we ride the horse everyday, exercise 'um.
KM: Yes.
JY: Then Alex Peneroff and I took the horses up to Hale Pōhaku, and from there, we rode the horses up. Was cold. We went up in June, but was cold and had snow in the hālua.
KM: Wow! ...You know, when you were driving pipi between here and Kalai'eha, was there any place that you folks could get water?
JY: No more water.
KM: Hmm. Even here at Waiki'i, in the old mo'olelo, they say used to have water, but none of the old people saw the water, yeah?
JY: I didn't see it.
KM: Hmm. Mahalo... Oh by the way, before, you mentioned Pahua Koko, before.
JY: Right here [pointing out to area towards Pu'u Ke'eke'e], we go down look.
KM: Okay. You were saying that's where...?

JY: That's where the slaughter house was before, so they claim.

KM: And you were saying it was German's out there?

JY: Yeah, must be Germans. Lana ke koko makai.

KM: 'Ae, 'ae. Did you hear about Wilmot Vredenburg dying up here too?

JY: No.

KM: That was the old man Wilmot, young Wilmot and Theodore's father.

JY: The young Wilmot went to Pāhala, he was a sheriff there. And Ernest went to Lāna'i. From Waimea, he went to Lāna'i.

KM: Yes, they closed the Lāna'i Ranch around 1954-1955.

JY: Charlie Lindsey and Mat Okura went with him. They went there to pick up the fence.

KM: Oh! Now another story that I heard about that Pahua Koko was that in 1909, Wilmot Vredenburg, the father of these boys, was out hunting. And guns didn't have safeties back then, and he jumped down, the gun fell and shot him in the heart.

JY: Oh.

KM: So aunty Coco them were saying the grandfather died out here. So you did hear that name Pahua Koko?

JY: Yes. That's the name we used to call down there.

KM: So the flat area (on the side of Pu'u Ke'eke'e)?

JY: Pahua Koko...

Group: [leave Kilohana overlook and continue drive out towards Pōhakuloa]

KM: [Mentions old Kona Mountain Trail, connecting to Hilo Waimea Mountain Trail; intersection near mile marker 40.] ...So out towards Pu'u Mau'u...

JY: That's the boundary there, it comes from across. Then it goes up and over to that pu'u.

KM: Yes, Pu'u Kauha above. So these were the boundaries of this paddock area?

JY: Yes.

KM: You know, there is fencing in along here, was that from the ranch time?

JY: That was the boundary.

KM: Yeah, like you see the line that cuts right up.

Group: [turn of road, mauka, near 39 mile marker]

JY: See this is the place where had the sheep. You see that fence? They make 'um in here.

KM: So they would hold the sheep in this paddock?

JY: Yeah they used to make corral here.

KM: Ahh. You said Pu'u Mau'u?

JY: Pu'u Mau'u. And they had bird baths around here too, after this corral was pau. You see the boundary coming down from up there?

KM: Yes, you're right. And it goes right up to Pu'u o Kauha.

JY: And this way goes to Ahumoa.

KM: So this was the paddock where you'd hold the sheep when you were going out...?

JY: Yes, right in here. From Humu'ula, hold here, bring 'um in the afternoon. Next morning we leave Humu'ula, 3 o' clock in the morning, come and take them down to Nohonaohae.

KM: And then they'd stay Nohonaohae one night?

JY: One night, and the next day take them down to the Parker Ranch office. That's where they used to keep the sheep.

KM: Oh, mahalo! I'd been wondering about some of these fence lines out here.

JY: Yeah. And see this [pointing out a small pen], these were all for the birds.

KM: Oh, they made little areas for the birds.

JY: Yeah...

KM: I'm glad you remembered the name. And it's because of that pu'u out there, the name is Pu'u Mau'u.

JY: Some Hawaiian words hard to remember.

KM: But you do real good.

JY: [chuckling]

KK: Uh-hmm.

KM: So uncle, you never saw old Hawaiian places out here that you remember?

JY: No.

KM: It's amazing, because when we go out into the flats, there are all these areas that the old people made hollows, pukas in the pāhoehoe and areas, where the 'ua'u birds would nest.

JY: Hmm.

KM: ...When I finish this report and putting the interviews together, you'll like the old mo'olelo, from Ku'ulei's great, great, great grandfather them and the old people, when they were providing testimonies in the 1860s like that.

JY: Hmm...It's good to hear the old people's stories.

KM: Yes, that's why we really appreciate so much that you're sharing these recollections with us.

JY: The guy I really enjoy, is that Bertleman from Ka'ū. Really interesting.

KM: Hmm...

Group: [riding towards Pu'u Ke'eke'e, off of Saddle Road]

JY: ...This is the old road, before.

KM: Oh, so just makai of the Saddle Road, and the army has graveled it?

JY: Yes.

Group: [riding along military access road]

KM: Uncle, from when the army was using this, there's a Tank Road that comes up?

JY: Yeah, comes from Kawaihae.

KM: You know when the army or the marines were out here training, World War II like that, I guess there's a lot of unexploded ordinance out around?

JY: Below Waimea, Pu'upā all that place. Pu'u Hīne'i.

KM: Hmm... [asks about heiau on Pu'u Ke'eke'e]

WT: I've gone all the way on top and across the hill. I think the military bust 'um all up already.

MY: 'Cause they use to shoot to there. They used old kind cars on top of there.

KM: For real?

MY: Yeah.

KK: And that was the target?

MY: That was the target.

KM: In the 1960s like that or...?

MY: In the '70s.

KM: Oh, so they were actually doing live fire onto Pu'u Ke'eke'e?

MY: Yeah. Before, when coming in, you could see some of the cars.

KM: That's the thing really spooky, when they use live fire, it's like the land is going to be ruined for ever.

JY: Yeah, right up that hill...

Group: [riding along western slope of Pu'u Ke'eke'e to Pu'u Kāpele overlook – discussing weed problems]

KM: ...That gorse along the Pu'u 'Ō'ō section is so bad.

JY: If Shipman would have taken care of that thing when it started, it was only in the kahawai, that used to have.

KM: Hmm. You know, in this little deposit of cinder, sand here [pointing out location on western slope of Pu'u Ke'eke'e], the archaeologists found pieces of coral.

Group: Oh.

KM: And they're wondering how it got there. You know sometimes that's associated with heiau.

JY: Maybe they bring 'um up.

KM: Yeah.

JY: Like Mauna Kea has a lot of 'ōpihi shells.

KM: Yes. Did you go into some of those adze areas?

JY: Yeah. I guess where they're working, the pits. They have small broken poi pounders, axes and all that kind.

KM: Yeah.

JY: The next time I went up there, it was gone. Somebody took 'um. But me, I don't touch, we just leave it.

KM: Yeah. That's the best thing eh?

JY: Yeah.

KM: Waiho mālie.

JY: Especially with stones too, you know. Stones you don't mess around.

KM: Yeah. So when you went holoholo with the old Hawaiians, cowboys like that, was it always respect, take care, no bother?

JY: Oh yeah, just look, don't touch.

KM: Uncle, you never saw any burials somewhere out in the field?
JY: Burials, well I know they took one away from Kawaihae. They had these two bodies laying down, and had a stone right around.
KM: 'Oia?
JY: Like a stone wall.
KM: So that was makai, Kawaihae side?
JY: Makai, right near the road going to Kohala. And I saw, in the field, the whole body was buried. But they take 'em out, move 'em.
KM: Hmm.
JY: Right across from the steak house [restaurant in Waimea], the Koa House. Right above that, in one spot they buried there.
KM: Hmm. You know, in one of these old kama'āina testimonies from 1865, they say that below Ke'āmoku, has burials.
JY: Oh.
KM: It was a burial ground before. I've been concerned about that because if the land gets sold, we don't want them to mess it up.
JY: Yes, yes.
KM: And also, like you were saying, Walter Stevens mā...
JY: Yes.
KM: Took their ashes out there, to a little pu'u.
JY: Yes [pointing to Mark], he knows where it is.
KM: Yes.
JY: And his friend, Andy.
KM: Yes. Andy Fong?
JY: Yeah. And he [Mark], wanted to go over there too.
KM: 'Oia? So that's where brother wants to go?
JY: Yes.
KM: Nui ke aloha!
JY: Yes.
KM: Pehea kou mana'o, i hea 'oe?
JY: Me [chuckling], I don't know.
KM: [chuckling]
JY: [looking at Pu'u Ke'eke'e] This is a big hill.
KM: It is... [speaking to Ku'ulei] This is your famous hill, one that your grandfather always pointed out too.
KM: Kēia?
KM: 'Ae, Pu'u Kāpele. They came here to watch Mauna Loa lava flows too, Like 1935-36.
JY: Yeah, 1935. We watched that lava flow from Kalai'eha, from the hill right out there.
KM: Yes, Pu'u Huluhulu.

JY: And then it went right around.

KM: Wow!

JY: It came right around. First, it was going Hilo way, then it came around. When it started closing off, we came down from that hill.

KM: Hmm...

Group: [stop at overlook to view Pu'u Kāpele]

KM: ...Uncle, you know, coming back to the unexploded ordinance, who died in the 1950s? [June 1954]

JY: I think it was Theodore Bell. The mother was a Bell. There were two brothers, one died from a horse, and the other died from a shell.

KM: Hmm... And the ordinance, was out by Pu'upā side?

JY: The fence going down by Pu'upā and Range 2 Paddock. That fence going down, the boundary line.

KM: Hmm. And you said another one died?

JY: Yeah, [Russell] Iokepa, we used to call him "Spooks." He was hānai by Kananui.

KM: Hmm.

JY: Three of them hānai, Martha, Shirley, Shirley is the one that has the egg farm in Kona. And this boy was Russell. Hapa haole that boy.

KM: Hmm. So with this ordinance, you were saying out from the Pu'upā area to Pu'u Hīne'i?

JY: Yeah, Pu'u Hīne'i too, all Range 2... [thinking] The Range all down side. and we find shells, if not exploded, we mark 'um, and come back report. If the guy finds 'um, we take this guy, Baybrook down. Then he take the powder, set 'um up from far away, he blast 'um. I went a couple of times with him. You hear him whistle [chuckling]. But you got to stay behind one hill though. Big noise.

KM: Was hand grenade or what, when the boys died?

JY: Shell, they tried to take off the brass. They set 'um on the tailgate, and pound.

KM: Ohh!

JY: And this guy, Theodore, was climbing the fence, they said, and it hit him.

KM: 'Auwē! I think I heard they were young, summer workers, or something?

MY: Yeah, that's what was. The "ōpae gang."

JY: Yeah, That's Sabu them. But pau school already. Some of them was summer time.

KM: Hmm. So that's the thing, as the army looks at expanding out here, it's a big thing about...

JY: Well, they keep on going, it's going to be worse, using it for a shooting range like that. You cannot go on the land.

KM: That's right.

KK: Now they said that impact area, they can only go by helicopter. They make the helicopter fly as low as can, to find the unexploded things.

JY: Pau ka 'āina!

KM: That's right.

JY: Pau ka 'āina!

KM: And that's scary, because you were saying that even Pu'u Ke'eke'e, they were using it as a target.

MY: Yes.

KM: Mahalo... Thanks Wayne, I appreciate the side trip.

Group: [return to vehicle and continue drive towards Ke'amoku]

JY: There were pigs and sheep all over here.

KM: Pigs, sheep, and I hear they had a problem with wild dogs too.

JY: Oh yeah. Humu'ula side plenty. They used to hunt, hunt the dogs. They shoot 'um and they skin 'um, hang 'um on the wall.

KM: For real?

JY: Humu'ula Saddle House.

MY: Still get, there's still dog ears up there, on the wall.

KM: [chuckling]

JY: Humu'ula?

MY: Yeah.

JY: They tell you shoot dog, and you have to bring home the proof.

KM: Yeah. Did they pay you, like a bounty for shooting the dogs?

JY: Yeah. They go for the sheep.

KM: Yeah. That's what AhFat was saying, and Woodside, they said the dogs would stalk them.

JY: Yeah. And even the boars used to eat the baby sheep.

KM: Hmm.

JY: As soon as drop, they're eating them.

KM: Gee.

Group: [entering gate into Pu'u Ke'eke'e Paddock – note that kōlea are back]

KM: ...So those kōlea were good to eat?

JY: You cannot eat more than three.

KM: How did you prepare the kōlea?

JY: Soup, salt and pepper, you boil 'um. [chuckling] 'Ono!

KM: Hmm. How come you can't eat more than two or three?

JY: Too rich. You know when they are fat, they're like a block of butter, and when it hits the ground, it bursts open.

KM: Wow!

JY: And for clean that, oh boy. You got to pluck 'um, but when crack, you just hemo the skin. We sit down by the furo fire, pluck 'um.

KM: Hmm. Uncle Teddy was telling me that they would boil hot water, put wax inside, and dip the bird, the pluck.

JY: That's what we used to do for ducks.

KM: Oh.

JY: The plover, so long as no burst.

KM: Yeah.

JY: Teddy them used to go every year.

KM: 'Ono that kōlea?

JY: 'Ono... My father, behind where we used to stay, the Breaking Pen, used to have a pond. Him and his friend Kauwē, they go up there shoot. They shoot half a bag, come home, no more limit those days. Then us kids got to clean, and they're in the house drinking sake [chuckling]. Sake or oke.

KM: [chuckling] So Puhiale side?

JY: Breaking Pen, Pu'ukalani, where the Hawaiian Homes village is. Used to have one pond there.

KM: Ahh. Natural, or was a manmade reservoir?

JY: Was natural. That's where the water used to come down, out by the garage and from our place.

KM: Hmm...

Group: [riding through Pu'u Ke'eke'e Paddock, along Tank Road]

JY: There's the sand pit. Up here get the sand pit, the State locks the gate.

KM: Oh yeah, there's the sand pit there, all exposed.

WT: The State one is more up. West Hawaii is taking from here, now.

KM: Hmm.

JY: Hoo, some dry...

KM: What's that tree out there?

JY: Naio. Get two names see, when it's dry, naio is 'a'aka.

KM: 'A'aka, yes, you're right, uncle. 'A'aka, so that's a name you heard too, then?

JY: Yeah.

KM: I'm trying to get a bearing on where we are, is that pu'u there, Nalopakanui?

JY: I don't know. That's Old Waiki'i Paddock, eh?

MY: Yes.

KM: Yes, so that's Nalopakanui. You know the hill He'ewai?

JY: He'ewai, yeah.

KM: Is that a part of the slope of He'ewai in front of us?

JY: Yeah. That hill, every year used to grow tomatoes. Every year, they used to be big.

KM: Oh.

JY: A lot of tomatoes up there.

KM: So those water tanks over there, those are the ones the you folks used, fed off of Pu'u Anuanu and come down?

JY: Yes.

WT: This is the last tank, right here.

KM: Oh. That was one thing about A.W. Carter, yeah? When he thought about drawing water off of Kohala Mountains, like you were describing before, laying the lines.

JY: Yes, yes.

KM: 'Alakāhi, side?

JY: Yes, 'Alakāhi. Low pressure and high pressure, three reservoirs. And the County was below.

KM: Ahh. The work that they put into that. You know, people like Keonipoko them said, that before the water came in around 1903-04, like that. It would get dry, and the pipi out here, this side , walking from Waiki'i to Waimea, they'd die, no more water.

JY: Oh yeah. Cattle three or for days no more water, they die.

KM: Hmm.

Group: [Driving towards gate at Pu'u Ke'eke'e tank – observes that tanks and equipment have eaten up the road.]

KM: So before, had all 'a'ali'i out here?

JY: More out [indicating Ke'āmoku lava flow side].

KM: How about out here, kōko'olau?

MY: Not like before. Small He'ewai had some.

JY: Before, Small He'ewai, that was the home of kōko'olau. And Kuaika 2, had the giant kōko'olau, nice kōko'olau. This side was small leaf.

KM: Hmm.

JY: My father used to always use kōko'olau.

KM: Did you drink māmaki tea too?

JY: No, kōko'olau. He'd hang it above the wood stove and dry it.

KM: Yes.

JY: Then when going short, we go get some more. Every time, kōko'olau.

KM: Yes, good tea...

JY: ...Koichi Tomi, we used to call him, "Indian." His face all red. He was out at Ke'āmoku...

MY: [points out location of "Spencer House" – see discussion later in transcript]

WT: ...This is what we call Pu'u Ke'eke'e Water Pen.

KM: ...Water is pretty much the life-blood of the ranch. No more water, you can't do anything, yeah?

JY: Oh yeah. That's one thing, old man Carter was strict on water, boy. Any water trouble, pipe line, the whole ranch from Kohala, all over come. A big gang worked on the pipe line.

KM: Hmm. Even Jess was saying, the water line...

JY: That was his main thing. He walked up to the mountain too.

KM: Yeah. Up to the springs like that?

JY: Yeah, he go.

KM: That's what he described to me.

JY: He'd go see for himself, what's going on.

KM: Yeah...

Group: [driving below He'ewai, in view of Pu'u Ku'i Kahekili; then turning mauka, returning to area above Nalopakanui.]

KM: ...So turkey was a big thing up at Waiki'i?

JY: Yeah, even up Makahālau. One old man used to raise for the ranch. That's how they started that on Mauna Kea, from Parker Ranch, they'd let 'um go.

KM: Hmm... AhFat was talking about how they'd go hunt the turkeys and then fatten them up.

JY: Yeah, once a year, they'd do that for the employees. Not all the employees, the cowboys used to get. Old man Carter's days, the cowboys were number one! Even the lū'au, they'd get employees lū'au, they'd hold the door. Time to open the door, they call for the cowboys. Cowboys first.

KM: Those lū'au must have been really nice.

JY: Oh, beautiful. If somebody tried to sneak in, they'd get a watchman, he grab 'um, and they're out.

KM: [chuckling]

JY: Kids cannot go in that hall. Kids were all separate.

KM: Oh.

JY: And they decorate the hall, it's just like in the forest. All kind ferns.

KM: Yes.

JY: Real nice. And Hilo people come play music, sometimes Honolulu. Good entertainment.

KM: Hmm.

JY: Only thing, you got to take your own spoon.

KM: [chuckling]

JY: And every time you take spoon, you forget 'um on the table [chuckling]. And Christmas too, the whole Waimea, they invite 'um to the hall. And to the eighth grade, the kids all get presents.

KM: Nice. I hear that that's how some of the walnuts, apples like that from Waiki'i...

JY: Yeah, they give. Mostly walnuts though. And that other one, almond nut.

KM: Oh.

JY: People used to go with the rice bag, bring home stuff. Apples, oranges like that, inside. Candy, in the candy box.

KM: Uh-hmm. I guess in A.W. Carter's time, he really took care of...

JY: Waimea community, the whole community.

KM: Hmm.

JY: Even the farmers, through A.W., they got the farm lots. He helped them. They worked for the ranch, and I guess old man Carter figured, "enough already." So he asked them if they wanted to buy the land to farm.

KM: Hmm... It's good though yeah, if you take care of your people, they take care of you and the land.

JY: Yeah... Before, Ke'āmoku was all red top grass. We used to go out gather seeds, put 'um in a bag and dry 'um up.

KM: And that was to spread somewhere else?

JY: Yeah. That red top is nice, really beautiful.

KM: So Ke'āmoku, that was plentiful all out there?

JY: Plenty, all Ke'āmoku.

Group: [riding to location of an old house site – furo remains still visible]

KM: What do you think about this place?

MY: Actually, this house, what I found out, it goes back to 18-something on the map. The Spencers used to live here.

KM: Wow. [Based on the 1901 Wright survey of the ranch lands (in collection of Parker Ranch), this area seems to coincide with the area marked with a house, and the name F. Johnson.] and a house.

MY: On some maps never have, but on some that they found, had Spencer. [Referencing field work conducted by Scientific Consultant Services, 2001.]

KM: Hmm.

MY: And what they claim is that the Spencers used to do a lot of things out here with the sheep.

KM: Yes, yes. As early as 1860, he set up Ke'āmoku, then in '65 he got Pu'u Anahulu...the Waimea Grazing and Agricultural Company.

MY: Yeah.

KM: So uncle, you never came out here? [taking photos]

JY: I came out here, but I never saw this. I pass here all the time, but I never seen 'um.



Remains of what is believed to be an old Furo (KPA Photo No. 4526)

JY: This cement is pa'a. It must be at least 100 years old.

KK: So this is where the furo house was?

MY: Yeah, that's where the box was.

JY: The box sits on it and then the fire. Maybe I saw this, but I never think it was a furo box.

MY: Yeah, maybe you saw it.

JY: I never think. I never know had Spencer out here. The only place I know, Pu'upā, Spencer. I remember the house lot, where the banyan tree stay, they call 'um 'Obake house.

MY: Hmm.

JY: On top there, had one hill, they called it Spencer's Chair, the old man Pakana used sit there, look at the 'āina. All out Pu'upā side. Pāpua'a, all that place. Because that Pāpua'a place before, the Lindsey family own out there too. Used to get mango trees, rose apple trees, all that place. Only now, stone wall over there.

MY: Yeah.

JY: All before had tall trees.

MY: Like orchard...

Group: [Discusses contacts made by Leann McGurdy – SCS. She had a map that showed the house. Her information showed it was a Spencer house.]

KM: Spencer was big out here, had land all over, with the Waimea Grazing and Agricultural Company. Pu'uloa was there main place

JY: Yeah, right opposite where that house is, they call that Pu'uloa. Where that big building is now.

KM: Yes... [pauses] So you think this was a furo?

JY: This looks like it, you get the burning place here, and the box and the building stand here.

KM: Interesting. I think the first formal group of Japanese came to Hawai'i in the 1880s.

JY: Hmm.

KM: Not really that long ago. But you look out here, no more water pipes back then. Where were they getting the water from? And right above us, this is Nalopakanui right above us?

MY/WT: Yeah.

KM: And what gulch [indicating gulch just down slope from the site] do you think this is?

MY: All of these gulches end up in Pōpo'o.

KM: Okay... Now on the Ke'āmoku section, there was also one other big house, right?

MY: Yeah.

KM: On the rise above the water tank?

MY: Yeah, above the shearing shed.

JY: That's the old Ke'āmoku house. And below that, used to have a shack, a guy used to stay in there. He used to raise chickens for Ke'āmoku.

KM: A Japanese man?

JY: Yeah.

KM: Uyehara?

JY: Uyehara, yeah. Plenty years, he worked for the ranch.

KM: When we go down there, there's something I want to ask you about. Off the side of Uyehara's house, you go up a little bit, you see all these mounds, stone mounds.

MY: That was from the military.

KM: You think that was military? [Note: that in field interview with Rally Greenwell, it was his recollection that the mounds had been there as long as he could remember (see interview of June 24, 2002). It is possible that both uses occurred in this area, with the later military use, being that discussed by Mark.]

MY: Yeah. In the early 80s, they had the Koreans, with the Pōhakuloa military, they had three different branches of service.

KM: Oh, an international training?

MY: Right. They went combine and they were all... In fact, they had all old Ke'āmoku. So all those mounds, they used to run wires, like booby traps.

KM: Ohh! The way it was made, it was like how before, they plant 'uala in stone mounds.

MY: Yeah.

KM: That's how this looks like. But it was not far from Uyehara's place was, under the gum tree area.

JY: Yeah.

MY: Yeah, under the gum trees and you just go up the hill a little.

KM: Yeah, ohh. Well, you've solved a riddle. 'Cause Rally said he never observed that before, and that's why...

MY: After they [military] left, they left all their wires, so we made them come back and take it out.

KM: Good, they should have... Well good. Now this, so furo?

JY: Box here, and fire there. Good size furo though.

KM: And redwood box kind?

JY: Yeah redwood. Hard to find that redwood now. Pretty soon us going lose our furo too, eh [chuckling] The haoles going move in [because of need for building a fire to heat the furo].

KK: So what, you keep your furo?

WT: More big you make the fire.

JY: [chuckling]

KK: Yeah.

JY: Those furos, you no can beat 'um though...

KM: Mark did you know about this before the archaeologists came out?

MY: Oh yeah, I knew what it was, but what I wanted to know was who. I even asked Walter Stevens and this guy Andy Fong, but they didn't know from who.

KM: Wow, so way before them?

MY: Yeah.

KM: Thank you...

Group: [continue ride to Ke'āmoku Station]

KM: So this is the upper section of the Ke'āmoku Station?

JY: Yes, we're right above.

KM: And the orchard, you said had peach trees inside here too?

JY: Oh yeah, a lot of peach trees around the corral.

KM: That's mauka side of the old big house?

JY: Mauka side and makai side, and by the corral like that.

KM: And you said these peaches were good?

JY: Good, real sweet. Even Waiki'i used to get a lot.

KM: 'Oia? And how big did the peaches get?

JY: Oh, good size [gestures about three inches across]. Like by the 'A'ali'i Pump House, was all peach trees over there.

KM: Ohh. And these olive trees that are all around here, they were here when you were young?

JY: They were here, but not this much. It's spreading, spreading pretty fast.

KM: Yeah, you can see how it's spreading out.

JY: You've been to the house?

KM: Yes.

JY: You know the stone wall before you get to the house?

KM: Yes.

JY: Those olive trees there, Yutaka Kimura planted all that. He was out here, taking care of Ke'āmoku at that time.

KM: Ahh.

JY: He did all that. He's 97 years old.

KM: Amazing yeah.

JY: He's strong too. And his mind is still sharp.

KM: Yes, wonderful.

JY: That was a man, I tell you for cattle, you can't beat him. Veterinary too.

KM: He learned all of those things.

JY: When he was there, he was like a professor.

KM: Yeah. Oh, there's a turkey.

JY: Pelehū.

KM: Pelehū.

JY: Boy this place became a forest. Was inside here, I think the whirlwind.

WT: Inside here?

JY: Yeah, I think so. It was a small tree plot.

KM: But it was big enough to knock a tree down?

JY: Oh yeah. Gee that thing, terrific that wind was. I never came back inside here again.

KM: [chuckling] Here you are.

JY: Now I'm back again...

Group: [driving passed area of old Ke'āmoku house]

JY: It was right here, the house. You know where this building stay now?

KM: No.

JY: Waimea Japanese Church.

KM: So that's where the old house went?

JY: Yeah. Richard Smart gave it to the church, and they took it over there... Boy, this is a real forest now.

KM: Yeah.

JY: This was a spooky place too, here.

KM: Oh yeah?

JY: Yeah.

KM: Kepalō kind?

JY: Yeah... And out here, watermelon grows good, you know.

KM: For real?

JY: Yeah. Had one boy Firestorm, he planted watermelon out here.

KM: Hmm. Uncle, these stone walls, are old walls too?

JY: Oh yeah. when I came here, these walls were up already. And there were not much trees like this.

Group: [riding along side of old cistern and wool shed]

KM: When you came out here, were there still sheep, or was it pau already?

JY: Was pau already. Was up at Humu'ula, Kalai'eha.

KM: Yes. Uncle, there was a dipping vat out here for the sheep, was that still open when you were out here?

JY: No, I only remember the well.

KM: Yes. Nice, yeah?

JY: Yeah. They had the wool shed yet, they used that for saddle house.

KM: So the wool shed became a saddle house by your time?

JY: Yeah. But from, I think they went to Keanakolu. Keanakolu had a place to shear sheep.

KM: Oh, for real?

JY: Yeah.

KM: The old house?

JY: Yeah, the old house. Then from there, I think they moved 'um to Kalai'eha.

KM: Hmm. Over here, you can still see the ramp that they used for entering the wool shed. And they bulldozed around here to open it up.

JY: Yeah, like this, they made corral too. This was for the horses.

KM: Ah.

JY: One Okinawan was standing outside here, Francis Spencer roped a horse, he roped the Okinawan, hang up the Okinawan, all burned his neck.

KM: 'Auwē!

JY: He came up, ask the Okinawan, "What you doing outside there...?" Oh, there's the wall.

KM: Yes. And you see the old corral walls, nice, just like at Pā Nika section, Pu'u Anahulu.

KK: Yes.

JY: Used to be one long house inside there.

KM: Yeah, the shear shed.

KM: And there's the cistern.

JY: Andy and them used to put gold fish inside.

KM: And Mark, e kala mai, the pu'u where Walter mā..?

MY: Right there [pointing to location makai and west of old corral].

JY: Yeah.

Group: [Stop at water tank area for lunch – continue drive below old wool shed and out to area where Walter Stevens and Andy Fong were buried.]

KM: So this is Shear Paddock? [below old corral wall]

JY: Yeah.

KM: And Honolulu was where?

JY: Down there, one strip goes down.

KM: That was for shipping to Honolulu?

JY: I don't know. And Kālawamauna [paddock] is makai [pointing towards Pu'u Anahulu].

KM: Kālawamauna, makai.

JY: But now all in one.

KM: 'Ae, so there's Kuainiho.

JY: That's the one right by the road.

KM: Yes...

Group: [walking to burial area]

JY: Walter stay here, and the wife [Elizabeth "Doodoo" Afong-Stevens] stay there [pointing across to Kohala Mountains].

KK: Aunty Doodoo came out here too?

JY: No, Doodoo stay on top La'ela'e Hill. You know where their house is?

KK: Yeah.

JY: Behind, on that hill. They look at each other.

KK: Hmm.

MY: [sets a beer at the grave site]

JY: You know, Japanese, when you visit grave, you put water on top. Like you tell, you giving them water.

KK: Hmm.

JY: They wish for that.



Wayne Techera and Mark Yamaguchi – Quiet Moments at Grave Site of Walter Stevens and Andy Fong (KPA Photo No. 4539)

KK: Japanese?

JY: Yeah. And you don't do that the spirits still around. That's why they said my father's spirit was still around, up Kemole. My sister was saying that every time, hard luck. So she went to see this priest. The priest wanted them to go visit the grave, but make sure, when you get there, pour water on it. So that's what they're doing now.

KK: Hmm.

JY: Every time they get car they, bang. So she talked to the priest, he said, "Yeah, my father's spirit still traveling." But me, I believe the spirit, he go, no make.

KK: Uh-hmm.

JY: That's why Mark wanted to come too.

KM: I see the archaeologists marked this site [a small C-shaped feature, right above the grave site]... It's a GANDA Site 765 C-Shape 8-8-02. And Mark, you were saying that uncle Andy Fong made this wall?

MY: Yeah.

KM: After Walter passed away?

MY: Yeah.

KM: And the purpose was?

MY: He planted a tangerine tree and chili pepper bushes inside.

KM: Hmm. When did Walter pass away?

MY: I forget, in the 90s.

KM: Okay. How long after Walter passed away, did Andy pass away?

MY: Maybe two, three years.

WT: Ninety-six, maybe ninety-seven.

KM: Oh, that recently?

WT/MY: Yeah.

KM: So Andy only passed away about two or three years ago?

KK: Kamehana was just born.

KM: And what year was she born?

KK: Ninety-nine⁷.

KM: Okay.

WT: I think it was '95 that Walter passed away.

KM: Okay... And they worked out here, is that right?

Group: Uh-hmm.

KM: Walter was...?

MY: Supervisor.

KM: Did he live out here also?

MY: Yes, in the big house.

KM: I understand, it had a verandah around and was a pretty big house?

MY: Yeah, big house, big and long.

JY: Yeah, had a verandah around.

KM: Was it big inside, or had some rooms?

JY: Yeah, rooms.

KM: Mahalo. You can look at Pu'u Hīna'i, and out to Waimea side. And is that pu'u there Nohonaohae, the back side?

MY: Pāpapa 1.

KM: Pu'u Pāpapa.

JY: And there's small Pu'u Mahaelua.

KM: Yeah. And you can see Pu'u Ku'i Kahekili.

KK: 'Ae, ka 'ōma'o.

KM: And look at Ahumoa from here, and even Ke'eke'e.

MY: Kepā, this [pointing to an area about a hundred yards mauka of the grave site] is where the road is supposed to come through.

KM: Hmm, so they're thinking of the road right through here?

MY: Yeah. That's why I wanted to try and stop 'um.

KM: So what is your mana'o about this place here?

MY: Just leave it alone.

⁷ Obituary of **Andrew Y.F. Fong**, 67, of Waimea, Hawaii, a retired cowboy and ranch hand with Parker Ranch, died Tuesday May 4, 1999 in Kona Community Hospital. Born in Kohala, Hawaii, he is survived by sister Rachael Lau and brothers Joseph and Benjamin. Scattering of ashes: [Keamuku Mauka...](#)

KM: So protect and leave it as it is.

MY: Yeah... See the road, where we came along the power line...

KM: Yes.

MY: Is supposed to come along the power line, and then they're going to come on the side here, along all these ridges, on the back of Ke'āmoku House.

KM: 'Ae.

MY: And because this old paddock is historical, they're not going to mess with that. Then the road will go out like this, but then they're going to shoot back here. And then from here, go down to there [connecting with the existing road].

KK: There's a couple of stakes right here [indicating area within 10 feet of grave site – check point K].

KM: So your mana'o is that the road should be pushed away from here?

MY: Yeah. They're coming over, I don't see why they can't just go straight out.

KM: Yes, more direct to Kuainiho side.

MY: Yeah...

KM: [looking closely at grave area] Mark, what do you think all this bone debris is?

MY: That's Walter.

KM: They didn't cremate him?

MY: They did, but had all these bones left behind.

KM: Oh my goodness. This is all bone over here.

MY: Walter, we spread the ashes, but Andy, we buried the urn and all right there.

KM: Oh. This here is Walter Stevens bones on the surface here.

MY: Same with Andy, we scattered his ashes on the surface, but the urn, with his vest, his cap, and his personal stuff was buried.

KM: Okay.

KK: So all this white that we're looking at is bone?

KM: Yeah.

MY: Like Andy's one was kind of different. Andy's one was really fine.

KM: Hmm...

MY: These guys were coming out here and testing the soil. They were going to drill up here, I told them get a couples guys up here. Oh you ought to see how fast they picked up their stuff, and they were gone.

KK/KM: Good.

JY: We sure picked a nice day.

KM: Beautiful... I didn't realize they were quarrying so much...they are going to the top of Pu'u Hīna'i.

MY: Yeah.

WT: That's all land marks.

KM: Yeah.

WT: Holoholokū.

KM: Yeah. And in those old testimonies, that's one of the main markers the reference. Hīna'i and a couple of other places like that, and a direct line to Ke'eke'e, Pu'u Kāpele...

MY: And down there, there are caves too. There are a couple of caves down there too.

KK: Hmm.

KM: Maika'i, mahalo. Ho'i?

JY: A'ole pilikia...

Group: [return to truck and continue drive makai towards highway]

JY: [Driving along makai boundary of Ke'āmoku Station, describing the stone wall and fence line] Yutaka planted all of the olive trees along the wall, to keep the water from washing down. See this was all stone walls.

KM: Yes.

JY: He was out here quite a while, Yutaka. After he was pau from the dairy, he worked out here, Ke'āmoku.

KM: Hmm.

JY: He used to hedge 'um, make 'um round. But after he left, nobody take care.

KM: Yes... Mark, right up there, that's the little hill with all those stone mounds, I mentioned.

MY: Yeah, that's all from the military.

KM: So they built those up...? [See note regarding these mounds earlier in this interview and in interview with Rally Greenwell on June 24, 2002.]

MY: Yes.

KM: And they ran wires through 'um?

MY: They were all camping in there, and they ran the wires to make alarm, like.

KM: Yes, yes, I see. There's series of those mounds up there and they look like they could have been sweet potato mounds. Thank you.

MY: This whole Ke'āmoku, you know. Even with the cattle, you turn around look, you'd see some guys hiding.

KM: Hmm.

MY: Then after lunch, that's when they start playing their war games. They dropped paratroopers and choppers came in.

KM: This was back in...?

MY: In the '80s. And that Pu'u Ke'eke'e Hill, that's where they would come with the choppers and shoot their missiles and all.

KM: Okay.

MY: They wrecked up this whole place, all over our fences.

KM: Gee...

JY: ...You see all these small kind pu'u?

KM: Yeah.

JY: The Filipinos used to plant pala'ai. It was all, nothing but pala'ai on them. They used to use the pā pipi, and have pala'ai. That's what they lived on, with the po'o pu'a.

KM: Yes.

JY: One time, five of them all end up hospital, lucky they no make.

KM: For real, where were they?

JY: Ke'āmoku.

KM: Hmm.

JY: They make fire by the furo, scrape, hemo koko. Five of them little more make.

KM: 'Auwē!

JY: That's their main food though, pig head...

KM: When was this road, we're on now built, you think?

JY: When the Filipinos came, after the war.

KM: So late 40s.

JY: They buy a car, they come, they fix the road a little at a time.

KM: Yes...

JY: ...[recalls area of Kemole near where his father's accident occurred] There's one stone that has all names on it.

KM: For real, up near Kemole?

JY: Kemole mauka, a big stone, right in the center of the gulch.

KM: And the Hawaiians etched their names into it?

JY: Yeah, plenty of the Parker Ranch cowboys. They carved 'um in that blue rock. I put my name there. But one day, I went up there to find that rock, it disappeared.

KM: Washed away?

JY: Washed away. Big, you know.

KM: Wow.

JY: That's the same gulch get the apple trees.

MY: Oh yeah.

JY: That gulch, come down. There's a flat, after you come down by the apple trees. Right on the trail, pipi trail. Some get the names on top, you don't know who's that.

KM: So long ago?

JY: Long ago. How many times we went back there look for 'um, we cannot find 'um. I think it rolled over.

KM: Ahh.

Group: [Arrive at section of Po'opo'o gulch where an old truck was abandoned; below Stevens' Corral. Walk to old truck from ca. 1930 road construction period.]

[End of recorded interview]



**Jiro and Mark Yamaguchi (with Ku'ulei Keākealani and Wayne Techera)
Inspect Old Road Construction Truck in Po'opo'o Gulch;
left from the 1930s when the E.E. Black crew was doing the first paving of the
Waimea-Kona Road. (KPA Photo No. 4551)**

II. EXCERPTS FROM ORAL HISTORY INTERVIEWS CONDUCTED PRIOR TO 2002

James Kahalelaumāmane Lindsey **October 24, 1966 – Conducted by Larry Kauanoë Kimura** **(translation and transcript by Kepā Maly)**

James “Ka’aluea” Kahalelaumāmane Lindsey, uncle of interviewees Elizabeth Lindsey-Kimura, Teddy Bell, and Kamaki Lindsey, Jr., was named to commemorate the journey of Dowager Queen Emma to Mauna Kea—via the Waimea-Waiāu trail, passing the uplands of Waiki’i—in 1882. In this interview, the elder Mr. Lindsey shared his recollections of the events associated with that journey, and features of the mountain landscape with his nephew, Larry Kauanoë Kimura (son of Hisa and Elizabeth Kimura).

JKL: These are the children [of William Miller Seymour- and Kaluna Ha’alo’u Ka’inapau-Lindsey] — Tom; Keoni; Emma; Keoki, and then me, James Kahalelaumāmane Lindsey [Oct. 5, 1882 to Oct. 8, 1972].

About this Hawaiian name Kahalelaumāmane—Queen Emma came to Waimea and stayed with Sam Parker, the family of John Parker them. Queen Emma wanted to ascend to the top of Mauna Kea, to go and see Wai’au [as pronounced]. John Parker called my father, William Lindsey, can you take this visitor to see Wai’au, Mauna Kea? My father said yes. At that time, there was very much mist, fine rain fall. You don’t know where the trail, there was no true trail to that place. Go up the cliff, steep, steep. Going up zig-zag. Well, it came about time to make ready to stop for the night. My father said, “We’ll sleep for the night.” They were up Kemole, they made a big, big fire from the twigs and branches, and slept. It was warm, it wasn’t cold with that fire. They got up early in the morning, the people made ready, and my father got the horses ready. They finished breakfast and continued their ascent to the top of Mauna Kea. By ten ‘o clock, they reached top, [slaps his hands] “Piko kaulana o ka ‘āina” [The famous summit of the land].

One is wearied in traveling to Wai’au, “Ka wai kaulana o ka ‘āina” [The famous water (lake) of the land]. [voice filled with emotion] Queen Emma ascended to this place. Many of the people born in Waimea, have not seen Wai’au, have not ascended the summit of Mauna Kea. No, it’s too hard to climb, and they don’t know how they are going to get up there when the mist descends. You stay on the mountain for many days, and then you die. It’s cold eh! Some people say, maybe we should go to the mountain, “Ahh, we don’t want to go, it too cold.” But my father and me, he took them and they returned in good condition.

So they [Queen Emma’s party] returned to Mānā, not Waimea. They returned to Mānā. They stayed at Mānā. John Parker was very grateful to my father, and gave him some money. Later on, my father told me — I was pretty big already, and adept at riding horse — “I want you to go to Pu’u Kau so you can see the trail that goes to the mountain. If I should die, there would be no people who could take the visitors.” My older brothers, they only knew the lowlands, half of the mountain, but not on top. So the visitors will get into trouble. The pilot (guide) has to be smart.

So later, Mr. Carter called my father, “Can you take these haole visitors to the top, Wai’au?” My papa said “Yes.” To get to the top of that place, Wai’au, in my father’s thoughts, “You got to ride a horse that is swift, tough, strong, you can’t take a weak horse. Cannot! A fat horse, cannot, it’ll die.” So my father told Mr. Carter, “Any time you get people who want to go, let me know one week ahead of time. Give me a week to work the horses.” Some times, four, five, six people, or more. Like when Queen Emma them went up, I think there were twelve. There was a lot of work for my papa and the workers. And

he had to look for the horse that could go up, it's hard for the horse to go up. There was much work.

So this time, there were five foreigners. I went behind, my father looked about for the nature of the mountain. And at about the 10,000 foot elevation, there are many hills. Yeah, many, many hills. All pu'u, all over, the same, when you look, and then, when mist settles, this pu'u looks like that pu'u [chuckles]. I don't know if we're on the right road. Me, I'd go all around. But my father, no, you got to...don't go below. Us, we're going here, the path is here on this pu'u. Otherwise these visitors are going to have trouble. There's not enough to eat, we only brought lunch. From Waimea, we go and sleep at Kemole, then, we get up early in the morning and go up. Then we get by Waiki'i...there were many times that my papa went by Waiki'i side. And from Keanakolu you can too. And from Humu'ula, also. But the Waimea way, Kemole way, the ascent isn't too good, it's very steep.

But at this time, there had been a house made below Wai'au. About six miles, it had a name...

LK: Hale Pōhaku?

JKL: That's it!... By about ten 'o clock, you can see the sugar plantations at Hilo and Hāmākua, Honoka'a. You can see Ka'ū side. When you get on top, the piko of Mauna Kea. Piko kaulana o ka 'āina. Yeah, that's what they say...

LK: How about your name, Ka-hale-lau-māmane?

JKL: Yeah.

LK: How did you get that name?

JKL: About that. Well, that time before, when Queen Emma went to the mountain, Wai'au, she told my father that she wanted my mother to go as well. My father told her, she was pregnant, pregnant with me [chuckles]. But she wanted a woman to accompany her. So she asked Mrs. Davis, a big shot, before. But these women, same thing, these two women were pregnant, and could not go to Wai'au. So [afterwards] Queen Emma told my father, "If a son is born, name him Ka-hale-lau-māmane." [chuckles] And she told my father, tell Mrs. Davis, "If you have a son, name him Wai'au. Because Wai'au is where we are going."

But Wai'au is the one that died first, though we were born at about the same time. October. Wai'au died about ten or fifteen years ago, now.

LK: What is the meaning of that name Ka-hale-lau-māmane?

JKL: Ka-hale-lau-māmane. Well, there was a lot of māmane at this place you went up. Mauna Kea, that's only the tree, bush māmane. When you look today, māmane. They broke the māmane branch, and made a house. You can go hide underneath, and you don't get wet. Yeah. So I have given that name to one of my grandchildren... Carry on the name so that it won't be lost... [end of recording]

Kalani Ka'apuni-Phillips
Interview of January 30, 1967
Conducted by Larry Kauanoë Kimura
(translation and transcript by Kepā Maly)

Kalani Ka'apuni-Phillips, mother of interviewees Dorothy Nishie and Barbara Robertson, lived at Waiki'i from 1936 to the 1950s. In this interview, she shared some of her recollections of the events described above by James "Ka'aluea" Kahalelaumāmane Lindsey.

(Note: audio quality poor, much of the interview is difficult to hear – Tape in BPBM Collection HAW 192.2 has better sound)

KKP: [speaking to Larry Lindsey] ...Your kupuna kāne [in this case - great great grandfather] William Lindsey. They were equally well known to all their acquaintances. He was well known in the work of the cowboys along with John Parker, the foreigner who came here to this land of Waimea... Your elder came after him, and he was a well known pailaka [pilot or guide for Mauna Kea]. Queen Emma, came to Hawai'i Island, and your elder was the guide. He took Queen Emma up to reach the top at Wai'au. Yes. Queen Emma went into the punawai o Wai'au (spring of Wai'au), she went upon the back of Wai'au Lima. He was a man of Kawaihae. He is a relative. She went upon his back, Wai'au's back, and he swam across this spring, Wai'au. He carried Queen Emma and set her upon a stone on the other side. The people were startled by this, to see them swimming there, Queen Emma swimming there. When your elder came back he was praised...

LK: They rode horses?

KKP: They rode horses...

LK: This was a difficult task.

KKP: Queen Emma was a good horsewoman... She could choose which ever horse she was interested in. Waimea had many horses to choose from. They went up to this place called Kahalelā'au, that's the name of this place. At that time, there was great rain, and no shelter. So these people with your renowned elder, they broke the leafing branches of the māmane. They made a house for Queen Emma. This work of your elder and the people with him brought him honor. When this house was made for Queen Emma, Queen Emma said to your grandfather, William Lindsey, "In living with your wife, if she should give birth..." That is Kaluna. "Name the child, Ka-hale-lau-māmane."

LK: Oh, that is the name of Ka'aluea [i.e., James (Ka'aluea) Kahalelaumāmane Lindsey].

EKP: Yes. That name was from Queen Emma... from when Queen Emma swam across Wai'au, on the back of the man, Wai'au Lima. He was from Kawaihae. He was of chiefly class (kaukau ali'i), he was not a servant (kauwā). Kawaihae is a land that adorns the chiefs. The chiefs were there in early times... [end of recording]

Florence La'i-ke-aloha-o-Kamāmalu "Coco" Vredenburg-Hind Mauna Kea Oral History Study

Excerpts of Interview with Kepā Maly (September 30, 1998)

Florence La'i-ke-aloha-o-Kamāmalu "Coco" Vredenburg-Hind was born in 1923. Her father was Theodore Vredenburg, a descendent of the Keawe'ehu line of Kohala, and her mother was Beatrice Irene Makalapua Davison, of Maui. As a child, aunty Coco was raised in Waimea, where her father worked for Parker Ranch, on the ranch's dairy and thoroughbred horse operations at Pu'u Kikoni.

Her grandfather Wilmot Vredenburg, was the superintendent of Waiki'i until December 1909, when he died above Waiki'i in a hunting accident. It was aunty Coco's father, as a child, who had to ride down to Waiki'i Village to get help for his father, who had already died. A place below Waiki'i on the Pu'u Ke'eke'e flats is remembered by some kama'āina as being named Pahua Koko (blood field) because of the hunting accident (see documentation regarding this event in Volume I of the Waiki'i study).

During his tenure at Waiki'i the elder Wilmot Vredenburg, planted the fruit and nut orchards at Waiki'i for Parker Ranch. In the following excerpts from the interview of 1998, aunty Coco shared some of her recollections of the Waiki'i Orchard, and the ranch.

By the time the 2002 study was underway, aunty Coco's health was in decline, and follow up interviewing was not possible. Her son, Robby, formerly of Parker Ranch, did accompany Teddy Bell and Maly on the field interview of March 12, 2002 (in this study). Aunty Coco Hind passed away on August 12, 2002—Aloha 'oe e ka makuahine lokomaika'i!



Speaking early life in Waimea Village, and the orchard of Waiki'i:

CH: That's right. Everything we planted there, the onions, carrots, beans, you name it, was used in the cafeteria. The ranch donated beef and milk, and stuff like that. Farmers would give their excess stuff too. The village was very close. The cowboys and farmers. That's how it was. Mr. Carter did not allow any drinking in Waimea. [chuckles] He ran it like a school. And he was wise. You know, liquor could wreck a lot of families.

KM: Yes.

CH: So there was no liquor. They would sneak it, I'm sure, but there were no bars in Waimea. If you wanted to go to a bar, you had to go to North Kohala or go to Honoka'a. There wasn't a bar in Waimea. I think the all got 'ōkolehao, probably from Waipi'o. But there was no liquor allowed. We used to have a wonderful Christmas party every year. The ranch had a Santa Claus, a huge tree at Barbara Hall. Every child got a present. Oh, and up at Waiki'i, they had, by the way, that my grandfather had planted. He worked for the ranch

for a while, and they wanted to put an orchard in up at Waiki'i. So A.W. hired my grandfather to do that, and my family lived up there. Grandpa Vredenburg. He planted apricots, he planted peaches, walnuts, all kinds of fruit.

KM: Wow!

CH: And on the slopes of Mauna Kea, up further, he planted the pine trees that have these big cones, he planted those. And so at Christmas time, they picked walnuts and all the fruit that had been dried...they used to dry a lot of it, and that was given out to all the kids, in packages. Dried fruit and wonderful presents like sweaters and things that we could wear. The ranch had this store, called Parker Ranch Store. It was not for profit, it was really for supplying everybody with what they needed. They had wonderful boots and shoes, and sweaters and blankets. In fact, I have some Hudson Bay blankets that my mother bought from Parker Ranch Store, for cost. See, they didn't charge big prices.

KM: This store was in what location, say relative to Parker Ranch Center today?

CH: Okay. You know where the banks are, First Hawaiian Bank?

KM: Yes.

CH: That was the center. [drawing it out on a paper] Say this was the road to Kona. This was the intersection, going out to Honoka'a. You turned into here, and this whole area right here, up to where the turn in is, and the banks end...

Theodore “Teddy” Bell Sr.
Waimea and Mauna Kea Region
Mauna Kea Oral History Study
Excerpts of Interview with Kepā Maly (October 6, 1998)

During the interview, Mr. Bell identified and described the Waiki'i-Mauna Kea Trail which rises above Pu'u Lā'au, and a trail that runs to the mountain from Makahālau and up Kemole Gulch. The Makahālau-Mauna Kea Trail continues to the summit plateau and intersected the Waiki'i-Mauna Kea Trail, with both trails then running to Waiau.

- KM: What do you feel when you look at Mauna Kea?
- TB: It brings back memories, you know. But way back, people never used to go up there. They never did go to Mauna Kea except on horse back, and that was very few. And right at Lake Waiau, had a bottle there. Whoever went up, would write their name and the date, and put it in the bottle.
- KM: Inside the bottle there?
- TB: Yeah. So, I don't know what happened to that bottle. My first trip to Mauna Kea was in 1934. And there were a few peoples names in that bottle already.
- KM: Hmm, yes. You know, if we look at this map, HTS Plat 613...
- TB: Yes.
- KM: Just generally, to get an idea, [pointing to locations] here's Lake Waiau.
- TB: Yeah.
- KM: This is what is called the Mauna Kea-Humu'ula Trail.
- TB: Yes, uh-hmm.
- KM: Is this the trail that you would go up?
- TB: Yeah, that's one trail. And then we also went from Waiki'i. Where's Waiki'i?
- KM: Waiki'i is... Here's Ahumoa.
- TB: Okay.
- KM: So Waiki'i is down here.
- TB: Okay.
- KM: Here's Pu'u Lā'au.
- TB: Okay. Pu'u Lā'au, there's a trail that comes up from there.
- KM: Oh, so you would have a trail that ran up from Pu'u Lā'au?
- TB: Yeah.
- KM: You see all these cones along here [pointing up slope on Mauna Kea]?
- TB: Yeah.
- KM: Did the trail go...?
- TB: In between there.
- KM: Oh, that's very interesting. That trail isn't marked on maps now.
- TB: Yeah, yeah.

KM: So there was a trail from Pu'u Lā'au?

TB: Yeah.

KM: And you can see on this map, the bottom of the trail coming up from Waiki'i. The trail comes up passed Pu'u Lā'au... I'm just marking the approximate location on this map.

TB: Yeah.

KM: So it went between the alignments of pu'u?

TB: Yeah.

KM: And then, did you cut across to Waiau?

TB: Yeah.

KM: Did you go up high, or did you go straight across?

TB: We went straight across. You go so far from Pu'u Lā'au... There used to be one pine tree forest. And from that reserve, there's a clump of pine trees. That's where they've got a lot of cones. From that pine trees, you look at Mauna Kea, the two sides, it's almost like a pali, but wide. And then you right up through that hollow there, and you come up to Lake Waiau. Almost to the end of the pali on Mauna Kea.

KM: 'Ae!

TB: Then you turn right and you come to Lake Waiau.

KM: Oh, that's wonderful! That's why it's so important to talk with kupuna like you. Because this trail, hardly no one knows about nowadays.

TB: Yeah. And there's also one from Makahālau, come up.

KM: There is a trail from Makahālau side also?

TB: Yes, uh-hmm.

KM: [pointing to map] I see Makahālau down here.

TB: Yes.

KM: There are some fence lines that run up passed various paddocks.

TB: Yes.

KM: So this trail came from Makahālau side, up the mountain?

TB: Yes, it came up the mountain and joined this Waiki'i Trail.

KM: Ahh, so it joined the Waiki'i-Mauna Kea Trail?

TB: Uh-hmm.

KM: And you were still using these trails when you were young?

TB: Yes.

KM: So you folks never needed to go all the around to Kalai'ehā?

TB: No, that's too far. Then when I was working up at Humu'ula or Kalai'ehā, then that's when we went up this trail here [pointing to the Mauna Kea-Humu'ula Trail]...

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