

APPENDIX A: MAUNA KEA— “KA PIKO KAULANA O KA ‘ĀINA”

**A COLLECTION OF ORAL HISTORY INTERVIEWS
DOCUMENTING HISTORICAL ACCOUNTS AND RECOLLECTIONS
OF MAUNA KEA AND THE MOUNTAIN LANDS OF HĀMĀKUA, HILO
AND SOUTH KOHALA, ON THE ISLAND OF HAWAI‘I**



Kumu Pono Associates LLC

*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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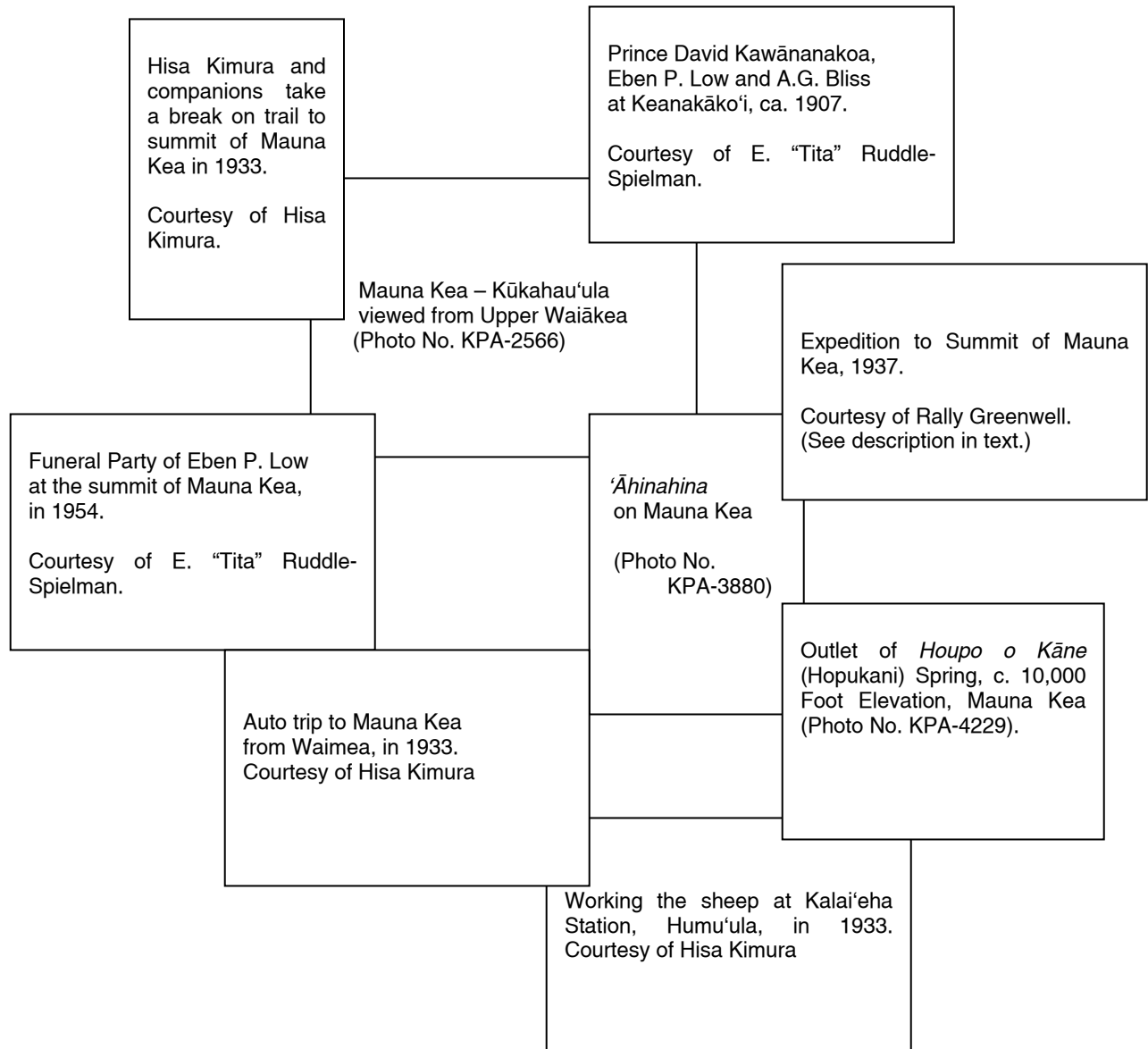
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INTRODUCTION

This collection of oral history interviews was compiled by *Kumu Pono Associates LLC*, at the request of Ms. Stephanie Nagata, on behalf of the University of Hawai'i-Office of Mauna Kea Management. It provides readers with a unique opportunity to learn about the history and cultural-historical landscape of Mauna Kea — “*Ka piko kaulana o ka ‘āina*” and the “*‘āina mauna*”¹ which surround Mauna Kea (Figure 1). These *‘āina mauna* include portions of the *moku* (districts) of Hāmākua, Hilo, and South Kohala, and have spiritual, cultural and historical associations with all the *moku* on the island of Hawai'i. A review of the oral historical accounts, reveals that the personal recollections and experiences of the *kūpuna* and elder *kama‘āina* cited in this volume are a natural extension of many facets of the detailed documentary accounts reported by Maly and Maly (2005), in the first volume of this study. This oral history appendix, along with the interviews conducted by Maly in 1998 (Maly, 1999)—the first detailed oral history study conducted for Mauna Kea—document many facets of traditional and customary practices of Mauna Kea and the *‘āina mauna*. The oral history accounts also document the history of change in the cultural landscape, and the on-going attachment of native Hawaiians and *kama‘āina* to Mauna Kea.

Acknowledgements

The interviews cited in this volume were conducted between 2000 to 2005. They document the recollections of elder native Hawaiians and *kama‘āina* of the *‘āina mauna*. Indeed, many of the interviewees share generational and cultural attachments to traditional people of the land. They document the locations of cultural sites, such as *heiau* (temples), trails, shelters, *ahu* (cairns), family sites, and storied landscapes, and describe historical land use and visits to Mauna Kea and the *‘āina mauna* from 1930 to the present-day. The interviewees ranged in age from their 60s to 90s, and through their narratives, provide present and future generations with an opportunity to experience some of the history of Mauna Kea and the *‘āina mauna*. These personal stories are a rich part of the legacy which our elders have graciously shared with us.

Through their *mo‘olelo pono‘ī* (personal histories), the interviewees animate and give life to the cultural and natural landscape of the *‘āina mauna*, and honor 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 between 1998 to 2005 —

The late, John “Johnny” AhSan; the late, Teddy Bell; Lloyd Case; Howard Ellis; L. “Rally” and Patricia Greenwell; Albert Kahiwaokalani Haa, Sr., and Albert K. Haa, Jr.; Helene Hale; the late, Jess Hannah; the late, Toshi Imoto; the late, Kalani Ka‘apuni-Phillips; G. Kinoulu Kahananui; the late, Kaleohano Kalili; Pualani Kanaka‘ole-Kanahele; the late Daniel Kaniho; Sonny Kaniho; Alike and Anita (Kamaka‘ala) Lancaster; AhFat and Barbara Lee; the late, Hisao and Elizabeth Lindsey-Kimura; Larry Kauanoë Kimura; Rolf-Peter Kudritzki; the late, James Kahalelaumāmāne Lindsey; Kamaki Lindsey, Jr.; Irene Lindsey-Fergerstrom, Romona Fergerstrom-Kalalau, Eva Lindsey-Kealamakia and sons; H. “Pete” L’Orange; the late, Judge Martin Pence; Dorothy Phillips-Nishie;

¹ “*Ka piko kaulana o ka ‘āina*” (The famous summit—mountain top—of the land), and “*‘āina mauna*” (mountain lands) are terms of endearment used in historical accounts and interviews by elder *kama‘āina*, in speaking of Mauna Kea and the lands which rest upon its’ slopes (see interview with J. Kahalelaumāmāne Lindsey, conducted by Larry Kauanoë Kimura in 1966, and historical accounts in the first volume of this study).

Barbara Phillips-Robertson; “Tita” Elizabeth Kauikeōuli Ruddle-Spielman, and J.K. Spielman; Walter Steiger; the late, F. Coco Vredenburg-Hind, and Robby Hind; Hannah Kihalani Springer; David, Leiana and Ulalia Woodside; and the late, Jiro Yamaguchi, and Mark Yamaguchi —

We extend our sincerest *Aloha Nui* and *Mahalo!* If not for your willingness to share, we would be without these important facets of our history.

A’ohe hana nui ke alu ‘ia! (It is no great task when done together by all!)

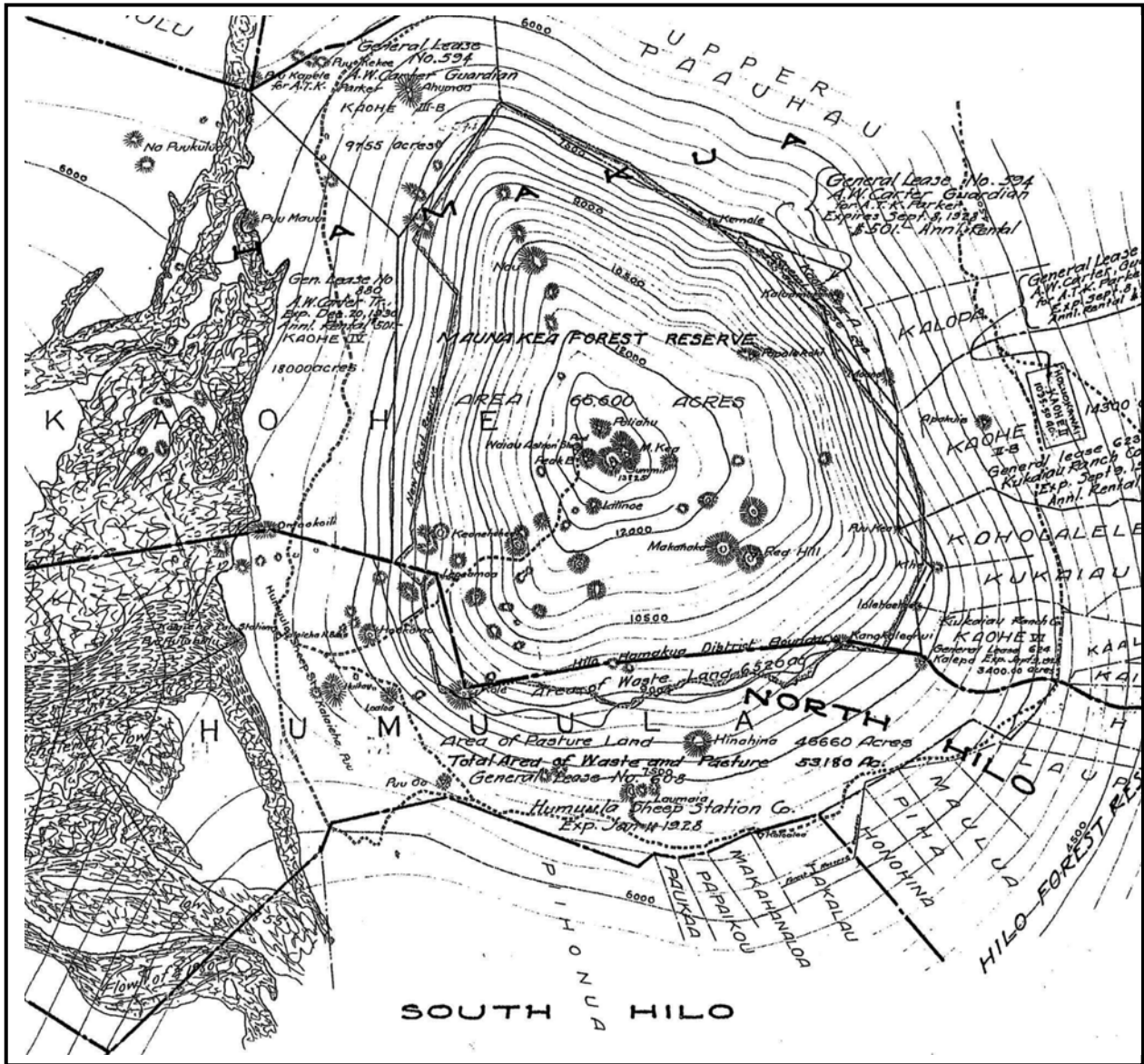


Figure 1. Mauna Kea and the ‘Āina Mauna of Hawai‘i, HTS Plat 701. Traced from Register Map No. 2060, Joseph Iao, 1915 (State Survey Division). Depicting Mauna Kea and Surrounding Land Areas Described in Interviews.

Interview Methodology

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.

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.

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 Mauna Kea-*'āina mauna* 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, land use, and subsistence activities in the Mauna Kea-*'āina mauna* study area; or individuals directly associated with some facet of development of early astronomy on Mauna Kea, and/or management of the same, in the present day.

Readers are asked to keep in mind that while this component of the study records a depth of cultural and historical knowledge of Mauna Kea and the *'āina mauna*, the documentation is incomplete. In the process of conducting oral history interviews, it is impossible to record all the knowledge or information that an interviewee possess. Thus, the records provide readers with only glimpses into the stories being told, and of the lives of the interview participants. We have 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.

Prior to conducting the interviews for this study, Maly prepared a general question 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. *Table 1* is a list of interview participants, identifying their age and how they became familiar with Mauna Kea and the neighboring *'āina mauna*.

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. During the process of review and release of the recorded interviews, some additional information was recorded. As a result, 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. Thus, the final released transcripts supersede the original recorded documentation.

**Table 1. Background of Primary Interview Participants
(in alphabetical order)**

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 <i>kama’āina</i> , 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.
Howard T. Ellis	1928	Abbeville County, South Carolina	Waiākea, Hilo	Moved to Hawai’i in 1961, to work at the Mauna Loa Weather Observatory. Worked with Dr. Gerard Kuiper, Mitsuo Akiyama, and other early participants in the development of astronomy on Mauna Kea.
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 made his first trip to the summit of Mauna Kea in 1937-1938 with elder and <i>kama’āina</i> ranch hands. He resigned from his position at Parker Ranch 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 <i>kama’āina</i> ; recorded histories of families on the land.
Helene Hale	1918	Minneapolis, Minnesota	Hilo, Hawai’i	Served as Chairwoman of the Hawai’i County Board of Supervisors in the early years of development of astronomy on Mauna Kea, and has remained active in matters regarding the <i>’āina mauna</i> throughout her career.
Jess Hannah	1916	Pennsylvania	Deceased 2004	Moved to Waimea in 1933; married into the Ka’apuni-Nahale’ā family. Worked for Parker Ranch, and was responsible for maintenance on the Waihū (Pōhakuloa Gulch) water system. Traveled the land with elder <i>kama’āina</i> and lived at Waiki’i between 1938 to 1958.
G. Kinoulu Kahananui	1925	Kalaoa, Kona	Kalaoa, Kona	A native speaker, <i>Kupuna</i> Kahananui, worked for Hu’ehu’e Ranch, under Parker Ranch, and traveled to Waimea with Hartwell Carter. Learned of Mauna Kea during those trips.

**Table 1. Background of Primary Interview Participants
(in alphabetical order)**

Name of Interviewee	Year Born	Birth Place	Place of Residence	Background
Hisao “Hisa” Kimura	1912	Waimea, South Kohala	Deceased 2004	Began working for Parker Ranch in 1931, and retired in 1978. Traveled the land with elder <i>kama’āina</i> and oversaw various aspects of the ranch operations and pasture management, all around the mountain lands. First traveled to the summit of Mauna Kea in 1933.
Elizabeth “Tita” Lindsey-Kimura	1921	Waimea, South Kohala	Deceased 2006	Descendant of families with generations of residency in Waimea and ties to the larger Kohala region. Has intimate knowledge of ranch activities during her lifetime and first hand accounts from her elders. Family shares strong cultural attachment with Mauna Kea and the mountain lands. For generations, the <i>piko</i> of family members have been taken to the summit of Mauna Kea—a practice continued through the birth of her own children.
Rolf-Peter Kudritzki	—	Germany	Honolulu, O’ahu	Is the current Director of the University of Hawai’i-Institute of Astronomy.
AhFat Lee (with Barbara Lee)	1914	Hālawā, North Kohala	Hāwī, North Kohala	Began working at Waiki’i in 1932, and traveled the <i>‘āina mauna</i> in his ranch capacity through 1936. Subsequently worked on Mauna Kea and the <i>‘āina mauna</i> under the Territorial (and State) Fish and Game Program, and resided at Pōhakuloa from the 1950s to 1980s. In those years, he traveled the entire mountain by foot.
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 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.

**Table 1. Background of Primary Interview Participants
(in alphabetical order)**

Name of Interviewee	Year Born	Birth Place	Place of Residence	Background
Barbara Phillips-Robertson	1936	Waiki'i, South Kohala	Waimea	Born at Waiki'i in 1936; Barbara is the sister of Dorothy Phillips-Nishie. (The sisters are nieces of Jess Hannah; Barbara participated in interview with her uncle.)
Walter R. Steiger	1923	Proctor, Colorado	Hilo	First came to Hawai'i in 1945, and then returned in 1953, following completion of his PhD., in physics. Taught at the University of Hawai'i-Mānoa, and set up the Solar Observatory on Haleakalā. Was a participant in the early exploratory work of developing Mauna Kea as an observatory platform, and has remained a part of the Mauna Kea work through the present time.
David Woodside (with Leiana and Ulalia Woodside)	1924	Kapa'au, Kohala	Waimānalo, O'ahu	Worked for the Territorial Forestry Division, and in 1954 reported, with Harry Fergerstrom on the occurrence of 'ua'u on Mauna Kea. Traveled the entire Mauna Kea region, and neighboring 'āina mauna during his career, learned of sites and features from elder kama'āina and through his own work.
Jiro Yamaguchi (with Mark Yamaguchi)	1924	Waimea, South Kohala	Deceased 2002	Born and raised in Waimea, worked for Parker Ranch across Mauna Kea and the 'āina mauna 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.

Notice to Readers

The interviews cited in this volume also contain detailed information of locations other than those directly associated with Mauna Kea—nearly all of the interviews being associated with ranching operations of Parker Ranch. This is in part due to the fact that since the 1850s, the families and activities most commonly associated with Mauna Kea and the *‘āina mauna*, have been connected with ranching. Indeed, between the 1850s to the early 1900s, nearly all access to Mauna Kea was controlled through agreements with the ranchers-lessees of the Crown and Government lands of the Mauna Kea-*‘āina mauna* region. After the early nineteenth hundreds, the region of Mauna Kea, extending from around the 9,000 foot elevation to the summit, was controlled by the Territorial Forestry Division (later, by the State of Hawai‘i), with access to the *‘āina mauna* and lower slopes of Mauna Kea, being controlled by the ranches, until the late 1940s. Thus, those individuals with the most direct knowledge of traditions, sites, features and practices of Mauna Kea, come from a small pool of native families (many of whom were descended from those who traditionally traveled to Mauna Kea), and others who were formerly employed through ranches and territorial agencies.

Underlined citations in the transcripts identify selected texts that describe Mauna Kea and the *‘āina mauna*. Other narratives which make up the larger transcripts cited in this volume, describe a wide range of locations, practices, families and history that would have otherwise not been recorded. We are again indebted to the kindness of the interviewees, who have shared facets of their history for future generations.

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 in consultation with Kumu Pono Associates LLC. Proper source documentation should be given.

MAUNA KEA ME KA 'ĀINA MAUNA I KA MO'OLELO O NĀ 'OHANA (FAMILY HISTORIES OF MAUNA KEA AND THE MOUNTAIN LANDS)

Oral History Interviews Conducted Between 2000 to 2005

***Radcliffe “Rally” and Patricia Gilman-Greenwell
Working the Parker Ranch Lands – Waimea, Waikōloa
Ka’ohe, Humu’ula and the ‘Āina Mauna:
First Trip to the Summit of Mauna Kea made in 1937-1938
September 22, 2000, with Kepā Maly***

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 lands, and followed the life of a Hawaiian cowboy—in which knowledge of the land, people, livestock, and their relationships—was the way of life. He has carried those lessons learned in his early years with him throughout his life. 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 Humu’ula, Mauna Kea, Pā’auhau,



Pat and Rally Greenwell in the field (Photo No. KPA-S1698)

Waiki’i, the North Kohala lands, and Kahuku in Ka’ū. In between 1944 to 1955, 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.

Patricia “Pat” Gilman-Greenwell, was born on O’ahu in 1924, and like her husband, she 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 details that otherwise go unobserved.

Pat and Rally are animated storytellers, with good recollection of the lands, people, and events in the history of Parker Ranch and the *‘āina mauna*. 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*.

Of particular interest to a study of Mauna Kea and the *‘āina mauna*, are Rally’s recollections of his first trip to Mauna Kea’s summit in 1937-1938, and detailed descriptions of land use and ranching activities across the *‘āina mauna*, from the 1930s to the 1970s.

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 about 1936. You have a history throughout this region including the Parker Ranch operations. Towards Mauna Kea, Humu‘ula, Kalai‘eha, Hānaipoe, on around. And for a while you left Parker and went to Kahuā. So 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: For your folks willingness to talk story.

RG: Yes. Anyway, 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: Yes.

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?

Po‘opo‘o Stream head near Ahumoa (Ahuamoa):

RG: Yes, 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, past Ke'amoku 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'amoku?

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 'um 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 'um 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: Yes, 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: Yes, that's right.

RG: Kālawamauna was in here.

KM: Kālawamauna.

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

KM: There you are right there.

RG: That paddock went down to Pu'u Hine'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 Hine'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: Puhi?

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 Hine'i.

KM: 'Ae.

RG: Not the hill but Pu'u Hine'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 Hine'i fence that goes down past the Pu'u Hine'i Hill. Where is that now? [looking at map]

KM: Here's Pu'u Hine'i Hill.

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

KM: And it came down to Pu'u Hine'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 Hine'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. [indicating locations on map]

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 Hine'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: Yes.

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: Yes.

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.

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, at 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 an 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: Yes.

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... Do 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: Yes.

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 Kiholo, where Hind's used to ship cattle.

KM: Yes. 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 had 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 Puhiale, you said?

RG: That's right. You bring them from way up Makahālau, Waiki'i or Ke'āmoku. Wherever they were fattened. Then you'd bring them into Waimea, and there was several fairly small paddocks, one was called Puhiale and Puhiale 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 were?

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 in this vicinity, 'Huli Paddock, Lālānilo... I'm just trying to see if I can. You said Pu'uiki?

RG: Pu'uiki.

KM: Here's Wai'au'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 L.C.A., 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 'um 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: Yes. 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: Yes. 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: Yes, and hoist 'em on up to the ship?

RG: Yes.

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 Lihu'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. 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 'auwai 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]? [thinking] 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 'auwai, 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: Yes. That's where we hiked out and they had their farms. They farmed their land out there. The 'auwai 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're not going to live up here.

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

PG: Lihu'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 1850s and '60s.

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 to 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 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? Were they doing live fire?

PG: Yes, 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 Lihu'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 Hine'i like that as well, out that far?

RG: It went as far as Pu'u Hine'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 [Register Map No. 2786] here we go to 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 called Camp Tawara?

PG: Camp Tawara 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: Yes.

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 lose 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 Kohakōhau 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 Kohakōhau.

KM: Terracing like, all the way across?

PG: Yes. The Kohakōhau, 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, yes, 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, yes, 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, 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 Mac Hill or Turkey Pen, Chicken, they have Pu'u Ku'i 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 raised corn and improved 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?
- Ranching the Humu'ula, Ka'ōhe and Kohala mountain lands:
- RG: Yes. I think that Parker Ranch... Not running them down, and not because I worked there. They really had a good system of moving cattle and whatnot. 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 of just where you're talking about. Here's the Pōhakuloa Shack, the old forestry shack and 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 called Pu'uma'u [Pu'u Mau'u], there were no cattle. From Pu'uma'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: Yes. 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 'um 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 in one day?

RG: Yes.

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: Yes.

Paddock lands of the 'āina mauna–Pā'auhau,
Hānaipoe, Keanakolu, Waipunalei, Laumai'a, Humu'ula and Kalai'eha:

KM: Here, this is HTS Plat 613, Mauna Kea and the Forest Reserve Lands. I'm assuming you're talking about 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 picks up a thousand or twelve-hundred, two year old heifers. Bring 'um 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 ones were sent to Honolulu. They were fattened up there.
KM: This whole area, Kalai'eha, Humu'ula, Keanakolu, was all good fattening lands also?
RG: For heifers, yeah. And another thing, they were fairly safe from 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: Yes, *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.

Trails around Mauna Kea:

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 it was 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 about Keanakolu cabin?
PG: Rally?
RG: Yes. You're 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 past the big eucalyptus grove or big tree grove, there's a curve. I saw those paving stones there coming down.

RG: Yes.

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 enclosures, the caves, 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 cabins? 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 corrals 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 Germans went out, it was turned into a slaughter house.

KM: Oh. Do you remember...Because that cabin is 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: Yes.

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: Yes.

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.

Stone Walls in the Kalai'eha vicinity:

KM: You know there's big stone walls, even like and right up along the 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: Yes, 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 Kanihos 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 the 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.

Kaluakauka and Keanakolu:

KM: That's a really interesting thing about those corrals 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 'um but I've never been able to find 'um. I've looked and looked, I've hiked around twice there and I couldn't find 'um.
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 [chuckling]. 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 the 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 is." Sure enough, you come and there's the old road. You get to Pua'ākala, he'd show and 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: Yes, but that's good, it would refresh your memory.

The spread of gorse across the mountain landscape:

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: Yes, 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: Yes, 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: Yes, 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: Yes.

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: Yes.

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: Yes.

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 boys, 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, wherever it came from. It doesn't belong here. The gorse was planted like the *pānini* or *pāpipi* right? The cactus?

RG: Yes.

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.

Sheep ranching on the mountain lands:

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, they're 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 lose 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, every one 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: Yes. 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 their 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: Yes, 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, it 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: Yes, and again you look at Po'opo'o Stream like you said, running into Pu'u Hine'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, every year, two, three, four or five times, water would go down through there. That thing hardly ever runs now.

Trip to summit of Mauna Kea in ca. 1937-1938:

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 *poina* right now who the guys were.

RG: Would you get that picture?

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

RG: Yes.

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: Yes. What prompted this trip?
RG: [identifying people in the photo] This guy here is Martin Martinson.



Expedition to the Summit of Mauna Kea of 1938 (Courtesy of Rally Greenwell)
Top row, left to right: Frank Vierra, Martin Martinson, Sr., James Greenwell,
Martin Martinson, Jr., and Harry Koa.
Middle row, left to right: Rally Greenwell and Sam Liana.
Front row, left to right: William Kawai and George Purdy.
(Photograph by Willie Kaniho)

KM: Yes. Where was he from?
RG: Kahuku.
KM: He was Ka'ū?
RG: Ka'ū, 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, and 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 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.
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'd go ass-over-head once in a while [chuckling].
KM: [chuckling]
RG: Most of 'um 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 yes, 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 was this trip about? You guys were so young.

Trail from Kalai'eha to Waiau, past the adze quarries and cave shelters, and to the summit of Mauna Kea:

RG: Probably about '39 or '40 I guess...wait, maybe it was about 1937-1938. 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: Yes, you go right past 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 prayers 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 on 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 prisoners 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: Yes. 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, when 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: Yes.

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 prisoners were the guys who had participated initially in that rebellion.

PG: Oh!

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

Mauna Kea springs in the Pōhakuloa Gulch used by old cowboys:

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, yes. As I remember it, we went straight up here, very steep.

KM: Yes.

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 'um as they came out and then they'd lead 'um 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?



***Mauka Wall of Trap for Mauna Kea Cattle and Horses at Waihū Spring
Along Pōhakuloa Gulch (Photo No. KPA-N1677)***

- 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: Yes, 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 'um.

PG: You didn't even shoe 'um 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 Hine'i, down where there's some stones.

KM: Hmm.

RG: Today, they shoe 'um 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: Yes, 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: Yes.

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 called Kentucky Blue. They had several different types of clover, they had Redtop, they had Orchard Grass. Oh, 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 in these thick mats, it gets underneath, can be real dry and stuff, but on top fairly green?

RG: Yes, 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 of 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: Yes.

PG: That's right.

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

KM: Like your gorse?

RG: Gorse.

KM: Amazing!

RG: But then, when it really got out of hand, it 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! Just the changes that you've seen and what's happened as the management...the care of the land. That the values...

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 the 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: Yes.

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 knew 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 Hinds, did you say?

PG: Yes, 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 past 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 was. 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: Yes, why else would Jim Lincoln be taking you and I?

RG: Because we were going to Puakō to look at something, it was when Hinds 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: ...There's nothing out there 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, Kilionā, 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: 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...

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, the 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 off – 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: Yes.

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: Yes, 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: Yes.

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 off the mountains, put on *lei* of *maile*? Were there fun times out there? Talking story and...?

RG: In Kona, Kauhōkū [Kaukahōkū at Keauhou] you mentioned Kauhōkū. That was Bishop Estate land, leased to my father. That Kauhōkū 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 Kauhōkū 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*.

KM: Kaukahōkū, is that around 5,000 [elevation]? Do you recall?

RG: I would say a little less, maybe 4,500.

KM: Was there still some 'ōhi'a forest?

RG: Yes, 'ōhi'a, *koa*, some sandalwood, *naio*. The *naio* was false sandalwood, as you know.

KM: Yes.

PG: Very majestic.

KM: 'Ie'ie still up in the trees, the vine, the small climbing *hala*?

RG: Kauhōkū, there wasn't too much.

KM: Maybe too high?

RG: 'Ie'ie, no, I don't think it was, just maybe hadn't grown there. Same elevation over at Kaloko, Honokōhau. Honua'ula there was a lot of 'ie'ie.

KM: Hinakapo'ula is *mauka* of, just a little above the *mauka* boundary of Honokōhau? In the forest below that area, which is that line, Kaloko, Honokōhau like that?

RG: Yes, there was 'ie'ie and *maile*.

PG: It was the thick 'ie'ie too. Wasn't that the stuff that you had to go through tunnels?

RG: Yes.

PG: It's a wall yeah? The cattle went through in tunnels.

RG: But the cowboys did have fun, they put on their fancy *maile* leis. There was a lot of joking.

KM: Mahone Ka'eo, you remember?

RG: Very well.

KM: Do you have any idea about how old Mahone Ka'eo was when he passed away?

RG: We went to the funeral when, in about '80s?

PG: Before David came home so, David came home in '89... [thinking]

RG: I would guess he was in his '80s.

PG: In '86, '87.

KM: You know it's really interesting, I wonder, do you remember hearing about John Stokes who came in to do the survey? The survey of *heiau* on the island of Hawai'i. Your father knew him and the other Greenwells knew him. This is J.F. Stokes.

PG: Yes, I've heard the name and I've seen it.

KM: There was a Mahone Ka'eo who lived at Kaumalumu.

PG: That's him.

KM: This Mahone Ka'eo was out in the field as an assistant to Stokes in 1906-1907. You folks had part of the land of Puapua'a? Did your dad have?

RG: We did.

KM: Did you folks sell that land?

RG: I think...my brother Jimmy might know better than I do. I think...

KM: Gouveia?

RG: My grandmother gave it to two of her daughters, and one of the sons, and they sold it to Gouveia.

KM: Okay. One of the real interesting things is, and the reason I bring up Mahone's name again is because in 1907, Mahone drew a *heiau* on the *kula* lands of Puapua'a and got the name of it, Keaukukui'ula. Somehow, it got missed when they finally put together Stoke's book in 1991. I was going through Stoke's old notes, hand written notes.

PG: Boy, you are thorough.

KM: It was really neat, I found Mahone Ka'eo's old drawing of that *heiau*.

RG: I know in 1907...

KM: Nineteen-hundred-seven.

PG: Which *heiau* is this?

KM: Keaukukui'ula, it's not the one *makai*.

PG: The one on Kuakini Highway?

KM: Yes, it's near the Kuakini Highway. But not the one where the Outdoor Circle is now, that's Kealakōwa'a, that *heiau* there.

PG: Uh-hmm.

KM: This was in Puapua'a.

RG: In 1907, I doubt very much whether that would be the same Mahone Ka'eo. It might have been his father or his uncle. I don't think Mahone would be old enough at that time to draw something.

KM: Hmm. And it was nice handwritten notes. We're assuming that he must have been in his teens or early twenties in 1907, at least, if he was young.

PG: I don't think Mahone ever had that much of an education where he would have nice handwriting, Rally, right?

KM: Okay, maybe this is the father or uncle or something.

RG: Yes.

PG: Must be the father or uncle.

KM: It was the same old place, because you remember... [thinking] was it Manuel Freitas? Freitas, who worked with you folks?

RG: Manuel.

KM: His wife was Josephine?

PG: Josephine.

KM: She's still alive, she's living on O'ahu. She was an Ako.

PG/RG: Yes.

KM: That was Ka'eo's place, right next to them? Where Manuel was living?

PG: The old house, Rally.

RG: [thinking] Where the house that you're saying is next to Mahone's, that house was built by Manuel. The land was sold to him by my father.

PG: That house was built by your father, Manuel didn't build that house, Rally.

RG: Yes, my father built the house then.

PG: For Manuel and gave him the land.

RG: For Manuel and then after Manuel retired or left the ranch, he bought it from the ranch. Mahone Ka'eo lived right next.

KM: That's right.

RG: And that land I think, belonged to Yokoyama. [thinking] And Josephine, Manuel's wife, was an Ako, and they lived *makai* side of the road where the old telephone office was.

KM: Yes, Aungsts' place, Hōlualoa. That's right just *makai* of Aungsts', Telephone Exchange?

RG: Yes, that's where the Akos, and I think that's where Josephine lived with her father. She might have been born down Palani Road, I don't know.

KM: Kealakehe side?

RG: Kealakehe.

PG: That old property.

KM: The mother lived down?

RG: Makaleka.

KM: Makaleka, that's right. Wow boy, what a memory! I may as well ask you, is there anything you've thought about Honokōhau, that we should have spoken about?

PG: *Makai*?

KM: *Makai*. I really loved your description of trails and going down off of that edge, Kealakehe, coming down into the Honokōhau iki and across like that.

RG: Yes.

KM: And the fishponds, no one was using the fishponds that you remember? Or your father...there's no formal lease agreements, it seems?

RG: There was... [thinking]

KM: Akona and?
RG: Akona and...who's that?
PG: Francis Foo.
RG: Yes, they were using it.
KM: That was under a gentleman's agreement between your dad and?
RG: As far as I know, yes.
KM: No old Hawaiian families?
RG: No, not that I know of.
KM: You will be really interested, I'm sure Jimmy is going to send to you folks, fairly soon. We've completed that oral history study. You didn't get the first part yet did you? All the history? You're going to love it. You're also going to be quite amazed, how much information there is. There's lot of history. It's really intriguing, we come back to that Kuakahela or Kimiona, you know Kalani Kimiona, Kanakamaika'i?
RG: Yes.
KM: You know them. There was so much activity going on in Honokōhau *iki*. I realize of course you folks didn't get that till later. You didn't get the Honokōhau *iki*, in fact he and his wife Makapini, Mary Kanakamaika'i Kimiona, they left in about 1941...
PG: Wait a minute, now when you say Kimiona, is that what I refer to as Simeona?
KM: Yes.
PG: The S interchanges with the K in Hawaiian?
KM: Yes.
PG: And the S would be what, Tahitian, Samoan or...we don't know?
KM: It was the Hawaiianized Simeon. Their name actually was Kuakahela, their last name, but the family separated. It's just like Kahalio'umi and Kahulamū brothers, but one kept the Kahalio'umi, one went to Kahulamū. Families separated like that, so Kuakahela still kept part of the name but Kimiona because of the biblical Simeon, that's where it came from.
PG: They are related to the Alapa'is?
KM: That was Kilonia, I think that's the first name.
PG: Yes, boy it's hard to work through it.
KM: That's the first name, Kilonia or Simeon, Simeon Alapa'i, then had George who was the last one, sort of. He died in the early '60s, George Alapa'i.
PG: I guess they're all descendants of Alapa'i, the king?
KM: Alapa'i, yes. That's what the genealogy seems to say.
RG: Who was Keawe Alapa'i?
KM: Keawe.
PG: Oh, that's another big shot.
KM: I think this is right. Keawe and Kilonia, Simeon Alapa'i were brothers, their papa was David Kahinu Alapa'i. It was their grandfather who was the first guy who applied for and got land at Kapalaoa. Then Purdy, Kimo Hale, that's where Tita Kimura them come in because you see, they also got a Grant lot down there.

PG: What's the Kimo Hale part with the Purdy?

KM: That was his Hawaiianized name, James Purdy.

PG: Oh, Purdy was his name?

KM: Kimo Hale.

PG: Oh, James Purdy was called Kimo Hale?

KM: Kimo Hale. When you hear it you're actually talking about the same guy, you say that's Kimo Hale's place, they're saying that was James Purdy's place.

PG: Uh-hmm.

KM: That's how the families, for some reason how the family...

PG: Yes, that's how they did it.

KM: Good stuff. Anything about Honokōhau?

RG: Get me that report.

KM: [chuckling]

RG: I think I told you everything [chuckling].

KM: You did. I loved and what was really, really neat too, is how you and your brother at times filled in for one another. You recalled things that James didn't, and you also could see all the cross over. It was neat because you were confirming what one another had to say.

PG: Did you ever resolve that thing Rally? Do you remember when your father took us down to Honokōhau Beach many, many years ago? He showed us the rock out in the ocean that's part of the surveyor's mark?

RG: [thinking]

PG: He showed us a rock.

RG: No, no. The only rock that he showed us and we talked about, was down at Lanihau, where Thurston got his land and where the old airport, there was a rock right there.

KM: Maka'eo? The rock was out in the water?

RG: Yes.

KM: That's Maka'eo Stone.

RG: Whatever it is, I mean that's the only one that we talked about.

PG: I thought we were.

RG: That's the only stone, I don't think there's any stone out at Honokōhau.

PG: Okay, I thought it was, you know where the Filipino Condominium is?

RG: Yes.

PG: I thought it was on the Waimea side of that, on the beach that he was pointing to a rock. It was down at Thurston, okay. That stone should have some significance other than being a marker.

KM: Yes.

PG: Something in Hawaiian lore, something.

KM: Yes. I don't recall seeing a specific story about how it was given, but it is a prominent point. You mentioned you know, if we think about Honokōhau Iki for a moment, there was

a time where you know Daldo, Palacat or Catalino, a group of Filipinos... Pedro them did camp down at Honokōhau Iki?

PG: Uh-hmm.

KM: You heard about the *heiau* that's on the *makai* point over there?

RG: Yes, still there.

KM: Still there. In fact, the intriguing thing is, on the cover of the archival part of the report that I did, it's Baker's 1915 shot of that *heiau*.

PG: Oh, yes, I've seen that.

KM: On the cover of the oral history study that I've prepared with you folks, I took a shot of the same place.

PG: To see the difference?

KM: To see the difference. It's quite intriguing because you can still see the *heiau*, you still see 'Aioli, part of the walls of 'Ai'opio. This is a little funny and I didn't tell Jimmy this, but you can see exactly where the project area that you folks have been working on that you're going to go through the land use application process. Has the quarry yeah?

RG: Yes.

KM: In the picture, right in the middle of the picture, you see exactly where the project area is, because there's a puff of smoke coming up from the quarry.

PG: [chuckling]

KM: So there it is right there, you know exactly what it is we're looking at. Quite intriguing though. Did you ever hear a name for that *heiau*?

PG: Yes...it's, oh Rally, I don't remember it now, but it's about three or four syllable's. You know it, and I don't know what it begins with either...probably a K, but there is a name for it.

KM: Do you remember hearing the name Pu'uo'io'ina?

PG: No.

KM: See, now that's the interesting thing. Emory them in '61, '62, Emory and Soehren did a survey of the Kealakehe-Honokōhau-Kaloko. Emory put the name Pu'uo'io'ina because Emerson, in 1882, did his survey's out there and he had a point that was called Pu'uo'io'ina. But that Pu'u-o'io'ina is actually a resting place on the side of a trail, that's what it is, *o'io'ina* are resting places. Emory assumed that, that was the name of the *heiau*. That's the only place that it occurs. Have you heard the name Halekūō?

PG: No.

KM: We're just trying to see if we can figure out the name of that *heiau*.

PG: What's the name of the cute little ponds on the harbor side of that *heiau*? Did you see those?

KM: Yes, Alulā?

PG: What were those? Were those fishponds or?

KM: You mean on the harbor side?

PG: Yes, of the *heiau*. When you're up on top the *heiau*, you look right down into them.

KM: Yes, those are little 'ōpae ponds, at least in the historic time. It was brackish water, there was water...if you and I needed to, we could drink it.

RG: Yes.

KM: Maybe get a little sick, but you know but it's potable enough that we could actually handle it.

PG: What's the name of the *heiau*?

KM: Well see, when you read through the oral history stuff you'll see Kanakamaika'i Kimiona's old...his wife's, I think she says, Halekūō is the name of the *heiau*. It's just not focused enough. During the interview, they didn't say "so at Māliu Point this rectangular structure here." She said that, "by their house had the *heiau*" and that's the only one she knew. There was supposed to be a series of small little *heiau*. Did you hear about a *hōlua* sled track in behind 'Aimakapā fishpond?

PG: Yes. They tried to tell me that, I don't believe it. I climbed up on it and I don't think so. It's a funny thing, you wonder what it was.

KM: You went there? Do you remember seeing the graves at the top side of it?

PG: No, bottom. You didn't see the graves at the bottom?

KM: Bottom too. That's right, there's graves at the bottom?

PG: Yes, alright. At the top there's a cute little...

KM: Yes, shelter.

PG: Yes.

KM: That's a grave site also.

PG: Uh-hmm.

KM: You remember seeing that?

PG: Oh, yeah.

KM: You didn't ever hear, your father-in-law didn't tell you about families or who's that might be?

PG: No.

RG: When I used to go down there, which was very seldom, I was just interested in an old horse or an old cow, maybe. The old man may have told me but... [shaking his head]

KM: In one ear and out the other...[chuckling] You focused on the business, what had to get done.

RG: [chuckling]

KM: *Mahalo*. I've caused you to talk probably longer than you would have liked to. *Mahalo*...thank you so much.

RG: That's right [chuckling]. I'm only kidding.

KM: *Mahalo*. Thank you for your patience. Thank you folks so much! [recorder off – back on]

RG: [discussing his work on the Palani, Parker and Kahuā ranch lands] ...Because I was lucky.

KM: You were lucky, like you said, you worked the Kahuā, all of Parker, this entire region, you worked these Kona lands as well as a youth. Traveled 'em, did you sometimes go to the south Greenwell lands also?

RG: Yes.

KM: You did, so you folks, the family, would interact, assist one another at times?

RG: More or less. Pu'ulehua, before we had our Hualālai house, we used to go there for summers. I think about maybe three or four years, when we were small kids. We used to go up there and that belonged to Henry Greenwell. While we were there, my father would help Arthur Greenwell over here, where Sherwood is. I know when Arthur went on vacation a couple of times, my father would go help him check the area. So we worked together.

KM: Yes, that's really neat. You guys as a family...

RG: I know at Christmas time we'd all get together at my grandmother's.

KM: You folks have really spanned such a large area of the Kona, Kealakekua. You folks would...all the *mauka* lands practically, and you leased Bishop Estate Keauhou and stuff like that. It's quite amazing, I was just showing Rally, this is a really neat map. Like you were saying, this water pipeline here, the Parker Ranch pipeline.

RG: Yes.

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

RG: Yes.

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: Yes.

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 kids 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: Yes.

KM: [looking at map] Here's the trail that cuts up. He describes coming back into here and he was talking about when 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: Yes.

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: Yes. 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: Yes.

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: Yes.

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: Yes.

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: Yes.

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

Running cattle around Mauna Kea – conservation partnerships between ranches and Territory:

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: Yes. 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, when 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]

**Radcliffe “Rally” and Patricia Gilman-Greenwell
Recollections of the ‘Āina Mauna:
Waimea to Ka‘ohe-Pōhakuloa Field Interview
March 9, 2002, with Kepā 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: Yes. 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: Yes.

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 Puhiale.

KM: 'Ae, Puhiale. 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 Puhihale. 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 at 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?

Weather conditions have changes since the 1930s:

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 Kamākoa].

RG: Yes, 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, 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: Yes, at Kailua. This is S.L. Ka'elemakule. Here's...

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

KM: Here's Nohonaohae here.

RG: Yes.

Discusses hills and features along the Kohala and Hāmākua base of Mauna Kea:

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 know 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 writes about it, Father Lyon's? No, no Ellis.

KM: Yes.

PG: Ellis speaks of a trail.

KM: That's right.

PG: Going up past 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 passes 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 past 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're 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.

Did not hear of *heiau* on the *'āina mauna*.

Parker Ranch controlled access around Mauna Kea.

Describes various Pu'u and ranching Features around Mauna Kea:

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: Yes, into the 'Umi period.

PG: Oh, oh, way back in the fiftens.

KM: Yes, fiftens. 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 used, 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: Yes.

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: Yes, 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 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: The *mo'olelo* that I translated, 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 pipeline that ran past, all the way out to Hānaipoe?

RG: Yes.

KM: Gee!

RG: And before we put that pipeline 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 pipeline 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: Yes. Is this a good place?

RG: Yes, 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 2 and Kemole 1. 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 1, 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: 'A?

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 dragged 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: Yes, 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 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* is supposed to come from almost, but on the side of Ahumoa almost.

RG: Yes, Ahumoa is directly above the Girl Scout [camp], 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, 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 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: Yes.

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 trucks 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.

Snow on Mauna Kea associated with meaning that it would be a good year for crops:

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 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: Yes. 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...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 Turkey Pen.

PG: Wasn't Jess Hannah a Russian up here, Rally?

RG: [thinking] That was afterwards.

PG: Leningrad 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 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. Yes, 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: Yes. 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!

Māmane trees cut for fence posts in area around Pu'u Lā'au:

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: Yes. 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 [Register] Map 2786, from 1917, that shows the names of some of these paddocks. Like Pā Kila and all these that you've been naming.



Rally and Pat Greenwell with Kepā Maly Looking at Map of the 'Āina Mauna, Mauna Kea in Background. (Photo No. KPA-N2753)

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 the 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 Puhī 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: Yes. 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 Germans and now pardon me if this sounds absurd. But, I believe it was around World War I time and there were some Germans taken as prisoner's of war, that had been in the Pacific or something?
RG: [thinking]
KM: 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 I. The Russians though, came in, they settled, or were brought up here and worked here, for the ranch?
RG: Yes, 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: Yes.

KM: And see that iron square, rusted out now?

RG: Yes.

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're talking about down by Pu'u Kēke'e, 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 it 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: Yes.

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: 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] Oh.

RG: We'll go to the top.

KM: Yes, 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.

Group: [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: Yes.

KM: Is that?

RG: No, further up.

KM: Further up yet?

RG: Yes.

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 of the mountain from this side?

KM: Yes it is, it's just those patches.

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 Waiau. 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 [pointing out locations].

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 silos were... and Pig Run, you'd mentioned earlier.

RG: The silo is right down there.

KM: Yes. 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: Yes.

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 Kapele, 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. Remember when we were talking about the old route that was surveyed out, on that map that you got at home.

RG: Yes.

KM: That's the old route. Pu'u Heihei out past 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: Yes. 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 to as Heihei Flat and I always wondered what 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: Yes.

KM: You know the name is old, so there may be some other account, an older account for it. It's so beautiful... [pointing out various locations] He'ewai.

RG: Yes.

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.

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.

Sheep ranching operations between Humu'ula and Kohala mountain lands:

- 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 Australians 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 too 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'uma'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 whatnot, 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 separated the horses that they wanted and those horses, they take back to Waimea. And the ones 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 whatnot, 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 lifeboat, 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.

Cattle drives between Kalai'eha, Keanakolu and Mānā:

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 too 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: Yes. [chuckling] What can you say. Now we come back, the *pipi* from Humu'ula, then when you were going out to Kahuku?

RG: Yes.

KM: You would go out the trail, out Keawewai, down? 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: Yes. 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: Yes, at Buster Brown's.

RG: Yes.

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.

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 Hina'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 Hina'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: Yes, 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: Yes, the army took that over.

KM: Yes. 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 pulled it up, but then it gradually came in, came in, and then bumbly 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'omalu.

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'omalu for the day, for a picnic.

KM: Yes. Had the old Parker Ranch property right on the side of 'Anaeho'omalu?

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: Yes.

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 Lihu'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: Yes, 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 past 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 miserable, even Lyons speaks of the miserable conditions. Maybe they lived more out toward *makai*, the intersection a little bit.

KM: Yes, 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: At Kehena hillside?

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: Yes.

RG: Hoepa.

PG: Yes, 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 any one to go.

PG: Because of spreading. And then the second plague that came in. Came in about what, three or four years later.

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 whatnot. 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: Yes.

KM: Yes, 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: Yes.

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: Yes, 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 ones 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 flowers.

KM: Pat, do you know a name of 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 called 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: Yes.

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‘omalua, A-Bay. I say, what’s the matter can’t you pronounce the word ‘Anaeho‘omalua?

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: Yes, 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: Yes. 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: Yes.

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: Yes.

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: Yes.

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 Nalopakanui]. 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: Yes.

KM: That's where we are. The orientation would basically be [turning map around] 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: Yes. 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: Yes, 'Auwaiakeakua.
RG: Goes to Pōpo'o. Pōpo'o comes over that way, down.
KM: Yes. Waiki'i.
RG: Yes.
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.]

Sheep ranching operations on the 'āina mauna;
access around Mauna Kea controlled by Parker Ranch:

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 marker 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: Yes.

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* of 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: Yes, 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.

Ranch use of the Ka'ohē-Pōhakuloa flats:

- 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 past 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 the 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: Yes.
- 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: Yes. See *podium* is foot, so *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 looked in the lava flow in certain areas, that looked 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 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'uma'u [Pu'u Mau'u].

KM: That's Pu'u Mau'u right there?

RG: Yes.

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: Yes, about three round corrals.

KM: Round corrals?

RG: Yes. 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: Yes.

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 waterhole." 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.

Discusses the Mauna Kea Springs:

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: Yes, *kahawai*.
KM: The *kahawai* do flow sometimes when there's big rain?

RG: Yes.

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 Mahoes 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: Yes.

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 damn 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 may be 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 without 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: Yes...

Group: [recorder off make preparations to have lunch]

Discusses travel to the summit region of Mauna Kea; ranching operations on the *'āina mauna*; and camaraderie among the cowboys:

- 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: Yes.
- 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: Yes.

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: Yes. 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 their 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: Yes. 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: Yes, but there's no trees down at Puhiale.
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, no can 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. 1019²]. 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.
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: Yes.

Describes first trip to summit of Mauna Kea:

KM: About what year was this?
RG: Probably about '37 or '38.
KM: Okay.

² As a result of research conducted following this interview, it was learned that the photo was one of several taken by E.D. Preston in 1892, and is a portion of the original Haneberg Kalai'eha Station (see Maly & Maly, 2005).

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 about, 1937.

KM: Okay. Then there's the infamous Rally Greenwell, then James. And sitting, Frank Vierra, the Portuguese cowboy.

RG: Yes, 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: Yes.

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 guys 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: Yes. 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 adzes 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.

Pat Greenwell traveled to the summit of Mauna Kea with Willie Kaniho in 1948:

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: Yes.

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. Yes. You know on the old maps and in the Boundary Commission testimonies for Humu'ula and Ka'ōhe, and on a map up to 1932, the name that's given to the summit cone is, Pu'u o Kūkahau'ula or Kūkahau'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 Poli'ahu and Lilinoe and Waiau 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: Yes.

Discusses occurrence of gorse on the 'āina mauna, and Parker Ranch programs for its' control:

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, Kole, 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 whatnot.

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 ways, 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 a 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: Yes. 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: Yes.

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: Yes.

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 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."

Discusses the old road through the Keanakolu vicinity:

KM: Yes, 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: Yes.

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 called Pu'uulehua 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 into the ocean.

KM: You did! Wow, that must have been some trip! I heard that, what 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: Yes, 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 into 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: Yes.

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 made 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 was 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 at 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, than 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 it's 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: Yes, the drought took those trees out.

PG: Yes. 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: Yes.

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
Recollections of the ‘Āina Mauna:**

**Field Interview from Waimea to Humu‘ula
March 12, 2002,
with Kepā Maly
and Robby Hind³**

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 (Photo No. KPA-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 also shared, that for a while in the 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.”

³ This interview was in part conducted to help document the history and occurrence of gorse on the Humu‘ula lands, in conjunction with the 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 (then, of the Office of Hawaiian Affairs); and Mr. Ed Stevens of ‘Ōiwi Lokāhi (a Hawaiian Homesteader’s advocacy group).

He noted, that was what they always did, an elder *kama'āina* would gather with the group and *pule*. (pers comm. June 13, 2002)

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.

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: Yes. How about Ramos, he going too?.

RH: Yes...

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 the 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?

TB: Yes.

RH: That was a war time air-strip?

TB: When the war ended, it 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 '60s.

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.

Describes Parker Ranch efforts to control gorse in the 1940s:

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 '40s, 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 '70s it was alright, then after the '70s, the '80s, 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: Yes. 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 '70s, 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 too, 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: Yes, and Ke'āmoku had a regular shear house.

KM: Spencer had his first sheep station there by the, 1860s or something, I think.

TB: Yes.

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 there a prison somewhere out here?

TB: Yes, right here.

Discusses the old Waimea-Kalai'eha Trail:

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 it, when you were a child?

TB: Yes, 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 Kalai'eha down to Hilo and then Kalai'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's right.

KM: 'Ae. It goes just the side of Ku'ikahekili and Waiki'i.

TB: Yes.

KM: And comes out Heihei past 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.

Discusses naming of Pahua Koko:

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 was 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 the 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 '60s.
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, '50s or?
TB: [thinking] Yes, in the '50s 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: Yes, 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 into Waiki'i?

TB: They came in the early 1900s.

KM: Early 1900s. 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 '50s.

KM: In the '50s. 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: Yes, 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 last four years of drought didn't help.

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.
RH: 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 Kapele.
RH: Yes.
KM: Pu'u Kapele?
TB: Yes.

Did not hear of *heiau* in the vicinity of Pu'u Ke'eke'e:

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 Kapele.

KM: Pu'u Kapele, passed there?

TB: Yes. On the side of Pu'u Kapele, 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.

Discusses trails and named *pu'u* of the Ka'oho-Pōhakuloa region:

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: Yes, 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 Kūlua, the two there? That's Pu'u Kūlua 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: Yes. The name up there is Pu'u Kauha.

KM: Pu'u Kauha?

TB: Yes. 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: Yes, interesting.

RH: Interesting. You know what is, do you know the history or is it Pu'ōpelu or Pu'u'ōpelu?

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 dry land 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 'Akāhipu'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.

Discusses Wai-hū-o-Kāne springs:

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: Yes. 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 Kalai'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: Yes, when he was running Humu'ula.

KM: Right by the park here?

TB: Yes.

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 it, 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: Yes, 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 '30s you started work?

TB: Yes, mid '30s.

Discusses the Humu'ula lands, and ranching activities around Kalai'eha:

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: Yes.

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 some place, 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 threw him inside that cave.

KM: Hmm. So this is Pu'u Nēnē, is that right yeah?

TB: Yes.

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 [a 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]

Discusses the various ranch stations around Mauna Kea:

TB: Sometimes 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'amoku, Makahālau.

KM: Makahālau?

TB: Yes.

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: Yes, 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: Yes, 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: Yes, 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: Yes...

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 *maka'i*? 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?

TB: Yes. 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: Yes. 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.



***Remains of possible house enclosure-water catchment at Kalai'ehā
(Photo No. KPA-2891)***

- 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 too 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, sometimes 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. 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: Yes.

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: Yes, 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.

In the 1930s, *nēnē* were frequently seen around the Pu'u Kalai'ehā-Huikau region;
recalls experiences in hunting *kōlea*:

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: Yes, and the pigs.

KM: Yes. And 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: Yes. 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.
Group discusses gorse control programs,
and various historic features identified along the Kalai'ehā-Mānā Road:

RH: 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 the 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 waterholes, 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 many 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 meantime 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 to 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. Nowadays

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 lose. 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]

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'll 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 'i'o 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: Yes, nine hundred feet.

ES: This is the end of it right here?
RH: Yes, 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 1, you're talking about?
RH: That's Number 1. Yes 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 results 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: Yes. 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 downhill right?

ES: Yes.

RH: That's my biggest question 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 do then, so it's just a nice *Sugi* forest.

ES: But then too, 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 the 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 came 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 recording disk]

Group: [returns to cars, drive to next test plot; talking along way]

KM: ...So we're coming below Pu'uuloa now or not quite?

RH: Yes, we're coming across.

KM: And your question was, if he had seen?

RH: I asked him if he, over here below Pu'uuloa, there's a, where our next plot is, we put kind of on a level area and before the gorse was there. 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, sometimes small *ahu* or something?

TB: They would make *ahu*, for shooting birds.

KM: Yes, yes, like little bird blinds?

TB: Yes, 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 Teddy was in?

RH: No.

KM: 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 Waiiau. 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 a 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: [pointing to an area where stone was quarried] I guess they used this to fix the road when they were quarrying.

TB: Yes.

KM: Sort of a cinder pit, like.

RH: Yes. 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: Yes, 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. They're 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 3?

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* bugga...

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: Yes, 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 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: Yes, 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: Yes. 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 '60s, 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: Yes, 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, overnighers, rest place.

RH: You said there was a trail?

KM: 'Ae.

ES: Yes. Kāula [as pronounced] 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, 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... 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 Pihā.

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: Yes...

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, rained regular?

TB: Yes, got a lot of rain.

KM: Were there times that you knew it was going to rain, automatically, you maybe moved the *pipi* from somewhere or moved '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: Yes...

Group: [recorder off – return to cars and drive out to Kalai'ehā Sheep Station]

TB: [Describes old *pā loa*, 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 *pā loa* 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: Yes, a gulch.

RH: It looks like they drove them down the ridge and into it.

KM: Hmm... There is an old account in the Boundary Commission testimonies about a walled area called "Kulaka", up on the slopes here, situated between Pu'u 'Ō'ō and Pu'uloa, towards Kole. Perhaps that was it?

TB: Could be....

[see photo on next page]

[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?



Old Wall on the slopes of Mauna Kea (mauka side of trail), between Pu'u 'Ō'ō and Pu'u'loa (Photo No. KPA-N022).

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: Yes.

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: Yes.

KM: There's nice *naio* up here too.

RH: Yes... [end of interview]

Kamaki Lindsey, Jr.
Family Customs and Ranching on the ‘Āina Mauna
(With Recollections of the North Kona and Kahuku Ranch Lands)
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 “*kau lio hou*” (breaking in new 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 on the mountain lands.



Kamaki Lindsey, Jr. (Photo No. KPA-4758)

During the interview, Uncle Kamaki described various localities and ranch stations situated around Mauna Kea. 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.” He gave his personal signed release for the interviews to Maly on October 31, 2002.

KM: ...*Aloha*, uncle, you *hānau* what year?

KL: Nineteen 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 *hānau* 1932?

KL: Yes.

KM: As a child though, you shared with me before, you were young, you were out already?

KL: Yes.

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: Yes.

KM: Go up the old school, Pu'u Anahulu?

KL: Yes from up, go down.

KM: You went to school, up to 8th 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: Yes.

KM: Do you remember an uncle of yours, Ka'aluea?

KL: Yes, my uncle.
KM: Yes. His Hawaiian name was Kahalelaumāmāne.
KL: Something like that, uh-hmm.
KM: Your family has a very interesting story and sort of *'ohana* to you, Larry Kimura?
KL: Yes.
KM: Larry, in 1966...
KL: Larry and Maka'ai.
KM: That's right, Maka'ai went and stayed with him. Well, he did an interview with your Uncle Ka'alūea.
KL: Yes.
KM: And his papa was Lindsey, his mama was an Ka'inapau.
KL: Yes.

Learned about Mauna Kea localities and trails to Mauna Kea from his father:

KM: And he told a story about your family's travels up to Mauna Kea. Did your papa talk to you 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: Yes.
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: Yes.
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: Yes.
KM: And then *pau* war... So, when you would come home, you spoke to your father about...?
KL: Yes, 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: Yes.
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: Yes. 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: Yes, 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: Yes, 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: Yes.

KM: I think you said *hāpuku*?

KL: Yes. 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: Yes, 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 *wiwī*.

KL: Yes, I look at that every time, I like cry. Different!

KM: It's very hard. It's just a different attitude.

KL: Yes.

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: Yes. You know when you were working for Parker, did you spend any time out here at Waiki'i at all?

KL: Yes, we used to go out. Sometimes 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 Hānaipoē or...?

KL: Yes, yes. 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: Yes, 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: Yes, always with the *pipi*. Sunday to Sunday, your saddle is always on the horse. Go up, *nānā 'āina*.

KM: Yes, 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: Yes. 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: Yes, 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: Yes. The State no like, the ranch no like.

KM: Yes. 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: Yes.

KM: This is the big *pu'u* now?

KL: Yes.

KM: Pu'u Ku'ikahekili?

KL: Yes.

KM: And, the old school I understand, was there. They had different silos. In your time, was this land still pretty much, they 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: Yes.
KM: You picking all this corn by hand. You open 'em?
KL: Yes, 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: Yes.
KM: And these are fields, acres?
KL: Yes, 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: Yes.
KM: And so, two horses?
KL: Two horses.
KM: Two horse pull. You folks...there's a crew of people then, I guess?
KL: Yes.
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 came up from either Hilo side or from Waimea.
KM: During season time?
KL: Yes, season time, they stay up there.
KM: Yes. There were still families in your time, living up there?
KL: Yes, still had families. That was a good time place that.
KM: Oh, yeah?
KL: All the families together, weekends and when the cowboys 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: Yes, 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: Yes.

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: Yes. 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: Yes. 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: Yes, Waimea come out.

KM: Past 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: Yes.

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: Yes.

KM: And then, did you go all the way through Waiki'i?

KL: Waiki'i.

KM: Out here go?

KL: Yes.

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: Yes. 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 in Waimea and Waiki'i. They're 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: Yes, yes, close, they take care each other. They take care of everybody's kids.

KM: Mostly all mixed, part-Hawaiian?

KL: Yes, 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: Yes, 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: Yes, yes, 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: Yes, right.

Discusses various *pu'u* and features of the *'āina mauna*:

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: Yes. You know it's very interesting, the Waiki'i Gulch they called.
KL: Yes.
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: Yes, right, that's the one.
KM: Next gulch down, they call 'Auwaiakeakua.
KL: Yes.
KM: And you see that *puka* out down at the *makai* road now, get the new bridge?
KL: Yes.
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. Yes, 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: Sometimes 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 Hina'i?

KL: Yes.

KM: You know that Pu'u Hina'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: Yes, yes.

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: Yes.

KM: Evidently, you know the old man Spencer in the 1860's like that?

KL: Yes, right.

KM: The same, a little later, he came to 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.

Discusses ranch stations around Mauna Kea:

KM: Yes. So each of these camps, Waiki'i was a big one. Like Humu'ula, Kalai'eha, big one?

KL: Yes. Waiki'i and Humu'ula was the big ones. The rest was all small.

KM: Smaller, couple men like that?

KL: Yes, five, six men in one station.

KM: All the way around?

KL: Yes, right through the mountain.

KM: I guess you go Kalai'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: Hanaipoe?

KL: Hanaipoe 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 Kalai'eha side too?

KL: Yes, yes, we drive 'um.

KM: And you folks were still working Kahuku?

KL: Yes.

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: Yes. Was Martinson still around?

KL: Yes. 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: Yes.

KL: Got to take something kind of light, it would take us a day and a half.

KM: You would go from Kalai'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. Yes, that's the old one.
KM: Now, you know it's interesting. You know where Mauna Kea State Park, then PTA, Pōhakuloa?
KL: Yes.
KM: The road right by, I guess Mauna Kea State Park went straight through?
KL: Yes, straight.
KM: But now, get the big curve?
KL: Yes, now get the big turn there.
KM: Well, so you would come pass here, the 'Ōma'okoili Hills, come straight through, come right out here Kalai'eha?
KL: Yes.

Ranch ran cattle from Humu'ula, across Keauhou to Kahuku:

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: Yes.
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: Yes.
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: Yes.
KM: *Mauka* then?
KL: Yes, 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: Yes, '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: Okay. You would go along the top, skirting Kapāpala, Nā'ālehu like that?
KL: Yes. Then the other way, you can go all the way to Shipmans.
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: Yes.
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: Yes. Wean-offs, we trade and they take ours.
KM: I see. So they matured them out in Kahuku?
KL: Yes, 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: Yes, 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: Yes.
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: Yes.
KL: *Pau*, they *hainā* the animals, they *hainā* the land!
KM: Yes. And so then, they no respect yeah, they no care?

KL: Yes, 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: Yes, that's good, *aloha*. 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: Yes.

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: Yes, had plenty wild *hipa* too. That's how they had more sheep too, they come down for the *laka* ones.

KM: Yes. You know out in what's now the PTA area?

KL: Yes.

Heard of *heiau* on the 'āina mauna:

KM: Was there any place...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 Kapele, 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: Yes, in the olden days.

Describes trail past Pu'u Lā'au, and from Kalai'eha, to Waiau and summit of Mauna Kea:

KM: Did you ever go up to Mauna Kea from this side past Ahumoa, Pu'u Lā'au or something up into this side? You went?

KL: Yes, we used to go all the way up with the horse.

KM: Up Waiau like that?

KL: Yes, 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: Yes.

KM: Like you folks, you, Uncle Kino *mā*, they say, "*noi mua*."

KL: Yes.

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: Yes.

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: Yes, 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 Keanakākoʻi?

KL: I think so.

KM: The adze one or Kaluakākoʻi, Keanakākoʻi?

KL: Keana, I think.

KM: Yes, Keana, oh. I guess you know there are old stories, the *kūpuna* talk about.

KL: Yes.

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: Yes, always.

KM: Did you go all the way up to the summit cone on Mauna Kea, up to the very top?

KL: Yes. Those days I used to go all the time. All *ʻohana* working together, we go on the horse.

KM: You go *holoholo*, *nānā ʻāina*?

KL: Yes, 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].

Piko of *ʻohana* traditionally taken to Mauna Kea,
and later the *piko* of some family members were taken to Hualālai:

KM: Did you hear...one of the really interesting things on some part of your *ʻohana* 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: Yes, they don't *walaʻau* already. So, you know why. You know already, you no bother. If you like go, you follow him, go. He get 'um in the *ʻōmole* already. Like ours different, my father take 'em up Hualālai.

KM: 'Ae. Because he had *neʻe* to Pu'u Wa'awa'a, Anahulu side?

KL: Yes, 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 *ʻā'ā* loose all that?

KL: Yes.

KM: Just like when you go up the *pu'u* on Mauna Kea, the summit like that.

KL: Yes, on the horse.

KM: You, yourself you heard, you knew, you saw old people go up, take *piko* up the mountain?

KL: Yes.

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: Yes.

KM: Like when you go up to Mauna Kea, Waiau, *mehameha*.

KL: Yes, that's right.

KM: You just feel...

KL: Yes.

Describes trail and sites passed when traveling trail from Kalai'eha to the summit of Mauna Kea:

KM: You know on the summit of Mauna Kea...and this is that Map 701. Here's what you were talking about. Here's Kalai'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, past Lepeamoā.

KL: Yes.

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, Poli'ahu?

KL: No.

KM: You don't remember?

KL: I never.

KM: They just called it Mauna Kea?

KL: Yes, 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: Yes, Kūkahau'ula.

KL: What does that mean?

KM: Kū...

KL: Kū, stand.

KM: Yes, or one of the old gods.

KL: Yes, a god.

KM: Ka-hau-'ula, rosy or red colored snows.

KL: Oh!

KM: Because you know when *puka mai ka lā*?

KL: Yes.

KM: 'Ula'ula.

KL: Yes, 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: Yes, he's an old-timer.

KM: He was smart on the mountain, yeah?

KL: Smart him, good cowboy, smart man.

KM: Yes.

KL: He *wala'au* to himself too, so no more humbug for us.

KM: That's right, so he would *pule mua*?

KL: Yes. Even for when we cross, we go Kahuku, yeah, good man that. He take care of us.

KM: Yes, interesting. It's so important because *kūpuna mā*, you folks, everything is alive yeah?

KL: Yes.

KM: If you respect like you said, *mālie*, you ask, you do *pono*, it's okay?

KL: Yes.

KM: But *hana 'ino*, like you said?

KL: No can.

KM: No can.

KL: No can. Sometime you going starve bum-by one day.

ilina on Mauna Kea should be left alone:

- 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: Yes, right.
- KM: Kihe, Kanakaleonui.
- KL: Yes, 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: Yes.
- 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: Yes. You know some they talk, even on the summit area near the top of Mauna Kea.
- KL: Yes.
- KM: You know like the old cave, Pu'u Wa'awa'a on the *pali*, you know get by Pu'u Huluhulu side.
- KL: Yes, 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: Yes. 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: Yes.

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: Yes.

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: Yes, 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: Yes.

KM: *Mauka* of Ke'āmoku?

KL: Yes.

KM: Above Ke'āmoku?

KL: Way on top.

KM: On top. Go through Reservation, Anahulu?

KL: Yes, 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: Yes.

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: Yes.

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: Yes, 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: Yes, go all the way.

KM: You would go behind Hualālai, past Ahu-a-'Umi side?

KL: Past 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: Yes.

KM: To Kahuku?

KL: Kahuku.

KM: This one you're along the top of the land?

KL: Yes, take a different trail.

KM: Different trail, oh. Amazing!

KL: Yes.

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: Yes.

KL: But today, you know, they no take care of you. They *hainā* too much, that's why.

KM: Yes. [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* knows, that’s why.

KM: You know it’s amazing because each of these *pu‘u* have a name.

KL: Got to be something important with the *pu‘u*.

KM: Nalopakanui, Mahaelua. You know all of these *pu‘u* get stories.

KL: Yes. 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: Yes... [discusses ranching and the lands of Kekaha] ...I came to Hu‘ehu‘e in ‘55, after Parker Ranch.

KM: I see, so you left Parker Ranch in ‘55?

KL: Yes. Hartwell Carter went put up... Hu‘ehu‘e needed one guy for train the horses. These 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 Kahalelaumāmāne,” because they made the house.

KL: Yes, that's right.

KM: You kind of heard that?

KL: Yes, 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 the 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 the 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: Yes, 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: Yes.

KM: They call Waihūakāne?

KL: Yes, 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: Yes, old bugga, strong bugga yet.

KM: Yes. 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: Yes, 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: Yes, I only hear the story, we didn't try.

KM: Because was different times already?

KL: Yes, *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: Yes, 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*.

Discusses stone walls and gorse around Kalai'eha:

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 Kalai'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: Yes.

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: Yes, right.

KM: That wall cuts across the 'ā'ā like that?

KL: Yes, 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: Yes, 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: Yes.

KM: That was the practice?

KL: Yes. That was the cowboy job.

KM: Yes.

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: Yes.

KL: Hmm.

KM: Now you look. Here's the old stone wall.

KL: Yes.

KM: Come up, come up the old stone wall. Here's Humu'ula Sheep Station, Kalai'eha, here's Pu'u Kalai'eha, Huikau you come along the old trail. Here's Pu'u 'O'o.

KL: Yes.

KM: From Pu'u 'O'o to Pu'uloa, this area.

KL: Pu'uloa.

KM: Yes, 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 Keakealani, *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: Yes.

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: Yes.

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: Yes, that's Shipman.

KM: Then Laumai'a?

KL: Yes, Laumai'a.

KM: That was you folks yeah?

KL: Yes.

KM: Then Pua'ākala, Shipman again, yeah?

KL: Yes, 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: Yes, Keanakolu.

KM: Keanakolu, Kanakaleonui like that.

KL: Yes, 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: Yes.

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: Yes, right.

KM: Frank Vierra. I don't know if you remember Frank Vierra?

KL: Frank Vierra, yeah.

KM: Or William Kawai?

KL: William Kawai. Yes, I know all those guys.

KM: You know them?

KL: Yes.

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 to 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, in 1954, January. Eben Low died. You were still working Parker Ranch?

KL: Yes, was still Parker Ranch. Yes, I think so, I remember 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: Yes.

KM: They took Eben Low's ashes up to the mountain.

KL: They put him up there.

KM: Yes. 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 names... [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: Yes.

KL: There's our kitchen.

KM: You think that's Pua'ākala, bunk house over there?

KL: Yes.

KM: Okay. That's what I had been told, that it was Pua'ākala also. This was, Shipman though or?

KL: Yes, Shipman's time.

KM: This is interesting, this threw Rally off. This is a cement, it's like a loading ramp.

KL: Yes, right.

KM: I guess by this time the trucks were coming up already?

KL: Yes, the trucks was coming up.

KM: They could back the truck up and load the *pipi* right up there, I guess.

KL: Yes, that's in 1940-something, they started that. That's when the army came in with the truck, then the ranches went start buying trucks too.

KM: Oh, good, thank you.

KL: I remember all that. Then with 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: Yes. Poor animals, all went.

KM: You folks had a dog problem up here?

KL: No, we never have dog problem. Each boy 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: Yes. So you think this is Pua'ākala?

KL: Yes, Puakala, look like.

KM: Yes. Because that's the mountain up there, cannot see. This is a photo from the Hawaiian Historical Society. Interesting to see this. Bunk house, kitchen, kitchen area?

KL: Yes.

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: Yes. 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 pigs. They would raise the pigs, not only *pipi* like that. He said, "Oh, even old Johnny AhSan!"

KL: Yes, I know Johnny.
KM: Yes. He loved the pigs up there, Kanakaleonui.
KL: Yes, Kanakaleonui.
KM: Kaluakauka like that. But when they get into *uluhe* he said...*awa'awa*.
KL: Yes, *hohonu*. Good pig though, some places. [looking at photo] I love these old-timers.
KM: Yes.
KL: They share, but nowadays everything is different.
KM: Yes *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: Yes, *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 “Hisa” and Elizabeth “Tita” Lindsey Kimura
Family Traditions of Mauna Kea,
The Parker Ranch Lands–Waimea to Humu‘ula,
And Travel to Mauna Kea in the 1930s
March 26, 2002, with Kepā Maly***

Hisao “Hisa” Kimura was born in 1912, in Waimea. His father moved from Pu‘u Wa‘awa‘a to work with Parker Ranch in 1909. He was 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 was 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 (Photo No. KPA-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 land area. Hisa worked on Parker Ranch from the 1930s till 1978, and during those years gained an intimate knowledge of the ranch operations, lands, and families of the land.

Both Hisa and Elizabeth spoke of Mauna Kea, and travel to the mountain lands. Hisa 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, made by Queen Emma, under the guidance of Aunty Tita’s grandfather. And in one of the *mele* (chants) commemorating the dowager Queen’s journey, storied places such as Waiki‘i, Kilohana, Pu‘u Mau‘u, Waiiau, 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*, 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, 2003⁴. Regrettably, both of these elders have since passed away.

⁴ *Mahalo* is also extended here, to Larry Kauanoie Kimura, son of Hisa and Tita Kimura, for his assistance in making arrangements for the initial interview with his parents.

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 any more 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 had.
- 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: Yes. 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: Yes, 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 called 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, the older ones?

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 [Uncle Hisa] 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, *alahahele*?

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 remembered 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 looked 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: Yes.

KM: The road, they made the road for hauling, right from Kiholo even. That road, they built that rather than the old *alahahele*.

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: Yes, 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: Yes. 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, stacked 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: Yes, 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 called, Race Track.

KM: Race Track.

HK: Yes.

KM: That's near the area where the ranch office is 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...

HK: Race Track is down in Ka'omoloa pasture.

KM: Ka'omoloa?

HK: Yes.

KM: Ka'omoloa, okay. I'm sorry, the photo is very old, it's not too good [Hawaiian Historical Society Photo No. 1016]. You see, this is a 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: Yes, 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 a race track like that. Nice, you see little bit, the outline of Mauna Kea in the background.

EK: Yes.

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: Yes, Pu'u 'Ōpelu not Puopelu?
EK: We finally got that straightened out with the office people there.
KM: Yes, 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 sometimes that the road construction had the sign up, "Pukalani Road been closed temporarily," use another route, you find the spelling is only one Pu...
KM: Puka?
HK: Yes, 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 lose 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 Waiki'...

EK: Nothing.

KM: Different?

EK: Yes. 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: Yes.

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.



James "Ka'aluea" Kahalelaumāmane Lindsey.
Photo Courtesy of E. "Tita" Kimura. (Copy Photo No. KPA-3221)

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‘alaea 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‘alaea was *hanau* in 1882 or ‘83.

EK: Yes, 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‘ili‘i.

KM: Is living now down at...

EK: In 1882, he was born in 1882, October.

Trails taken to Mauna Kea summit region:

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‘alaea 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 to Mauna Kea through [thinking], the 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: Yes.

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'd 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 were 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 may be 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-Kalai'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'ökala like that, very interesting you know.

HK: Yes.

Trip to the summit of Mauna Kea in February, 1933:

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: Yes.

KM: Here's the old road, did you follow?

HK: We went to Humu'ula.

KM: Yes, so you come from here?

HK: Yes.

KM: This is now PTA, Pōhakuloa?

HK: Right.

KM: Did you come past Waiki'i?

HK: Past Waiki'i.

KM: Past Waiki'i. Ahumoa, drop down Pu'u Mau'u?

HK: Yes.

KM: Come out Pōhakuloa. Here's Humu'ula Sheep Station now.

HK: Right, right.

KM: And here, 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: Yes.



Car Trip to Kalai'eha for Mauna Kea Summit Hike, 1933 (Courtesy of Hisa Kimura; Copy Photo No. KPA-2949)

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: Yes, 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: Yes.

KM: That's where they stayed?

HK: Yes, Sheep Station.

KM: You left the station?

HK: Slept there over night and then started 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: Yes. Reached home, dark though [chuckles].

KM: Yes, 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]

Sites seen in the summit region of Mauna Kea, and along the Kalai'eha-Waiiau Trail:

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 Waiiau, this photograph?

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 Waiiau 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?



Rest Stop Along the Kalai'eha-Mauna Kea Trail; One of the Ahu that Marked the Trail in background, 1933 (Courtesy of Hisa Kimura; Copy Photo No. KPA-2974)

HK: Yes, a different trip. Amazingly, we found 'ōpihi shells in there.

KM: You did?

HK: Yes.

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!



***Hisa Kimura and Tom Hori Taking a Break at Waiau, 1933
(Courtesy of Hisa Kimura; Copy Photo No. KPA 2944)***

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: Yes, 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.

Family has taken *piko* to the summit of Mauna Kea for generations:

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.

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 'ō*mole* or something?

EK: Yes, I have it in the 'ō*mole*.

KM: Oh, amazing!

EK: And I'm waiting for somebody to go up to Mauna Kea with it.

HK: They do this very secretly.

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 your 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: Yes, all dirty.

KM: They took it to a place like that.

EK: Yes.

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: Yes, *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: Yes. 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: Yes.

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: Yes.

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: Yes.
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? [looking at photo] Yes.
KM: There's some fence in here. You see even, see how this stone is set here?
HK: Yes.
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: Whose 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'ula. I don't know if you ever heard that name?
EK: No.
KM: Beautiful, you know. You think *kū* and then *hau-ula*. You know the rosy or red-hued snows like that.
EK: Yes. 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: Yes.
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: Yes, 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: Yes. 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: Yes.
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: Auntie 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'āmoku Sheep Station. He also, you know from where Uncle Robert Keākealani's house?

EK: Yes.

KM: Below and get then Pu'ulili, where their burials are.

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'īkupuna.

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 now 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'ō*.
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: Yes.
HK: Yes.
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 'oē!* [chuckling]
HK: Yes.
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: Kaua'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: Yes.
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: Yes.
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: Yes.
KM: Do you know is it Ikuā, Ikuwā or...?
EK: Ikuā.
KM: Ikuā is his?
EK: Yes.
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: Yes, 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: Yes.
KM: And there's the *pā 'eke* over there?
EK: Yes, the little paddock there.
KM: I guess they would bring the *pipi* from different locations?

HK: Yes, 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 wake 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: Yes.

EK: Was before then.

KM: Yes, 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: Yes, we had all of it.

KM: There's a big *pā*.

HK: Including Queen Emma Estate lands.

KM: Yes, 'Ōuli.

HK: Yes, '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: Yes.

KM: There would be water, the grass would grow?

HK: Yes.

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: Yes.

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, Lilly 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 '20s?

HK: No, way after that. In the '30s, 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: Yes. 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: Yes.

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: Yes.

HK: You know what Monty Richards suggested. He tells 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 flowed down to Pu’u Ke’eke’e.

KM: Towards Ahumoa side or Pu’u Lā’au even higher and draw the water down?

HK: Yes. 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: Yes, 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 lose 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: Yes. 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 there 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 *alapele* here. That came out towards the Kona, or Kālawamauna like that. Did you take any trail out here. Here's Pu'u Kapele. 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 whatsoever 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 Hualalai 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.

Discusses early efforts by Parker Ranch to control gorse on Humu'ula:

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 of 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: Yes.
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: Yes.
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 nobody 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: Yes.

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 '50s. 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 past Pu'u Kapele, 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 past 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: Yes.

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: Yes.

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 1900s about?

HK: Yes.

KM: Do you know when they left?

HK: Oh, Elarionoff, his father was there sometimes in '30, '31, somewhere in there.

EK: About the '30s. As I was growing up, I still remember them.

HK: By the '30s, you hardly saw 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 is.

EK: The wireless station.

KM: Yes, the wireless station. That was from the phone company time, right?

EK: Yes.

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 to 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 Waiki'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 '30s 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: Yes, the Phillips.

KM: Some of the Hawaiian, part, *hapa* families.

EK: Yes.

KM: Stayed up there, the Russians were gone already.

EK: Hulihia 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: Yes, I think some work was stone walls.
 KM: So interesting you know, the histories like that.

Describes ranch operations around the ‘āina mauna—various ranch stations:

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: Yes. Makahālau and the old dairy, Paliho'okupapa.
EK: Paliho'okupapa.
KM: Paliho'okupapa.
EK: Yes.
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: Yes, 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: Yes.
KM: Interesting. Lot of outlying stations. Because so hard to move people.
EK: Yes. You had Wai'emi and Lihu'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: Yes.
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: Yes, 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 whatnot." 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: Yes. 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: Yes. 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: Yes, 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. Past Holoholokū like that out, go up to the mountain side.

HK: Yes.

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: Yes.

KM: Further *mauka*. To seven thousand feet as high, you said?

HK: Yes.

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: A 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: Yes.

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 Hina'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: Yes. 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: Yes, it is. You know what's hard about it is when it burns, fast, plenty of fuel yeah?

HK: Yes.

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: Yes.

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 of this fountain grass, that program ends right here."

KM: Wow!

HK: Dick Penhallow.

EK: Yes. 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 lose 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 into 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 of 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: Yes, 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: Yes.

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: Yes. 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: Yes, 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, "Yes, 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: Yes. And that wasn't that long ago right?

HK: Not long ago.

KM: Maybe '70s or '80s?

HK: Yes. We call that Tinaroo Glycine. They had three different varieties 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 has 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 lose 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: Yes.

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 problems, we care for each other.

KM: You *kōkua*.

HK: Yes. 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: Yes [chuckles].

EK: Those days, our days at least, Parker Ranch would offer jobs to them.

KM: Yes. Now, Robby Hind, *pau*, Friday is his 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: Yes.

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: Yes. I spent one season, I got to live there.

KM: Out at Kahuku?

HK: Yes.

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 days 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: Yes.

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: Yes, 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: Yes. 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 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: Yes. 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 discussions 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: Yes, 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, and take a photograph of the two of you together... [end of interview]

Jiro Yamaguchi
Recollections of Parker Ranch, Mauna Kea
and the ‘Āina Mauna
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 his father, and the old-timers that he always hung 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 went to work himself, on the ranch, to help support his family. His passion for ranching grew and he spent his entire life working for Parker Ranch. Jiro worked for Parker Ranch between 1937 to 1990, he spent years in the field, working the lands of Waimea, Ka'ohē, Humu'ula, 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—legends in the *paniolo* way—and as he aged, Jiro too, found a place among the famed *paniolo* of Hawai'i.



Jiro Yamaguchi in the field (Photo No. KPA-4543)

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, 2002⁵, Jiro, and his son Mark, who also worked for the ranch until mid 2002, went on a field interview across the Waiki'i, Ka'ohē, 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

⁵ The field interview was coordinated by Wayne Techera on behalf of Parker Ranch, and also participated in by Ku'ulei Keākealani.

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 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 Yamaguchi 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: Yes. 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 lose this history.

JY: Oh yes. Different people coming in.

KM: That's right, *loli ka 'āina*. Uncle, your 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: Yes. [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: Yes, 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 they 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: Yes, *pipi* like that.
KM: And worse, maybe if they take all the forest down, you know no rain, everything changes, yeah?
JY: Yes. We used 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 wants 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 asks 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: Yes. 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: Yes, amazing! You started working, like you said, you were really young?

JY: Yes.

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 Mountains, 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: Yes, 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'ali'i?

JY: Pā 'A'ali'i mauka.

KM: *Mauka*. And you get different pumps up there right?

JY: From Holoholokū Pump, get Pā ‘A‘ali‘i, get ‘A‘ali‘i 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‘ali‘i and it shows let’s see where’s the...

JY: Pā‘auhau.

KM: Yes, 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: Yes, 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: Yes.

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: Yes, 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 houses.

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: Yes.
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: Yes. 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: Yes, for the service men.
KM: For the service men. From when you started, you've already moved into 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].

Cattle driven across the Pōhakuloa flats and out to Kalai‘eha;
recalls named localities on the ‘āina mauna:

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: Past 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: Kalai‘eha side.

KM: Oh.

JY: Now the Saddle Road, get one turn go on the Saddle Road.

KM: Yes, different.

JY: Yes. 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: Yes. Hard on the cattle too.

KM: Yes. 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: Yes, 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 Kapele, 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 on 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: Yes.

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: Yes.

KM: Or they get Mac Hill, Turkey Pen?

JY: Yes, 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 a 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 stables 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 who 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's 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: Yes.
KM: This was a hay field, below Mac Hill. Mac Hill I think, is where the Mutual Phone Company houses are?
JY: Yes, 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: Yes. 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: Yes, yes. 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.

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, than 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: Yes.

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: Yes. 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: Yes.

KM: Do you remember who was living up there?

JY: Yes, 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: Yes.

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: Yes.

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: Yes.

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: Yes, 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: Yes, 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'okupapa got one.

KM: Paliho'okupapa?

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: Yes. 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'okupapa 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'amoku side. [looking at map] You know like you get Mauka Horse, California Pā.

JY: Yes.

KM: This Ke'amoku area.

JY: Ke'amoku.

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: Yes, 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: Yes. 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: Yes, yes.

KM: The gulch, Waiki'i Gulch more up. Evidently people, sometimes lived in places up here like that.

JY: Probably, we don't know.

Discusses trails to the summit region of Mauna Kea:

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 chickens 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: Yes.
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: Yes.
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 'O'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: Yes, that's real tough. When you went out there, even like between Humu'ula, Pu'u 'O'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: Yes. You know it's interesting when you drive where Kalai'eha, the Humu'ula Sheep Station is. If you, you know the road keeps going to Mauna Kea now, yeah?

JY: Yes.

KM: On the road just a little ways past 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 Lihu'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 past, 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: Yes.
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: Yes.
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 Holohokū, 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: Yes.
KM: The weather changed too, I think.
JY: Yes.
KM: They changed the land, the weather changed.
JY: Before, more wet.
KM: Yes. 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 any more. And now you look out here on the *kula*, Holoholokū to Waiki'i that fire weed, yellow.

JY: Yes, fire weed.

KM: Going take everything over.

JY: Everything, even here, you look.

KM: Yes.

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: Yes. 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: Yes.

KM: That's right in to Keauhou.

JY: Yes. Right by Kealakekua School.

KM: That's right, you go up. Pu'ulehua 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: Yes. 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]

**Theodore “Teddy” Bell
Recollections of the ‘Āina Mauna:
Field Interview–Waimea to Waiki‘i
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: In '65, 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.



**Uncle Teddy Bell's father, Alex Bell, Boy Scouts and Families Traveling to Mauna Kea via the Kalai'ehā Trail, ca. 1940 (Paradise of the Pacific).
(Copy Photo No. KPA-N894)**

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: Yes, 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: In 1985. You worked the ranch for forty-five years?

TB: Yes.

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, "Yes, he'll take that matter up and then talk to the big boss." Nothing was done.

KM: Yes. 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 *pipī*?

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: Yes. 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: Yes, 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: Yes, 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: Yes. Way back had lot of *pānini* in here, cactus, you know. The cattle used to live on the cactus.
KM: Yes. 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: Yes.
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: Yes.
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] Yes, 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 a story, place like that.

TB: Yes.

KM: Ah, little bit *ua*.

KM: Uncle, did you hear that there used to be the little prison like or something?

TB: Yes, there was a prison right here.

KM: Right here by the intersection?
TB: Yes, yes. 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: Yes.
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 Kamākoa, it goes back across the other side?
TB: Yes.
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: Yes.

KM: Out here there's another plant they call I think, 'ākia.

TB: Yes.

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'?

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 *kikānia*.

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: Yes [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: Yes. 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: Yes. 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: Yes.
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: Yes.
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: Yes, 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: Yes.
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: Yes.

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.

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: Yes [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: Yes. 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: Yes, 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: Yes, 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: Yes.

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 see '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'aina* 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: Yes.

KM: Had?

TB: Yes.

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'ili'i* or inside?

TB: *Hale li'ili'i*.

KM: *Hale li'ili'i*. The water was for...?

TB: For home use.

KM: Home use. But this was the primary area where the houses?

TB: Yes.

KM: Not out beyond further?

TB: No.

KM: They kept *pipi* up here too?

TB: Yes.

KM: *Pipi*, some *hipa*?

TB: *Hipa*. Lots 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 into 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: Yes, 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.

Traveled to Mauna Kea along the Pu'u Lā'au-Nanahu trail;
recalls family traditions of travel to Mauna Kea:

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: Yes.

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 past Pu'u Lā'au?

TB: Right on to Pu'u Lā'au.

KM: And you just go up?

TB: Yes. 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: Yes. You go 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: Yes.

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: Yes. 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: Yes.

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: Yes, 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: Yes, 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: Yes. 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?
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: Yes.

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: Yes, take their time. When you would drive, you would take animals back to Kalai'ehā side too?

TB: Oh, yeah.

KM: The old route past PTA [Pōhakuloa Training Area] basically?

TB: Yes.

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.

Describes historic features around the 'āina mauna associated with ranching operations:

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: Yes.
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: Yes.
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: Yes.
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 past 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: Yes.

KM: Here's this section now. In between Pu'u 'Ō'ō and Pu'u'loa.

TB: Yes, 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: Yes.

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, Kulaka?

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.

First traveled to Mauna Kea as a youth, with his father;
saw the adze caves and shelters:

KM: When you went up to Mauna Kea you went just to *holoholo* or did you go for a reason?

TB: Just *holoholo*, the first time was with my father, when I was young.

KM: Just *holoholo*, when you were young. You'd heard about there being adze and caves up there and stuff?



TB: Yes.

One of the caves along Kalai'ehā-Mauna Kea Trail – Keanakāko'i Vicinity (Photo No. KPA-936)

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 Humu'ula is. Here's Waiki'i and the old trail like you said comes 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.

Family has taken *piko* to Mauna Kea Summit for generations, his own *piko* was taken there:

TB: It was a beautiful place. But now, with these observatories in, they selected...that's one of the best places in the world too...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] Yes.

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.

Discusses the Mauna Kea springs:

TB: You know we were 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 use 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 a spring they call Waihūakāne?

TB: Yes.

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, forty 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: Yes [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 break, all *make*."

KM: That's right, all *make*. Yes, '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: Yes.

KM: *Hā'uile*, coming down Kemole driving *hipa*.

TB: Yes.

KM: *Make*. Wow! But this was up higher even?

TB: This is right on Mauna Kea, about 9,000 or 10,000 feet elevation.

KM: Yes, 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 animals would see the fire, would come around.

KM: That's right. Did you folks find caves sometimes, you could shelter in?

TB: Yes, that's what we go look, *puka*.

KM: Yes.

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, lots 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: Yes. I'm sorry, did I show you this photograph when we went last time? I know it's really hard to tell.

TB: Yes, 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 any one.

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 then 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: Yes, 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'ī! 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: Yes.

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: Yes, *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: Yes, when you get down it'll open.

KM: Uncle, how many children do you folks have?

TB: Five.

KM: Five. Did any one go work for the ranch, or they went elsewhere?

TB: Yes. They don't want to work for the ranch.

KM: Yes.

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: Yes.

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.

Cattle formerly driven between Kalai'ehā and Kahuku, through Keauhou:

KM: Did you ever take *pipi* over to Kahuku?

TB: Yes.

KM: You did. You drove them?

TB: Yes, we drove them across.

KM: So, across the mountain?

TB: Yes.

KM: Did you go, so you would leave from Kalai'ehā?

TB: Yes, go right through Kīpuka 'Āina Hou.

KM: Kīpuka 'Āina Hou?

TB: Yes, 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 Kipuka 'Āina Hou, Keawewai, and then you would go up along 'Ainapō or something?

TB: Yes.

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: Yes.

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 place, Puhiale?
TB: Right by Holoholokū.
KM: Ah, right by Holoholokū. And this was walk feet right?
TB: Yes.
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 Holoholokū?
TB: Yes.
KM: Is there a Pu'u Heihehi that you remember?
TB: Heihehi 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: Yes. Now they have all electric.
KM: Yes. 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: Yes.

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.

TB: Yes.

KM: Would you be interested in maybe, talking?

TB: Yes.

KM: We try. How is Uncle Sonny Kaniho, is he okay?

TB: Yes, 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: Yes, yes.

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 marked 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 way 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: Yes.

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: Yes.

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 lose 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 lākou 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: Yes.

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: Yes.

KM: Yes... *Mahalo* for taking the time...

TB: Yes. Thanks for the ride... [end of interview]

**George Kinoulu Kahananui, Sr.
Recollections of Parker Ranch Lands and a
Tradition of the Snows of Mauna Kea
April 4, 2002 with Kepā Maly**

George Kinoulu Kahananui, Sr., was born in Kona in 1925, and raised by elder family members in a household where Hawaiian was the only language spoken. He worked under Wilmot Vredenburg and Hartwell Carter at Hu'ehu'e Ranch, and at times traveled to the Parker Ranch lands. While participating in detailed oral history interviews about lands of the North Kona region, Uncle Kinoulu shared the following recollections of Mauna Kea and the *'āina mauna*.



Kupuna Kinoulu Kahananui, Sr. (Photo No. KPA-N409)

- KM: Yes. You know, one time when we were talking story, you had shared with me, and I'm going to switch gears now because you used to go out to Waimea, to Parker Ranch side yeah?
- KK: Yes.
- KM: Did you work out there some or...?
- KK: No.
- KM: No. But you go out with the cowboys then?
- KK: No. Vredenburg took me to *launa* with the Waimea people and with Mr. Cater.
- KM: Was that Hartwell or A.W.?
- KK: Hartwell.
- KM: Now, you had shared though, there was an interesting recollection, and I'm sorry, but I was so touched by your discussion about Mauna Kea and when Mr. Parker I guess, the old man Sam Parker?
- KK: Yes, old man Parker.
- KM: What was the thing about the snow?
- KK: The word, as he said, when he looked up the mountain, and he see the snow, he say, "*'Auwē, ola ka 'āina!*" And that was his word, every time. Because the water going come down the river.

KM: 'Ae. *Nui ka hau*, the snow plentiful.

KK: Yes, *nā hau*. And if he only sees little bit, he never say nothing. But when he sees, *uhi o Mauna Kea*, that's what he say, "*ola ka 'āina*."

KM: 'Ae, *aloha*.

KK: But that *'ola ka 'āina* is not only for him, for all the farmers. It was all *po'e kanu kāpiki* all over there.

KM: That's right. That's how it is too, I guess. When you knew, plenty snow, when it melts down, the water going flow still. Was the big rains, yeah?

KK: Big rain come down.

KM: So "*Uwē ka lani, ola ka honua!*"

KK: Well, that's the old term that the Hawaiians had.

KM: *Nani!* I think it's so beautiful!

KK: The Hawaiians they have lot of...I wish we can know more, but a lot of them, they went with their knowledge, everything, they went with them.

KM: Yes.

KK: What we picking up now, it's only just a little bit here and there, but.

KM: *Koena*. But you know, see, if we didn't have the chance to talk with you, *nalo wale kēlā mau mea*.

KK: Well, yeah, that's right too.

KM: *Mahalo nui i kou wehe 'ana mai i kēia po'e mo'olelo! A ua 'ōlelo 'oe, inā nui ka hau ma luna o Mauna Kea, ka po'ohina?* What was that?

KK: Oh, that was the man.

KM: The old man, so when there was plenty of snow on the mountain?

KK: *Hina*, gray, that's what that means.

KM: So, was there some sort of a little saying that you knew about that?

KK: I heard they talked *po'o hina*, it means, that mountain. So, instead of the mountain, they tell *po'o hina*.

KM: That the mountain is covered with snow?

KK: With snow. "*Kau mai ka po'ohina*."

KM: 'Ae.

KK: But all the old-timers knew what he's talking about. He was kind of rascal in one way, or he was, he had that origin in him that, he had been with the people so long. And they say, he was a big man.

KM: Yes, Samuel?

KK: Yes, Sam Parker. He was good with his Hawaiian cowboys. One of the stories, the Lindseys told us the story. Get the *hale 'āina* over there, early in the morning before they go *kuahiwi*. Then they come over there at the *hale 'āina*, they eat; or *'āina awakea*, go eat. And one day, he was *kali* for the *Pākē*, never bring the *mea 'ai*. He went inside there, when he went inside there, he caught the *Pākē*, he was mixing the poi with the *wāwae*.

KM: 'Auwē! [chuckling]

KK: He went yell out, everybody went run. And this Kamaki was over there too. He said, “‘*Auwē ‘ai nei kākou i ka wāwae o ka Pākē!*” [chuckling] That’s how he said it.

KM: [chuckling]

KK: They’re thinking, “What is this old man, telling?” They heard Sam Parker. Hoo, they went in there, what the *Pākē* was up to. He went *hāpai* him [gestures holding up the man by his collar] and all the *poi kakahe iho!*

KM: ‘*Auwē*, dropping off his feet!

KK: “‘*Auwē ‘ai nei kākou i ka wāwae o ka Pākē!*” And that was his story of Sam Parker. He was a more quiet with the men, I guess.

KM: But he didn’t want to eat foot mixed *poi* right?

KK: Yes, I guess he just said, telling everybody, so they don’t eat the *poi*.

KM: ‘*Auwē!*

KK: The *Pākē* no can do anything, must be one small *Pākē*.

KM: Yes, yes! [chuckling]

KK: “‘*Auwē ‘ai nei kākou i ka wāwae o ka Pākē!*” All these cowboys standing, run inside, and here he had the *Pākē* up, and the big *kelamania poi* underneath, and the *poi* stay falling down.

KM: *Miko* maybe? [chuckling]

KK: [chuckles] Sam Parker said, “Go home.” So they went to another place to eat. Hartwell, I knew. Hartwell was big. I seen him, he kept pulling his pants up all the time. I stay behind and Vredenburg in the front, then he take us, go up Makahālau. That’s the time when I went to Waimea to pick up bulls like that... [chuckles]. That’s Hartwell Carter.

KM: Did you ever go to Waiki’i side, uncle?

KK: No, I never.

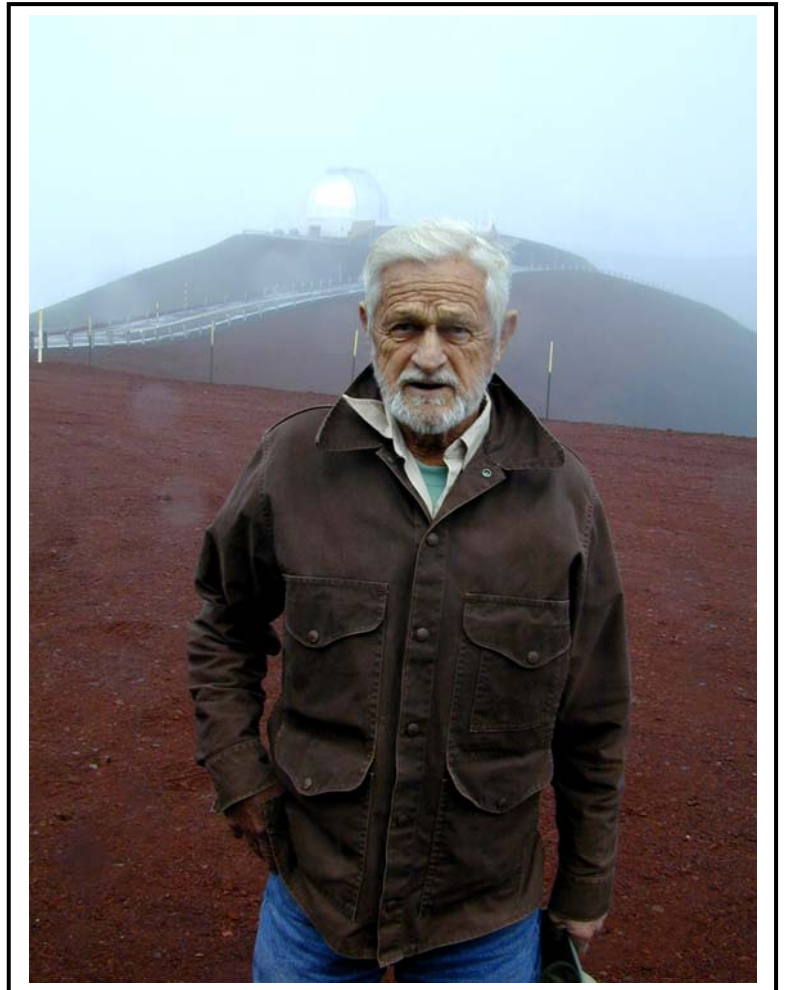
KM: You never had to go work over there or anything?

KK: No...

**David Woodside (with Leiana and Ulalia Woodside)
Mauna Kea and Hawai'i Mountain Lands
Recollections of Territorial and State Forestry Activities
April 25, 2002, with Kepā Maly**

David Woodside was born at Kapa'au, Kohala in 1924, and his mother's family had lived in Hilo since the 1870s. David is a well known naturalist in the islands, having worked with the Territorial, State and Federal Wildlife agencies since the 1950s. Leianaikaroselaniomaui Long-Woodside was born on Maui in 1926. She is descended from a line of noted hula experts, has worked as the curator of Hānai-a-ka-mālama (Queen Emma's Summer Palace), and their daughter, Ulalia, follows in the footsteps of her parents as a Hawaiian Naturalist and Cultural Practitioner.

David Woodside first traveled to the 'āina mauna around Mauna Kea when he was 23 years old, and he gained a keen interest in, and appreciation for the natural environment of Hawai'i. While stationed on Hawai'i Island, David and a co-worker, Harry Fergerstrom, discovered that 'ua'u were still nesting on Mauna Kea, around the 9,000 foot elevation in 1954. David has walked all of Mauna Kea and the neighboring mountains, and has an intimate knowledge of the landscape. In the interview, he shares information about a *heiau* that was pointed out to him in the Mākanaka vicinity, descriptions of sites and natural features around Mauna Kea, and recollections of events and work done on the 'āina mauna as a part of the forestry and wildlife programs.



**David Woodside at the Summit of Mauna Kea,
February 2, 2001 (Photo No. KPA-478).**

The interview is an important one, in that it documents many facets of history pertaining to early management and conservation efforts on Mauna Kea. The interview was kindly released by David Woodside, on June 8, 2003.

KM: It's April 25, 2002 and just about 9:03 a.m., here with the Woodsides in Waimānalo. Let me just get a couple of basics taken care of. Could you please share with us your full name and date of birth?

DW: David Harold Woodside, February 10th, 1924 in Kapa'au, Kohala.

KM: In Kapa'au?

DW: Uh-hmm.

KM: How did you end up being in Kapa‘au?
DW: My father was an engineer in the Hō‘ea Sugar Mill.
KM: Yes.
DW: There were five sugar mills in Kohala.
KM: Yes.
DW: But he left the plantation when they incorporated the mills.
KM: When they joined together?
DW: Yes.
KM: Hāwī became the primary or?
DW: No more. No, they built the new mill at Kapa‘au.
KM: At Kapa‘au, okay.
DW: Hāwī was a small mill.
KM: Yes.
DW: And he was apparently a junior...they didn’t need five engineers, they only needed one engineer so he left Kohala.
KM: Where did your father come from then?
DW: [thinking] Pennsylvania. (Though he was born in Bucyrus, Ohio, he came to Hawai‘i from Pennsylvania)
KM: Okay. Your mom and dad came...papa was an engineer?
DW: My mother was in Hilo, she was born in Hilo.
KM: Who was your mom?
DW: Mildred Luscomb.
KM: Luscomb?
DW: Uh-hmm.
KM: Okay.
DW: Her mother was born in Hilo, was a Wilhelm.
KM: Ah...so Wilhelm family, is that also with Keli‘ipio them? Was Wilhelm in the mill also?
DW: No, no. Wilhelm was a baker. It’s a big family that Wilhelm in Hilo.
UW: In the old Hilo Bay Map [Register Map No. 1561], you’ll see a Wilhelm Bakery, I think.
KM: That’s the 1891 or something? Baldwin map?
UW: Yes.
DW: My mother was born in 1893.
KM: Oh, okay.
LW: Was it your great-grandparents, came from Germany?
DW: Yes. But her mother was, my mother’s mother was born in Hilo in 1870-something and...I don’t know, it’s in the book.
KM: Yes. Now, *kūpuna* you?

LW: Oh, I'm a Maui girl.

KM: Maui girl, yes. Leiana?

LW: Lei-ana-i-ka-roselani-o-Maui.

KM: Oh, beautiful!

LW: Born November 27th, 1926.

KM: In 1926, *a hānau i Maui, i hea?*

LW: *'Ae, Kahului.*

KM: Kahului, oh. And of course, you folks I guess, you have a family history of dance, *hula* and...?

LW: Oh yes, my mother was a *kumu hula* on Maui.

KM: *'Ae.*

LW: There was no question whether you liked it or not.

KM: Yes.

LW: You had to dance.

KM: Wonderful! We're just going to be talking story a little bit about some of your history and experience in Hawaiian resources. We've got an island of Hawai'i map, the 1928, I have the 1932 Army Map which is really good because it includes some additional place names and trails that aren't on the 1928 map. I've also brought you a copy of the HTS Plat 701, the Mauna Kea Forest Reserve area. I thought if we could talk, we're continuing like when you and I were up on Mauna Kea last year together [trip of February 2, 2001].

Recalls Harry Fergerstrom discovering 'ua'u nesting on Mauna Kea in 1954:

We're continuing to do work, to try and understand something of the history, resources and travel on Mauna Kea. So, I was hoping, and since I keep hearing your name. And, I guess you folks found 'ua'u I heard, nesting up on Mauna Kea. Is that right?

DW: Oh yeah. One time Harry Fergerstrom [looking at HTS Plat 701; getting bearings]...

KM: This is Pāpalekōkī?

DW: [thinking] Yes.

KM: Pu'unau, here's Pu'u.

DW: Which is this one?

KM: This would be Mākanaka side, Kanakaleonui [thinking]. Kahinahina?

DW: Not Kahinahina, but the next one. [thinking] Kanakaleonui. There's a big red hill.

KM: That's correct.

DW: Harry Fergerstrom found a dead bird in good shape, and we were staying at Pōhakuloa at that time. And he brought it to me. I forget the sequence of events, but then we found another one at Pu'u Kole. (Harry Fergerstrom found the first one right on the ground at Pu'u Mākanaka and brought it to me. Then the two of us found another one at Pu'u Kole.)

KM: Ah.

DW: And we went to Pu'u Kole and he showed me the place and we sat in the jeep at night, in the dark, and we could hear 'em. We found a cave with a little nesting hole, and we managed to get one out; it had an egg. We took pictures of it. And that, at the same time, Frank Richardson... Frank was the Seabird Biologist with the Bishop Museum, and he

was also a Professor for Zoology with U.H., on one year loan, on sabbatical. He was interested and so he had heard stories of these mysterious birds in Haleakalā.

KM: Hmm.

DW: And he figured, it must be the *'ua'u* too. And so we went to Haleakalā and we found them also, and we got one out of a cave and took a picture of it. I went back to Mauna Kea. And apparently, there were quite a few.

KM: About what year was this?

Discusses Houpo o Kāne (Hopukani) and Waihū (Waikane) springs; and CCC work on Mauna Kea:

DW: [thinking] In '54, '53 or something, '55, I forget. (Spring, 1954) There was...you know that water for Pōhakuloa, there's a spring, Hopukani Spring.

KM: Yes.

DW: CCC (Civilian Conservation Corps) boys built the pipeline.

[see photograph on next page]

KM: Uh-hmm. All the way from Hopukani?

DW: Yes.

KM: Down to...?

DW: Pōhakuloa. (And they built the 55 mile fence surrounding Mauna Kea Forest Reserve.)

KM: Pōhakuloa, where your camp was at that time, is that right?

DW: Yes. And apparently the army expanded the pipe.

KM: That's correct, yes.

DW: The CCC pipe was a smaller one. They expanded the Waikāne [Waihūkāne] Spring, I think Waikāne.

KM: Yes.

DW: It was high, it was 10,000 feet.

KM: 'Ae. Has, that spring area I think, is still marked by a couple of or one conifer pine tree type of thing.

DW: Yes. Did you go to the spring?

KM: No. I'm planning to walk it actually, within the next few weeks.

DW: There's a road now, get the road by Pu'u Lā'au.

KM: Yes, the skyline road around Pu'u Lā'au and over.

DW: Uh-hmm. Once a month we'd hike from Hale Pōhaku, go up to the 10,000 feet and over to the spring. Sometimes we would walk the pipeline, but it was much easier to...

KM: Go from Hale Pōhaku side?

DW: And more interesting too.

KM: May I ask you, when you said Pu'u Kole, where you found the *'ua'u*. Was that the Pu'u Kole by the Hale Pōhaku side?

DW: Uh-hmm. It's the corner of the fence. This is Pu'u Kole [pointing to location on map]...

KM: Yes, that's right. That's it right there, you're correct.



View up to Houpo o Kāne (Hopukani) Spring and present-day pipeline down towards Waihū (Photo No. KPA-N1663)

'Ua'u were found nesting in the Pu'u Kole vicinity:

- DW: Yes. They were at the tree line above Pu'u Kole. (The birds were nesting at the tree line; a few scattered *māmane*, *pūkiawe*, and *'ōhelo* mostly.)
- KM: At 9,000-ish about or around 9,000 foot elevation or something?
- DW: Yes.
- KM: Yes.
- DW: That tree line where the *pūkiawe* trees and *'ōhelo*, stragglers, the limit of the *māmane*.
- KM: 'Ae. Was this the first time that you folks had seen the 'ua'u there?
- DW: Yes. You know when... An interesting thing with the adze workers cave.
- KM: Yes, yes.

Discusses the Keanakāko'i Adze Quarry region:

- DW: Keanakāko'i. When you dig around the edge of the cave where the floor is you find plenty feathers.
- KM: Oh.
- DW: And bones too, 'ua'u. The Hawaiians were apparently... (busy making adzes and weren't hunting 'ua'u to take as food elsewhere.)
- LW: Ate 'em.
- KM: 'Ae, yes.
- DW: Ate the 'ua'u.

KM: Yes, yes.

DW: And elsewhere, when you walk in the mountain, tiny little shelter caves and you find the feathers and the bones.

KM: Yes, interesting.

DW: Same way at Hualālai.

KM: Ahh. You know there's interesting, in the Boundary Commission proceedings and particularly in these lands...proceedings, that began in 1866 and then through the 1880s, the native witnesses at that time were describing coming on to the mountain lands to hunt 'ua'u...

DW: Uh-hmm.

KM: To hunt *nēnē*. They would gather *pili* or sandalwoods like that also, but 'ua'u and *nēnē* were a big thing for them on the mountain lands. And they evidently...you know when you were walking on the flats you'd mentioned shelters that people would shelter in on the mountain?

DW: Yes.

KM: Did you ever notice areas out on the field sometimes, that may have looked like people had modified the stone pukas, so that the 'ua'u would nest and that they could...?

DW: Yes, particularly at Hualālai. And the thing at Hualālai that was interesting, we found not very many bones, but plenty feathers. And the feathers apparently trapped in the recesses of the cave and the gravel, the cinder floor you know. You dig down and find plenty feathers, but not many bones.

KM: Oh.

DW: And Mauna Kea you found plenty bones.

KM: Yes.

DW: Skulls and breast bones. And I think possibly that on the upper Mauna Kea, the adze makers ate 'ua'u, as food, and whereas the Hualālai gang, they are not adze makers. I think they harvested the *ua'u* to carry them to the lower elevations, and why pack the feathers?

KM: Yes. It's interesting because by and by, Ulalia should share with papa, Tūtū Kihe's writings. This old man Kihe who lived at Pu'u Anahulu and he died in 1929. He was a prolific native writer of the history of these lands. He describes a couple of places on Hualālai, 'Ua'upo'o'ole, and there are a couple of other places where the 'ua'u hunters would actually go and they would catch on the mountain. But, just what you say, they would bring down to the *makai* lands.

DW: Yes.

KM: Interesting. So, you had an opportunity in this period, when you were walking all over this land. You folks were still using the water out of Hopukani or Waihūkāne like that?

DW: Oh yeah, till today, the pipeline remains there. The army increased the pipes. During the war you know, they had a big army camp.

KM: Yes.

DW: And they had a problem with water, and increased the wooden tanks. Then later on, the army built a half a million gallon field tank.

KM: The water flow from that Hopukani like that or Kawaihū, is not enough to fill that tank is it? Or is it?

DW: Yes, it did.
KM: Oh, yeah?
DW: It did, because the army had the seasonal training, you know they shut down for a month, but now it's twenty-four hours, twelve months.
KM: Yes. May I ask, when you walked the mountain and you'd mentioned Harry Fergerstrom, of course he was part *kanaka*. There were other people... Did you hear people talking to you about, like the adze quarry you said, Keanakāko'i, like that. Did you hear stories about people traveling to the mountain, using it, or did you ever see shrines like on the mountain? You know, some of the upright stones, I notice in your folks little *kahua* over there.

Saw *heiau* near Pu'u Mākanaka; discusses trail accesses to Mauna Kea; and names various Pu'u and localities around Mauna Kea, from summit region to base of mountain:

DW: Yes, some... [thinking] A very, very famous one was the Pu'u Mākanaka.
KM: 'Ae.
DW: Apparently, there was a main trail.
KM: Yes.
DW: To, cross above Pu'u Mākanaka to Laupāhoehoe or some place. (Hāmākua side.)
KM: 'Ae. The Waipunalei or 'Umikoa, yeah?
DW: Yes.
KM: Umikoa-Mauna Kea Trail.
DW: There was a shrine, well known and a very...
KM: I'm just going to slip this one back [opens HTS Plat 613] , it gives a little closer mountain detail, although the trail isn't on it. But, what you're saying, here's Mākanaka, Kaupō (the Red Hill) , it comes down. You could go out towards Kanakaleonui and cut across?
DW: Yes. I don't know where it was from Waipi'o country.
KM: Yes. This is Kuka'iau already, on this side here.
DW: Uh-hmm.
KM: Hmm.
DW: [looking at map] Yes, here's Pu'u Kaaliali.
KM: 'Ae.
DW: Okay.
KM: 'Iolehaehae is here.
DW: Uh-hmm. We made a road all the way around.
KM: Yes, is that a part of what, is that the Skyline Road?
DW: No.
KM: Different?
DW: This road was lower and for hunting... [thinking] The hunters don't like to hike too much you know, because it's a rough country and you... We built the road through Laumai'a.
KM: Oh, Laumai'a, yes.

DW: Pu'u Kahinahina, Kanakaleonui, they're the cabins that the CCC built. A cabin for the cook. And Pu'u Kihe, Pu'u Kaluamakani.

KM: 'Ae, Kaluamakani's a little bit over.

DW: Kemole. (All cabins mentioned below, were built by CCC.)

KM: Yes.

DW: And...

KM: Here's Kemole [pointing to map].

DW: Kaluamakani. This is Kihe then.

KM: Yes, Kihe should be over about.

UW: Right here.

DW: Yes. There's a long stretch.

KM: Yes. Here's Kemole.

DW: Pu'u Lā'au (cabin) was the main house.

KM: That's Kaluamakani right there.

DW: Yes. And it's [thinking] Pu'u Komo. (Cabin was in the ranch not the Forest Reserve.)

KM: Yes, Pu'u Komo just above 'Oma'okōili side.

DW: The house is gone.

KM: Yes.

DW: And Hale Pōhaku.

KM: 'Ae. Hale Pōhaku.

DW: Anyway, the 55 miles of fence.

KM: Ah, so basically, the road that you're describing followed the old fence line area? Is that correct or...?

DW: Hmm [thinking] , basically, but this area wasn't fenced [indicating the area between Pu'u Lā'au to Hale Pōhaku].

KM: Yes, Pu'u Lā'au....

DW: This area.

KM: They fenced from Pu'u Lā'au, back?

DW: Pu'u Lā'au was fenced, and they made the road almost to Kemole.

KM: 'Ae.

DW: We extended it to Kemole. There were pine trees (*mauka* of the fence line to Kemole), you remember over there?

KM: Yes.

DW: There was a planting of pine trees high above Ahumoa, which was another road.. And then we extended the fence, the road goes down this way [indicating down towards the Ahumoa section].

KM: That's correct.

DW: And then to the pine trees, this road is extended to the... [pauses, indicating towards the spring area]

KM: Springs?
 DW: Springs.
 KM: 'Ae, oh.
 DW: Almost to the springs. Gradually, gradually we extended the road that way, and the road we had at Kole, into the gate, into the fence. We connected the Kole Road into the Hale Pōhaku.
 KM: You did connect it.
 DW: We headed towards Kahinahina past through Pāpalekōki.
 KM: See, that's all the way out to here. Here's Pāpalekōki.
 DW: Hmm, Pāpalekōki yeah, that's this one [pointing to location on map]. ... [thinking] Kaupakuhale.
 KM: Oh, Kaupakuhale. Yes, yes.
 DW: Yes, Kaupakuhale.
 KM: Oh gosh, okay.
 DW: This was a rough road that we barely made it. We had a Portuguese guy, Frank Pavao.
 LW: [chuckling]
 DW: He's a treasure [chuckling] but, we had to hire a small bulldozer, the Chow brothers, the Chow brothers had a ranch...
 KM: Cho?
 LW: Chow, I think Chow.
 KM: Okay.
 DW: They had a ranch... [thinking]
 KM: Kuka'iau side?
 DW: Yes, Kuka'iau.
 KM: Okay.
 DW: [thinking] Anyhow, he (Chow) had the bulldozer and he built part of the way and then put an *ahu*, you know, put stones together. There were many arguments about that, and all of a sudden [chuckles], we left him alone and it was very cheap construction. I forget how much a mile, we built this road. They are hunter trails, because when you control the sheep, you had to get the hunter pressure, because these pockets of sheep would just chew up the mountain.
 KM: What were you protecting? There were things like...
 DW: What?

Conservation efforts on Mauna Kea undertaken to stop decline of forest due to destruction by sheep:

KM: What were you protecting from the sheep? What kind of plants?
 DW: The whole *māmane* forest, the tree line was quite obviously...the tree line was decreasing rapidly. From the fence in these areas when the fence where... The original fence was zig- zag like this you know [pointing to fence line on map]?
 KM: Uh-hmm.
 DW: And this is the boundary, Hawaiian Homes and State Land.

KM: That's correct.

DW: I don't know why they built the fence the way they did, but these areas that had no fence, there was no reproduction of *māmane*. Absolutely none, from the ranch fence or forest fence, *mauka* to the tree line. Dead and dying trees, all the way to the tree line. It was obvious, that no way the *māmane* can survive.

KM: No regeneration.

DW: But we had Pu'u Lā'au, Hale Pōhaku and little place like Kemole, right here. (protected areas where we had reduced the sheep.)

KM: 'Ae, Kemole.

DW: And a place like Kanakaleonui where the cabins are, and popular for hunting. We got some reproduction by 1953, I suppose. That's why we had the fence.

KM: This is about the time that you were working on that road also, around there in the '50s, mid '50s like that?

DW: The first time I went hunting in Mauna Kea, was '47.

KM: Wow!

DW: When I got out of the army. Pu'u Lā'au, are you familiar with Pu'u Lā'au?

KM: Yes.

DW: The forest is beautiful now, the grass is higher than Parker Ranch.

KM: Uh-hmm.

Public hunting program on Mauna Kea begun in 1947, post World War II:

DW: But in 1947, at the time the post-war hunting program was begun, this was bare ground, bare, all the way to the fence. Dead and drying trees. I went hunting with [thinking] , Johnny AhSan was the guide.

KM: Uh-hmm.

DW: The Territory made a hunting program, that you paid three dollars a day. And you hired a weapons carrier. And then hunt, six hunters, and you could shoot all the sheep you want.

KM: Wow!

DW: And there was no real mandate that you have to remove the meat. The name of the game was to get rid of the sheep.

KM: Yes.

DW: I went with my brother and Fred Shane and Bill Beard, they're older guys.

KM: Yes.

DW: And I had a brand new 30-30 rifle, what a delight, and the sheep. And they wouldn't let me use it. They borrowed a 22 rifle for me because it doesn't make much noise. I was disappointed that they didn't [chuckling] let me use the 30-30. Anyhow, the 22 rifle with the pump action had fifteen rounds.

KM: Right.

DW: The two cylinders, and we parked outside of the Forest Reserve below Pu'u Lā'au, right out of the cabin, and Johnny says "Quiet", and we were all lined up and right on the fence, the browse line on the trees was as high as you can reach. The sheep were standing on their hind legs eating off of the leaves. We saw this flock of sheep and we were from here to the car [about 50 feet], or less, and we just emptied our guns, no fun at all, no hunt, no anything!

KM: [chuckling]

DW: And we got about eight or nine or something.

KM: 'Auwē!

DW: A pitiful thing, but the name of the game was, get rid of the sheep!

KM: Yes.

DW: This continued until about the early 1950s... I went to Kaua'i to work after that in 1947 and then, went to school until 1952... (The hunting program continued, they hunted every weekend, over a short period of time. And the Territory reported it was harder and harder to find sheep. Don Smith, the Fish and Game Biologist was wondering, "How come there's no more sheep?" [chuckling, shaking his head])

KM: Geez [chuckles].

DW: Their guides reported, "No more sheep." They surmised that it had to be some epidemic, a disease or something, was wiping out the sheep.

KM: [chuckles] Lead?

DW: But, Parker Ranch had 30,000 sheep at Humu'ula, right below the fence.

KM: That's right.

DW: And they had no sickness, no problem with the sheep.

KM: Yes.

DW: They wanted to collect the specimens for biopsies. Obviously, that was lead poisoning with the... [chuckling]

KM: [laughing] Yes.

DW: They got 'em all.

KM: One fatal dose.

DW: And then they closed the season.

KM: Yes.

DW: They closed the seasons for two years. And that's when I became involved with that. I was *pau* school and when I started with Fish and Game at Pōhakuloa we counted the sheep and we figured there was... We counted, I counted 800, but we figured we must have missed some sheep, because we would line up in the contour. You know the contour lines? (Between the fence and the top of the mountain, each man would walk on a contour and we'd try and maintain our elevation.)

KM: Yes.

DW: And we walked, six men for five days. We'd walk from place to place and count the sheep. And we figured we could stay through the end of the day. We would note the time and the numbers in the flocks of sheep and we'd compare our notes at the end of the day to try and eliminate duplication. We figured there was at least 1200, we saw 800, but we missed some.

KM: At about what contour do you think you were walking? Was it at 7,000 or?

DW: From the fence at 7,000 feet.

KM: Oh.

DW: We were scattered on the contours all the way to 12,000, 12 or 10,000.

KM: For real, wow! So, a group of you would just walk?

DW: Yes. I liked to walk the high contour (9,500'-10,000')... [chuckling]

KM: Of course. [chuckles]

DW: The high one, it's a shorter walk. We did this twice a year, for twenty years or more.

KM: Wow! You know, in 1856 there was a really interesting communication between Kanehoa one of the Young-Davis descendants and Keoni Ana, in 1856, he was talking about the sheep on this mountain. One of the really interesting quotes he gave was that, "they are animals with poisonous teeth. Where forest once was..."

DW: Yes. they kill the forest.

KM: Yes, the forest is gone. He says there would be only grass, nothing else. So, even in the 1850s they saw that there was going to be a problem.

DW: And that's the reason for the fence, because, the sheep would bed down in the high elevation, the timber line, in the *pu'u*. The bare ground offered security from dogs.

KM: That's right, wild dogs even that time, yeah?

DW: Wild dogs, from time immemorial on Mauna Kea, the sheep. The habit of bedding down, feeding down hill to fill the bellies, and then move up.

KM: Wow!

DW: Large flocks. They'd head for the tree line, the bare ground as an escape route. So, it was suggested that sheep were a resource that the hunters valued. We got the idea that...

Bill Graft, I guess the Biologist in California suggested that we introduce mouflon which would hybridize readily with feral sheep. The mouflons characteristics are, they don't go in by flocks, they're not a herding animal so much as family groups, and they head for cover and not bare ground. So, we figured it can't do any worse than feral sheep. So, we got a hybridization program.

KM: This was Graft, in the late '50s about, do you think?

DW: Yes. The Board of Agriculture and Forestry approved the program, and the Legislature gave us the money as a hunting resource they could sustain...theoretically, it was a sustainable Hunting Program on Mauna Kea. At the same time, we put mouflon on Mauna Kea, we got rid of the sheep on Lāna'i, and put mouflon on Lāna'i. And if the mouflons habits were similar to the feral sheep, they would head for the pineapple fields—the bare ground—but they didn't. That was a real expectation, but they didn't do it. They headed for the brush.

KM: Where did they go?

DW: They headed for the *koa haole*, for the brush, the gulches, and they were good game. No problem with the pineapple, poking holes in the tar paper or the mulch paper. They didn't have any problems. They anticipated the problem but, we promised the pineapple company we'd get rid of the sheep if that happened.

KM: It's really amazing! So, the whole idea of that program though, was to foster a game hunting program right? Recreational...?

DW: The original thing...the CCC boys, when it was a *kapu* area. The original Forest Reserve Program was a very simple one, establish the area for executive order, build a fence, eliminate the destructive feral animals, and plant eucalyptus trees [chuckling]. That was the Forestry Program.

KM: And the reason for this program was?

DW: That lasted through the war. (eliminate the sheep and increase the forest.)

- KM: Yes.
- DW: The CCC guys, they'd drive the sheep and slaughtered them in the hundreds, and left 'em lying. The CCC boys would line up and they'd take pictures of these sheep.
- KM: Yes.
- DW: But, after the war when a bunch of local guys... Well, prior to the war, local guys didn't have guns. Aliens couldn't own a rifle; you could own a shot gun. But hunting was not a big thing with the plantation camps and the people of Hawai'i. But when they began to return from the war they knew about guns, they had shooting experience, and a bunch of people talked it up. There's a resource and the sheep are good to eat. And through politics, Stanley Hara (Legislative Representative for Hilo) and a bunch... Ushijima (also a Legislative Representative), and politics, the Forestry Program was charged to let the public hunt the sheep and utilize them, not just slaughter 'em. And more and more they (hunters) organized.
- KM: That's a really interesting idea.
- DW: During the union (ILWU workers) the strike, the hunters organized the union hunting groups to provide meat for them. The social things (outlook) changed and it developed a population of hunters, people that hunted. And some of them wanted meat, not really a sport hunting thing, just meat thing, but many of 'em are sportsmen. (as supplemental food for home, or selling meat or meat products.)

Prior to World War II, hunting was limited to designated ranch and plantation hands:

(Prior to the war, public hunting was not a common thing. Only plantation and ranch managers had access to hunting lands, and the largely immigrant labor population on the plantations could participate because aliens couldn't own rifles. Hunting wasn't part of their heritage or recreation. But game was abundant, wild pigs, goats, and deer. After the war there was a change in the whole social outlook of game management and recreational hunting and the development of the Forestry Program and the hunting program.)

- KM: It's an incredible history! And not realizing the long term affects of times on the environment.
- DW: Right. We recommended in '53, that the sheep were incompatible with the mountain. You got to drastically reduce the eight-hundred animals. We recommended eight-hundred animals, not virile, no more, and preferably not sheep. (In 1953 we counted the sheep and we only counted eight-hundred, but we knew we had missed some. We recommended at that time that no more sheep be allowed, that the sheep not be allowed to increase.)
- KM: Yes. The whole idea was the mountain, the Forest Reserve was a watershed, is that right? To protect?
- DW: Yes, protect the forest.

Mauna Kea 'āhinahina (silversword), had all but disappeared by 1950;
Bill Bryan had initiated an out-planting program in the 1940s:

- KM: The water resources. You know when you were out on the mountain here and so among the plants, you were still seeing some of the 'āhinahina, silverswords scattered around?
- DW: No.
- KM: Not in your time?
- DW: There were a little bit in Kahinahina Gulch.
- KM: Yes, just out here.

DW: The little *pu'u*, pit crater, on the Hale Pōhaku side. In Pu'u Kihe there was a planting.

KM: An out planting or...?

DW: You know this...

KM: Here's Pu'u Kihe.

DW: Yes.

KM: And...

DW: There were in '47, Bryan planted 'em. (In 1947, I took a picture of a big silversword at Pu'u Kihe that had been planted by Bill Bryan, the Forester, prior to that.)

KM: That's right by, Bryan.

DW: They were protected; fenced. And those, I think Bryan told me that they were Haleakalā seeds.

KM: For real, *'auwē* [chuckling]!

DW: I seem to recall. Bryan said, they were Haleakalā seeds. But these (silverswords) may not be Haleakalā seeds [pointing to Kahinahina section].

KM: The one at Kahinahina side?

DW: At Kahinahina.

KM: So, protection of the resource was an important, driving concept in it?

DW: Yes.

KM: May I ask, when you were out here, you knew about Keanakāko'i, the old adze caves like that?

DW: Uh-hmm.

KM: Did you ever see, and you'd mentioned Mākanaka yourself, earlier. May I ask, did you ever see burial sites on the mountain? Or did you ever hear?

DW: Never bothered with them. No, we didn't dig around the caves.

Knew the name Kūkahau'ula for the summit of Mauna Kea; recalls seeing the *ahu* at top of the *pu'u*:

KM: You know, when we were up on the mountain, one of the big things, that's been raised of course, I don't know if you ever heard the name, Kūkahau'ula. That's the old name on the Boundary Commission and some of the early maps, up to W.D. Alexander, Kūkahau'ula or Pu'u o Kūkahau'ula. That's the summit peak, but now they just call it Mauna Kea.

DW: Yes, [speaking to Leiana] that's the one I was telling you, the name of the summit it has been lost.

KM: You're right.



'Āhinahina in Bloom at c. 9,000 Foot Elevation – Western Slope of Mauna Kea (Photo No. KPA-3880)

DW: It's all Mauna Kea, all the pu'us had a name.
KM: It did have a name, you're absolutely right. Pu'u Kūkahau'ula or Pu'u o Kūkahau'ula. That old *pu'u*, did you go up to the top *piko* sometime.
DW: Oh, yeah.
KM: Do you remember ever seeing remnants of some stone...?
DW: There's *ahus*.
KM: *Ahu*, yes.

Learned the families took the *piko* of children to the summit of Mauna Kea:

DW: There's piles and piles of stone, you can see that there had been people actively on the mountain. I figured they buried *piko*.
KM: 'Ae. Now, how did you...?
DW: Harry Fergerstrom.
KM: That's it, a *'oia!*
DW: Took their kids *piko*. (The Fergerstrom *'ohana*)
LW: I went with them up there.
KM: You did? That's a part of their *mo'olelo*, their family history. You heard about them taking *piko*?
LW: Yes, that's right.
DW: Yes.
KM: To the summit of the mountain?
DW: Uh-hmm.
KM: Yes. That old *kua ahu* like feature you know, if you don't go regularly because of that mountain environment, things change, yeah. But when people go and they set the stones up again, you know like that, it kind of fell apart. But you remember seeing it in the '50s, when you were up there?

Adze making debris found at various elevations around Mauna Kea:

DW: Yes. You know another thing, adze makers apparently, they are experimenting or for whatever reasons, I don't know. There's many places when you are walking the tree line and I used to like to hike the *mauka* part. Different routes and exploring little areas. But where, very frequently, where a Hawaiian could sit on a smooth rock, you'd find adze chips and work stones.
KM: Flakes, yes.
DW: They'd flake an adze either they roughed out, they made them lighter for carrying. Many places you'd find them, many places.
KM: An extensive area yeah, 11, 12,000 foot like that, around that section.
DW: Yes, and it's bare ground, so it's very prominent you know.
KM: Interesting yeah, it is because of the coloring of the stone, it stands out doesn't it?
DW: Yes, yes.
KM: In comparison to the...

DW: They were all up there, all over the place. And like I say, little outcrops of 'ā'ā, the lava flows. They can take shelter from the wind, rain and what. You'd find 'ua'u bones and sometimes 'ōpihi shells.

KM: Yes.

DW: They must have found a way to keep 'ōpihi alive. Why the hell would they carry pounds and pounds of shells up [chuckling]?

KM: The shells. Now that's an interesting thought, isn't it?

DW: They must have packed 'em in *limu* for moisture, but no water. You can't take...they would drown 'um if they were in water.

KM: This is what the *kūpuna* say had said, you pack in *limu*, *laumilo* like that, it would stay cool.

DW: So, 'ōpihi shells.

KM: In walking the mountain area here, you would see these kinds of places then, where people had sheltered or rested. Did you also walk out on the flat lands across from what's PTA like that?

DW: Yes.

Describes travel on trails across the Pōhakuloa flats towards 'Ahu a 'Umi:

KM: There are trails, there are caves and shelters out to Ahu-a-'Umi, all over.

DW: [thinking] This one [tapping map].

KM: Kōko'olau or Halelā'au?

DW: Kōko'olau. The road cuts back.

KM: Yes.

DW: I used to take the jeep and then walk, get somebody drive it over, then walk.

KM: You would walk out to Pōhakuloa?

DW: Yes, different ways.

KM: You know, some of these names get a little tongue twisty, but did you ever hear one of the main boundary markers between Pu'u Wa'awa'a, Anahulu and Ka'ohē-Keauhou is Nā'ōhule'elua? There's supposed to be one of the old trails that comes out here by Kūlua and out Pu'u Mau'u; I don't know if you remember where the old trail or road was?

DW: Yes. We would walk this. Then the army built a power line.

KM: That's correct.

DW: I mean, a telephone line.

KM: Yes.

DW: Eight wires or something and they salvaged the copper guys, after the war they abandoned the line and they rolled up the copper. Copper was a pretty good price.

KM: Yes. This is supposed to have been the old trail, even through the Waiki'i like that to Waimea.

DW: Uh-hmm.

KM: It came down past by Ahu-a-'Umi and you know what they call Judd Road, Dr. Judd Trail?

DW: Yes, '59 flow.

KM: Past the 1859 flow, yeah.
DW: The '59 flow stopped 'em.
KM: Yes. So you've walked much of this land?
DW: Yes. This road was opened up you know, we walked from here up to the end of the road. We walked to Ahu-a-'Umi country.
KM: 'Ae.
LW: That is far.
KM: It is.
DW: This place, the sheep don't know what people are. They hear you walking and they run, they come running. They're curious you know, they never saw. (Sheep would hear you and come running to the noise. They wouldn't run away until you got real close.)
KM: So the way the sound travels, it?
DW: They never saw man. (The didn't know what a man was.)
KM: How did you get water out here? Did you know places or you just carried enough water for yourselves?
DW: I've been thinking about that, there was no more plastic bottles. I had a damned whiskey bottle [chuckling]. (These were the days before plastic bottles. I used to carry water in quart whiskey bottles. It was heavy.)
KM: With whiskey?
DW: Whiskey bottle and the damn water weighs...the bottle weighs, as much as the water. They'd pack bottles, and you'd find bottles all over the place [chuckling].
KM: Yes, along the trail?
DW: Yes.
KM: Actually, they weren't necessarily full of whiskey, they've been full of water?
DW: Water.
KM: Ahh...that's good to know [chuckles].
LW: Like the square-faced gin bottles.
KM: Yes.
DW: Yes.
KM: You didn't find waterholes in certain areas along here or how about?
DW: Very, very few. Very few. In the seeps in the lava tubes, there was a good one at Ahu-a-'Umi.
KM: Yes, Waikulukulu.
DW: *Mauka*, Hualālai side.
KM: Yes, that's right.
DW: Apparently, somebody cemented it in part.
KM: Uh-hmm, to catch the drops.
DW: To catch the water. Uh-hmm.

KM: Yes, interesting. Even if I can for a moment, coming back to Mauna Kea, you'd mentioned the waters off of like Houpo o Kāne (Hopukani) like that and stuff on the Pōhakuloa gulch side. Were the sheep living completely off of dew, condensation and moisture?

DW: Yes.

Recalls Waikahālulu Spring on Mauna Kea:

KM: They weren't getting water out of the mountain somewhere too?

DW: They get along with no water. You know that story that the Humu'ula, the Waikahālulu Gulch, where there's a spring?

KM: Yes.

DW: And they laid the pipe to the spring?

KM: Yes.

DW: And then a guy got the idea that they could get more water, so he put a dynamite in it. And then no more water, and the pipe rusted away. (They lost the spring entirely.)

KM: Yes. Eben Low them.

DW: Yes.

KM: They went and they dynamite 'em, oh, lost the water.

DW: They did, they lost water, the pipes all rusted away.

KM: So, that was Waikahālulu. I guess the horses would come and the animals too, so they catch the Mauna Kea ponies yeah, in those places?

DW: The damn fools, they laid the pipe and then they blasted the spring.

KM: 'Auwē!

DW: They salvaged much of the pipe, but not all of it.

KM: So, you heard the guys talking about this too, then?

DW: Oh, yeah, Willie Kaniho and Alex Bell.

KM: Yes. I've been out with Willie's sons, Danny and... Danny's passed away but Sonny, who's older. Teddy Bell is still...he's your age actually.

DW: Yes, Teddy.

KM: Good fun though, you know.

DW: Those were good years.

KM: Hmm. You know, there's a big problem out on the Hawaiian Homes section now here at Humu'ula, it's called gorse.

DW: Oh, yeah. [chuckling] That Parker Ranch is a criminal. Ask Oscar Asahina, you know him?

KM: I know the name, Asahina.

Discusses infestation of gorse on the 'āina mauna:

DW: He told them, Parker Ranch is not doing their damn job. The lease says, they had to control gorse and improve the pasture. Almost on the twenty year lease or whatever, was coming due, and so they (Hawaiian Homes Commission) , got after the Parker Ranch and what they did was all the bulldozers dozed the gorse, patch to patch, to patch. All they did was spread it and plant it.

KM: That's right, spread it out.

DW: A beautiful...they didn't spray it, they just bulldozed the damn stuff. I don't know whether they tried to burn it.

KM: In between Pu'u 'Ō'ō Shipman's old place, to Pu'u'uloa there's about seven thousand acres of gorse now. Here's Laumai'a, here's Pu'u 'Ō'ō, Pu'u'uloa is this section in here [pointing out locations on HTS Plat 613].

DW: Uh-hmm. Hakalau is here?

KM: Yes, Hakalau is out here.

DW: I sprayed up there, I sprayed the refuge. (At Hakalau Refuge, I helped them spray the gorse.)

KM: 'Ae, yes.

DW: Volunteered at the refuge and we sprayed a little bit. But that whole way?

KM: Yes, this whole section here. May I ask you, Johnny AhSan thought...when I was talking with him, that Bryan had told him. You know before when the Sheep Station first got started sort of and really developed under Francis Spencer them, 1850s, '60s and then later in the late 1880's Hackfeld got it and the Haneberg brothers?

DW: Uh-hmm.

KM: I don't know if you remember hearing about August and Arnin?

DW: Did you read the story, in the recent article in the Hilo Tribune?

KM: Yes.

DW: My niece sent me that.

KM: Wonderful, Rick Warshauer's brother, Kent.

DW: Yes... [goes to get an article] That's my cousin.

KM: Oh.

LW: Luscomb.

KM: Luscomb, yes... See this is the thing. About the gorse, Johnny was thinking that Bill Bryan them or something, thought that maybe the gorse had come in with the Germans when Haneberg them, when they were doing the sheep. You know how they planted prickly pear cactus, *pānini* or *pāpipi* to keep the sheep out of areas? Like that old stone wall that's 'Oma'okōili side you know like that?

DW: Uh-hmm.

KM: We know, I've gone through Haneberg's journal and I see when he sent the guys out to build the walls. We know when that occurred.

DW: Hmm.

KM: When I talked with Teddy Bell, when I talked with the Kaniho brothers, Rally Greenwell, he's 89 now, sharp as a tack, Hisao Kimura is 90, sharp too. None of them remember gorse when they were young. So, it cannot had been that it came in with the Germans.

DW: Right, there's a story that gorse started in Olinda, Maui.

KM: Yes. About when?

DW: I don't know, a hell of a long time. But I... [thinking] the story Bryan told me or Munro, was that it was introduced as a living fence.

KM: Uh-hmm.

DW: That was a fence.

KM: You did hear that?

DW: Yes.

KM: You heard that. 'Cause that's what Johnny AhSan said.

DW: Yes. It was, like the mongoose they thought, it was a god-send, a new way to solve our problems. And the thing, at Olinda, they didn't get a chance to test it and it already got to...to the Big Island. I don't know how it got here.

KM: You know, it's interesting. So, you didn't hear how it came to Hawai'i Island?

DW: No, I didn't...it was intentional though.

KM: Yes. You think it was intentional?

DW: Uh-hmm.

KM: The one thing that we hear consistently from guys your age, a little bit older, is that between Pu'u Huluhulu to Pu'u 'O'o, these are the places that they first started seeing it, maybe in the '30s though. We were thinking, if it had been brought in to make a fence line, these natural fence buffers. These *kūpuna mā* should have seen alignments of it somewhere, you know?

DW: Right, right.

KM: And what you were saying too, is Willie Kaniho them, their whole thing just like the fountain grass when it came in from Ka'ūpūlehu side coming across, war broke out, no one could go *makai* of the old Waimea-Kona road right?

DW: Uh-hmm.

KM: Because they were using it for training. And so the grass just went...exploded!

DW: But it was at Pu'u Wa'awa'a.

KM: Yes, moving out of Pu'u Wa'awa'a, started at Mathewman's place at Ka'ūpūlehu, and moved into Pu'u Wa'awa'a 'cause Hind didn't have the stewardship abilities to control it. Rally Greenwell them say just like this, the gorse, the fountain grass, they had guys out there pulling it, wherever they saw it.

DW: Yes.

KM: But, they didn't keep it up.

DW: Twenty years, the gorse seed remains viable at least twenty years. And I've questioned whether it's spread by sheep in the wool, but I don't know.

KM: The seed isn't like it's a real sticky, or you know it's, the burrs are strong on the gorse right?

DW: Yes. The sheep... [looking at the map] where's the fence? Saddle Road?

KM: No, coming in through here, this is the Lai'eha section. It's the old trail that comes down here.

DW: Uh-hmm.

KM: See the old trail?

DW: I guess the fence line...?

KM: That's the district boundary, Waiākea section like that.

DW: But you know that stone wall he talks about. (The 1936 lava flow buried the stone wall that crossed the place where the Saddle Road was later built.)

KM: Yes, up here.

DW: It goes on up here too.

KM: Yes.

DW: I went with a guy with the entomologist, we released some bugs. Beetles and bugs or whatever, gorse bugs. You know that entomologist that we had, he sent back some bugs from Wales that attack the gorse. The gorse flower, and prevented it from seeding. (released bugs in the area of the stone wall, there was a patch of gorse on either side of the lava flow and the wall.)

KM: That's an interesting thing.

DW: I asked him about it. Whether they tested it on *māmane*?

KM: That's right, yes.

DW: They tested in pineapple, in sugar, in coffee, and that's about the only thing they tested it on, and they let it go.

UW: The "important" things! [chuckling]

KM: Let 'em go. So, that's it, because gorse is a legume right?

DW: And the flowers are identical as...

KM: Much like *māmane*.

DW: They didn't test it, but apparently it didn't bother the *māmane*. But, some bloody bug gets the *māmane* seeds from the...on Haleakalā. You ever notice that at Haleakalā?

KM: No.

DW: Every, almost all the seeds are good at Mauna Kea. The ground was golden from the *māmane* seeds at Pōhakuoa. The sandy cinders make it easy to see, but at Haleakalā, you don't see the seeds.

KM: Wow! So interesting.

DW: But they had the gorse, it went across the Saddle Road. And they made a little road, the agriculture guys, they bulldozed the road, so they can control with the spray. It hasn't been in 'Āinahou since then. But it was in the Mauna Loa side of the Saddle Road.

KM: Wow! So many things going on with the land, yeah. You know, this is an amazing thing too, talking about the trails. Let me open up this 1932 Army Map just for a minute because it's got some great information. You have a copy under here.

DW: In '32?

KM: Yes. This was Department of Army, it's the whole island here, but you know what's amazing is, you know you see Waiki'i. Some of the place names Ha'iwahine and what coming up, but you know the trails and see this Nau, it's supposed to be Nānahu it's the old name. Here's Pu'u Lā'au, Ahumoa.

DW: Uh-hmm.

KM: You know it's interesting for water.

DW: Pu'u Kauka.

KM: Yes.

DW: [looking up the mountain landscape].
KM: This is the Waiau Pond in here.
DW: You know this Huikau?
KM: Yes.
DW: Harry Fergerstrom and Johnny AhSan, Willie Kaniho I think, too.
KM: Yes.
DW: They talked about the Sheep Station in this area originally.
KM: 'Ae. Originally the early...?
DW: Was that the German?
KM: In the Germans' time, it had moved over to Kalai'eha but Huikau was an earlier one, that was Hitchcock them and earlier guys.
DW: Harry fiddled around and found some bottles there. But I never did understand that.

It is important to re-establish the name Kūkahau'ula on the summit of Mauna Kea:

KM: This is the last map that I found, the latest map that still has the name almost correctly.
DW: "Kukahaula."
KM: Yes, they left one "u" out. The W.D. Alexander, the Lyons and the Baldwin maps all have the name on it. But, this is the last map that I've found that used the old name of the summit.
DW: Yes. You got to reestablish the name.
KM: Yes, we're trying to.
DW: Yes.
KM: So you think that's an important thing also?

Describes the heiau pointed out to him at Mākanaka:

DW: Yes! Oh, here's the trail, and that's the heiau. You've seen that heiau?
KM: This heiau by?
DW: Mākanaka. [The *ahu* or *heiau* is about 50 feet by 15 feet, very low (one or two rocks high) located along the jeep trail that goes *mauka* past Mākanaka.]

Historic trails converged at Waiau; recalls activities at Waiau:

KM: Mākanaka side, no, I haven't seen it. But good, good. Now you see in what the trail does, it goes here comes out towards the 'Umikoa side like that. You know, what's really interesting, talking story with people we find that and it's obvious I guess. Many of the trails seem to focus, coming to Waiau, to the lake.
DW: The lake.
KM: Because you have water?
DW: Oh, yeah.
KM: And shelter. It's hollowed, sheltered, yeah?
DW: Yes, Waiau was an attraction.
LW: Yes.
KM: Cool, but you know to have the water like that.

LW: The time we went up there with David, there was an orange surfboard.

KM: In the water?

LW: [chuckling] Yes. Just before you folks came in, we were talking about it.

KM: Oh really!

DW: The explanation was, they wanted to sound the bottom, and the buggers had drilled a hole in the bottom.

KM: For real!

DW: They had a permit. I recommended against it, there was a geologist or whatnot, he wanted to study the glacial deposit, what seals the bottom. The danger was, that if they *puka* the bottom they could drain the damn lake! What the hell, what do you learn, you know? And I think they drilled it anyhow, but they assured us that they could fill the plug.

LW: And why not take the surfboard with you when you go?

KM: You know it's amazing this whole thing, because you know Waiau, in, there are traditions about these place names you know, we know that they're storied places, that the *kūpuna* have value to them.

LW: Uh-hmm.

KM: And like you said, the stories of the *piko* going there. There was an old man, I translated his interview from the 1950s, his name was Kaleohano Kalili, this *kūpuna* spoke about his *kūpuna* taking their *piko* not to the very summit but to Waiau, and in their *'ōmole* or *hue* their gourd, they'd put it at Waiau too. Other people have spoken about getting the water because, *Wai ola o Kane*.

Group: [agreeing]

KM: Always interesting, the storied place names though. So, this is a good map, I thought you would like this one 'cause this is harder to get.

DW: Yes, good.

KM: And see, if you come over here you'll see [opening map] it's nice 'cause all of the old trails or many of the old trails, but you know, when you were talking, like coming in Kanāhāhā, Ahu-a-'Umi...so Keanui actually isn't quite on it but Monohā...

DW: This is Menzies Trail.

KM: 'Ainapō, Menzie's Trail, yes. So you hiked up to Mauna Loa as well?

DW: Yes, not this trail. Halewai, we used to camp, that water tank, Halewai. One time we went to the top, and hiked around, followed this trail.

KM: Ah, coming out Pu'u Kinikini?

DW: But the map we had doesn't line up, and it doesn't connect.

KM: Oh, you're kidding!

DW: You know. But walked, and it was a stupid thing, it was in February.

KM: 'Auwē!

DW: Short days, blizzard two days, a blizzard!

UW: Is that the picture of you, is that with Harry with the horses in the snow?

DW: No, no. That is at Lake Waiau. But with Collins and a friend of his, and we walked the whole first day, no dark glasses, no sunglasses. And we didn't get out of the snow. We camped in the snow.

KM: Wow!

DW: Boy, did I get snow blind, terrible, it ruined my eyes. We camped in the lava, and then we walked, we didn't find the trail. There's a few *ahu* and *pāhoehoe* lava and it petered out, we lined up the map with this Pu'u Ouo Cone, that's the only landmark. And we camped around there and then we crossed the 'ā'ā and picked up *pāhoehoe*.

KM: Here's Pāpāloa, one of the old Greenwell places – but we missed that.

DW: This is one of the Greenwell, Sherwood's place.

KM: Yes, Pāpāloa.

DW: He used old trade mark signs nailed to trees for trail markers in Kealakekua.

KM: Yes.

DW: We passed a few of those on our way *makai*, and we camped the second day on the road in the forest area. And the next day we wound up at the Manago Hotel about noon.

KM: You're kidding God what a...[chuckles]!

DW: Was a good walk [chuckling].

KM: Wow, I guess!

DW: But we saw silverswords up there.

KM: You did. The Pu'u Ouo side?

DW: And Tonnie Casey, not too long ago, I think, five years ago. She and I went with a helicopter, we flew looking for the silverswords. But we couldn't find this place.

LW: Was just a few years ago.

KM: Yes.

DW: Yes. You know this is the Forest Reserve, this is the Bishop Estate Hōnaunau Forest.

KM: That's correct, yes, above, on the Keauhou section yeah, above.

DW: No, this isn't Keauhou this is...

KM: This is Kealakekua here.

DW: Keauhou II is above.

KM: Yes, runs.

DW: I don't know the boundary.

KM: It meets up with Kahuku over here.

DW: Yes. Pretty much in here [looking at map] [above Keālia].

KM: Uh-hmm.

DW: But, she was interested in the silversword.

KM: Tonnie Casey?

DW: Uh-hmm, Bishop Estate. She said we're going to go again but I don't know when [chuckling].

KM: You know [thinking] ...I'm sorry you'd mentioned at Mākanaka you know a *heiau*, platform like at Mākanaka?

DW: Yes. [The *ahu* or *heiau* is about 50 feet by 15 feet, very low (one or two rocks high) located along the jeep trail that goes *mauka* past Mākanaka.]

Describes travel via old trails between Mauna Kea and Mauna Loa, and around Mauna Loa:

- KM: When you walked out here, one of the interesting things there's a, in one of the native newspapers *Ka Hoku o Kapakipika* I think, it is in 1865?
- DW: Uh-hmm. Star of the Pacific?
- KM: Yes, that's it. An old Hawaiian, Kanuha, who was at that time living at the Ho'okena section of South Kona told Jules Remy that, actually, this was in the 1850s, it was published in 1865 thereabouts. That there were a set of *heiau* on the mountain, we know of Ahu-a-'Umi. He said another *heiau* was at the place called Pu'u Kēke'e or Ke'eke'e. You know what that *pu'u* is yeah, it's near the Saddle Road when you go up?
- DW: Ahumoa, yeah.
- KM: There's Ahumoa, there's Kēke'e.
- DW: Uh-hmm.
- KM: And then there was a *heiau* on Mauna Kea called Hale-mauna-pōhaku and the fourth one was Pōhaku-o-hanalei on Mauna Loa. Did you by chance ever hear of or see any *heiau* out in this area that you remember traveling, besides Ahu-a-'Umi?
- DW: No.
- KM: Not here, no?
- DW: Not really, I came across areas that I think were flat demarked areas, and it's flat, not built up. One layer of rocks.
- KM: Yes, so marked out yeah?
- DW: I don't know the significance of those, and they're not prominent.
- KM: Uh-hmm. It's amazing, we know people were using the mountain lands you know, like to gather the 'ua'u, *nēnē* like that.
- DW: Yes.
- KM: And traveling. You can find little *ana ho'omaha ana lulu*, where they rest.
- DW: These are mysterious, these damn things, fascinating things, pieces of trails.
- KM: Pieces of trails out here, yeah.
- DW: There's more sections of trails, constructed trails [pointing to the Kahuku Region].
- KM: Yes, Kahuku section.
- DW: Apparently the horse trails on the lava, the *ā'ā* and where they go on the *ā'ā* you can find 'em, in the *pāhoehoe* you cannot find 'em.
- KM: Yes.
- DW: Unless by the grass, in the cracks in the *pāhoehoe*.
- KM: Hmm, that's right, if it's really worn in.
- DW: The horse crap adds fertilizer or something.
- KM: [chuckling]
- DW: Yes, you can find the trails.
- KM: A little scattering here and there.
- DW: You can find the trails that way. And you walk to the end, the *pāhoehoe*, you can pick up the trail on the 'ā'ā.

KM: Yes, amazing!

LW: You know, you always used to tell me stories about Kēkēkaniho, where is that?

DW: Kēkēkaniho... [looking at map] Here's Kūlua... Kēkēkaniho, it's on this other map.

KM: On the other one, okay. Right under there.

DW: This one.

KM: Oh, so it's *mauka*, Keauhou, Volcano side?

DW: Above Keauhou Ranch.

KM: But before Keawewai, the water spring?

DW: Yes, beyond...Keawewai, along the fence, along the trail.

KM: Yes, uh-hmm.

DW: They deleted that trail.

KM: Yes. I'll get you a bigger copy of this one like that one too, easier to see.

DW: This is good because of the Bishop Estate, has the private land.

KM: Yes.

LW: And Komokawai, where they had the 'alalā project, Komokowai?

DW: No more.

LW: No more?

DW: Yes.

KM: South Kona side or...?

DW: Yes. Komokowai is...

KM: [looking at map] Oh yeah, right there.

DW: Yes.

KM: So *mauka*, Keālia?

DW: Keālia, land of Keālia.

KM: Yes, so *mauka* Keālia. Oh. What was your thought about, you know one of the things that's amazed me about the 'alalā when I talk with Kūkū Keākealani mā, Kahananui, *kūpuna* out on these 'āina here at Pu'u Anahulu Homestead, even down at Honokōhau, like where Punihaole lived on the *mauka* road. The 'alalā, when they were children, they were born in the early 19-teens, '20s like that; when they were children, the 'alalā were even down on Māmalahoa, the *mauka* road like that.

DW: Uh-hmm and they ate guavas.

KM: Yes. And when they would go hunting, the 'alalā would come all around them begging for...

DW: I've heard that some hunters would shoot them 'cause they alert the game [chuckles].

KM: Yes. What happened, what happened to the 'alalā?

DW: Apparently they're very susceptible to the common diseases, the malaria and bird pox. We had problems with the propagation. All the rest of the Hawaiian birds in the 'ie'ie belt and lower elevations, are susceptible to malaria and bird pox.

KM: Yes.

DW: It is found pretty high, but in certain areas in Kona it goes down, and then the guava goes up and they got in trouble with the disease. (The guava grows pretty high and birds move down from higher elevations to eat the guava and get in trouble with the diseases.)

KM: I guess that *'ie'ie* may be around 1800 to 3500 or something?

DW: Yes.

LW: Nice *'ie'ie*.

KM: Yes, beautiful!

DW: In Hualālai they survived pretty well because the country is so dry, and this is Bishop Estate forested area, but this forest is bordered with non habitat.

KM: Yes.

DW: Before the mosquitoes, this area was dry and the birds had a better chance. Then the banana poka came in, they liked poka too, but *hō'awa* is one of the plants. But with the decrease of the *hō'awa* and the *māmaki*, they relied more on banana poka.

KM: *'ie'ie*.

DW: *'Ōhelo*.

KM: Yes.

DW: You know the *'ohelo* that grows in the trees?

KM: Yes, *kau lā'au*, *'ohelo kau lā'au*.

DW: Yes, grows on the trees, they (*'ohelo*) would survive but when the *pipi* got right up in the forest, it helped to force the *'alalā* to the lower elevations.

KM: Yes.

DW: So no way.

KM: And so they caught the disease. Billy Paris was saying that, that...what was it 1928 or '29 earthquake, he was thinking too, that out at Pu'u Wa'awa'a when the earthquake happened, they brought in a lot of Japanese stone wall masons and they went into the mountain.

DW: At Pu'u Wa'awa'a?

KM: Yes, at Pu'u Wa'awa'a to go rebuild the walls that were required. But when the families went in they took with them their chickens and other animals like that too, and he was thinking "This may have helped introduce some of that disease to elevations."

DW: Yes. All the crows, the mynah birds, was apparently a carrier of that bird pox, the malaria, and apparently, it's completely immune to it, a carrier that's immune.

KM: Amazing, yeah!

DW: And the mynah bird was extremely abundant, and unbelievable. Perkins remarks that "The mynah bird in the forest of Kona exceeded in numbers all other native birds combined." ("Fauna Hawaiiensis" page 394)

KM: Amazing!

DW: And it's a very rare bird in the forest now. You know it only occurs in the ranch stations

KM: This was the mynah bird?

DW: Yes.

KM: Who is Perkins, a bird person?

DW: Yes, he was about the best observer. He was an entomologist primarily, but R.C. L. Perkins, he was a very prolific scientist. It was shortly after release, this was in 1890s, that he found the mynah birds were so abundant.

KM: Wow!

DW: But, it was 1865 or something like that they were introduced. So the numbers reached fantastic size. So, (at some point) something controlled the numbers to much less. So, the impact, you can't tell. Some of the game birds, pheasants or quails and whatnot, they were very abundant. We've never known to reach those numbers again.

KM: It's an amazing history! May I ask, if we step back, how did you become interested in this work?

DW: I always liked it.

KM: From when you were a youth?

DW: Yes.

KM: What was your first job in the Territory? You said, already in '47 you're hunting on Mauna Kea?

DW: Yes, was in '47. I went in the Army '44, '45, '46, in '47, I got out of the army. I went to Hilo where an aunt and uncle were living. I met this guy, Schwartz, you know, the book, "Game Birds in Hawaii." The Territory had hired him to do a bird survey, the game birds.

KM: Uh-hmm.

DW: And I went to a meeting and he explained the Federal Aid Program, and that great things can happen with the game birds and management. So I talked to him and he told me when I get home to Honolulu to get a hold of him and so he hired me and sent me to Kaua'i.

KM: And this was Charlie?

UW: Charlie Schwartz.

KM: Charlie Schwartz, oh. He was working for the Territory at that time?

DW: Yes, a contract for one year. He sent me to Kaua'i and said, "The forester will meet you and set you up." He was supposed to have...

KM: [chuckles] Had called him first?

DW: He was supposed to meet me a week later, and go over and tell me what to do with the program, and I never saw that guy for twenty years.

KM: 'Auwē! [chuckling]

LW: Never came.

DW: But he had a tiff with Lennox, and he quit and went to the mainland again.

KM: I see, oh.

DW: And, so he was giving a talk to a hunting group in Hilo when I met him again.

LW: You should tell him about when you were in the fourth grade, what inspired you to... I think that's a wonderful story that you told me about this *haole* school teacher that came from the mainland, and every morning used to tell you folks, "How lucky you are to be living in Hawai'i how beautiful it is!" You were in Ali'iolani School, used to look at the mountains and praise all these kids in Hawai'i. And he said, he fell in love with his school teacher in the fourth grade and made up his mind, he was going to save Hawai'i.

DW: Yes. And I was lucky that I met Mr. Munro.

KM: George?

DW: George Munro. I met him when I was at Roosevelt and we had a mutual friend in Walter Donagho. And he helped Munro band birds on Rabbit Island, Moku Manu, Moku Lua, so I was interested in it.

LW: How old were you then?

DW: [thinking] In junior high school, about 8th or 9th grade.

UW: When did you start the Audubon Club?

DW: Yes, through Munro, he got a bunch of people who wanted a Bird Club, you know.

KM: Yes.

DW: And we went to a meeting and with Charlie Dunn and Ed Bryan, and a Mr. Williams and a few others, and Munro, and a few others. They decided...I was just a kid, but they decided to form an Audubon Society.

UW: How old were you?

DW: In 1939, I think.

KM: So, you know, twelve years old.

DW: Twenty-four to thirty-nine is what?

UW: Fifteen.

KM: Yes.

LW: Because in Munro's "Birds of Hawaii," he talks about, little David Woodside.

KM: Wow, that's so cool!

LW: Yes, imagine how small he was. I had a niece in school, and they were reading this, "Birds of Hawaii," and the phone rang one day, "Aunty Lei, we're reading George Munro in our class, the book, and she said they talk about, "Little David Woodside. Is that my Uncle David?" [chuckling]

DW: Munro was very helpful, he was an old man at that time, he was retired.

KM: Yes. Did you work over here on O'ahu at Mōkapu also, for a while?

DW: No, no.

KM: You didn't.

DW: No, no, the game was closed already... [thinking] I visited the Game Farm, but I never did work.

KM: You never worked over there.

UW: When you came back from Washington State Pullman, did you go to work for the Territory?

DW: Well, I worked for the Territory before, when Schwartz sent me to Kaua'i in 1947. But I had applied to the University of Hawai'i through the G.I. Bill. And then, Brock was the head of the Fish & Game, and I told 'em, "If I got accepted into the University, maybe I'll quit, to go to school." He said, "If you're accepted into the University, you're fired."

Group: [chuckles]

DW: "You can't work for the Fish & Game." So, I got into the University, and in the summer time I worked for the Fish & Game. Three summers, I worked for them. But the last summer, while at Washington State, I didn't come home because I got some little scholarship to help the professor in a pheasant study. But then, when I graduated in

1951, the Territory was getting twenty-five thousand bucks in Federal Aid, and we got about \$30,000.00 in Hunting License money.

KM: Hmm.

DW: They had two people working and there was no money, they couldn't hire more. So, I hopped on a yacht for a year, went around the South Pacific. And when I got back, there was a job opening.

LW: When did you go to Pōhakuloa?

DW: Well, when I got back in 1953, they sent me to Lāna'i for a year to study chukars. But I got my parole, in six months.

Group: [all laughing]

DW: I liked the job that was a good set up but... Lāna'i was interesting, but when the pineapple company decided to get rid of the cattle and the sheep and they had a big strike, and part of the strike was social problems with the workers. They couldn't go fishing, they couldn't touch game, they couldn't hunt.

KM: Yes.

DW: They couldn't own a dog.

KM: Yes.

DW: They couldn't own a jeep. They were real bitter you know, it was a year long strike.

KM: Yes, it was a very rigid, women couldn't leave the island without the permission of their husbands.

DW: Yes, they couldn't own the land, they couldn't nothing. And they (the Plantation Co.) , were lucky that the Territory would help them manage their game. Fish & Game was under the Board of Agriculture and Forestry was to help them and manage their game resource... But the guy from Hilo (Woodworth), which was a big program with the *nēnē* project, and the hunting program up Mauna Kea, he wanted to move to Honolulu because the Honolulu guy (Don Smith) quit.

UW: Who was that?

DW: Don Smith. And he was the guy, Don Smith, was the one in the plane who went flying to locate the sheep. The "diseased sheep" [chuckling].

KM: [chuckling]

DW: And Woodworth left to go to Honolulu, and Smith went to the Mainland, and I went to Hilo, Pōhakuloa.

KM: From Lāna'i you went to Hilo? Is it Ah Fat who was the Ah Fat?

DW: Ah Fat.

KM: Was he working?

DW: Yes. We had a *nēnē* program and we got some money from the Federal... John Burns got the money for budget, and so we had hired a full-time poultry man, and Ah Fat had experienced it in the Big Island, he was a Kohala boy.

KM: Yes.

DW: And he raised turkeys for Parker Ranch, but he'd wound up a pig farmer in Wai'anae. [See Oral History Interviews with AhFat Lee; May 16th & 17th, 2002]

KM: You're kidding.

DW: And he wanted to go back to the Big Island. I don't know how we found him.
KM: Do you think Ah Fat when he was raising turkeys, do you think he was out at Waiki'i?
DW: Yes.
KM: He was at Waiki'i on the Turkey Farm there?
DW: Yes.
KM: Oh! That's interesting.
DW: I think Woodworth knew about the guy, he (Woodworth) knew the problem, and with a poultry guy that they could get to work real cheap, a bachelor, who would live at Mauna Kea (Pōhakuoa), you know.
KM: Yes. Well, he was *ma'a* to that land.
DW: Yes, and just a few *nēnē*. I mean the flock was only fifteen birds. But we were lucky to get him.
KM: Hmm, amazing yeah!
DW: He worked out very well.

Discusses the old Kalai'eha-Waimea road route; and why Bill Bryan fought to have the army take the Saddle Road out on the lava flows, in order to protect the valuable *māmane* forests near the base of Mauna Kea:

KM: You know the old road, where Mauna Kea State Park is now?
DW: Yes.
KM: Okay. Is that where your folks camp was also, where the State Park building is?
DW: Oh, yeah.
KM: And the old road used to run straight through there right, out to Kalai'eha?
DW: Yes, Humu'ula Road.
KM: Now, for some reason has that big bend, that's not how you folks went right? You went the old road right through there?
DW: No, no, the Saddle Road when the Army paved the Saddle Road, built the Saddle Road, they found out that... Bryan was the forester, they didn't like the idea of that forest. It was much easier to build a road on the 'ā'ā.
KM: I see, so that's why they pushed it out?
DW: Yes, uh-hmm.
KM: Otherwise it would have been within the boundaries or within some prevue of the forestry?
DW: Could be, yeah.
KM: See, this is the old alignment here?
DW: Uh-hmm, yeah.
KM: It's easier on this map, HTS Plat 701.
DW: It got onto the lava.
KM: That's exactly what it did. I was trying to figure out why anyone in their right mind... [pointing out locations on map] Here's the old road, here's 'Oma'okōili, and the camp

would have been right about here. But for some reason, they pushed it out, here's Pu'u Huluhulu across the 'ā'ā.

DW: Across the lava.

KM: Yes, and then cut in.

DW: And this old road was very well defined.

KM: Oh.

DW: During the war in 1943 or something, my uncle was an army major or something in Hilo.

KM: What uncle was this?

DW: Harold Luscomb.

KM: Oh, oh.

DW: This guys father [referring to author of an article in HTH].

KM: Okay.

DW: But he took me on the army road, the check point at the... [thinking]

KM: Waiki'i side or?

DW: Māmalahoa Highway.

KM: Oh, right down at the...

DW: The checkpoint. And they had a checkpoint at the 'Ōla'a Flume Road.

KM: Oh, so *mauka*, Kaūmana side.

DW: They had a (pass with the) date that had a limit and time, and it prevented speeding by, they couldn't arrive at the checkpoint [chuckling]. (You signed in at the Māmalahoa checkpoint and they would put the time on your permit. And you had a couple of hours to get to the Olaa Flume Road checkpoint. If you went between the two checkpoints too fast it was evident that you were speeding.)

KM: [chuckling] Any earlier than a certain time?

DW: Yes.

KM: [chuckling]

DW: The road was mostly gravel, bulldozed road, and it was a mistake really, that the army built the road in a military fashion.

KM: Uh-hmm.

DW: But there had been a Territorial Survey that surveyed the road, the route. And it headed to Kona with the Hualālai Saddle, the Judd Trail idea. (The Territory surveyed a road alignment before the war. But when the Army built the road, they didn't use the Territory alignment.)

KM: Yes.

DW: And there's very few bends in that road (the Territory surveyed alignment), but it was not a military road, and it was a little too expensive. Well, the road goes up to 7,000 feet almost, straight line. The story is, that the guy, Army Engineer, got some kind of award for a perfect example of a military road. Couldn't be straight because it's crooked, crooked, crooked road, no straight pieces except for the lava. (The Army built the road deliberately crooked, so it couldn't be strafed easily by fighter pilots.)

KM: Oh, that's amazing!

DW: It's a terrible road. It hits a flat place, makes a sweeping turn, then it hits the steep part, straight up the steep part.

KM: Yes, oh that's interesting!

DW: They purposefully made it like that.

KM: This was in the war time?

DW: Oh, yeah.

KM: The beginning of World War II time, oh.

DW: In '42, '43, when the new road went in place.

KM: Yes, that's amazing, interesting!

DW: Yes. And the argument was, it was never paved. They constantly had bulldozers and graders leveling the gravel. Because you know the rain, the cinder road, the damn light cinders that they used, it floated the cinders off and they routed, it was constant maintenance.

KM: Yes.

DW: Constantly had to maintain.

KM: You know, I'll tell you even now, that road, even though it's got asphalt on it, *puka, puka*, all the time.

DW: Yes. And the argument was the Territory assumed liability or responsibility to the road, the Army said, "We don't need it anymore," they shut Pōhakuloa down. So, the Territory considered improving or straightening out the road and spent a little money and make it good, incrementally. They decided they should pave it, the whole thing. And the stupidity...I think it was stupid that they could have straightened the pieces up and get money to do it, but no, they decided to do the minimum pavement, and the shoulders. So the shoulders break down, and it is dumb.

KM: Yes. You know every day you drive that road now, there's accidents. And it's only because people are too much in a rush. It's beautiful, you drive to the mountain lands, yeah?

DW: I like it. I usually drive mostly night, if I have the choice, go at night. You can make better time, safer.

KM: Thank you. Wow!

DW: I forget the guys name, (Ben) Rush...the Territorial Engineer who surveyed the road. It was the old Pu'u 'Ō'ō- Hilo Trail you know, it's on the map.

KM: Yes, that's correct, yeah.

DW: But he surveyed the road, and you could still see the survey markers. And the telephone line road pretty much follows the route.

KM: Yes. When we took Johnny AhSan, when we went up to, he would show us, even places where the road cut before, but that's what he said, the telephone line section like that pretty much followed some of that.

DW: Uh-hmm.

KM: You know even that part of that alignment, I got the 1869 map when Wiltse surveyed out what became...what was to be the Waimea-Hilo Road.

DW: Uh-hmm.

KM: And their idea at that time was straight lines, none of this zig-zag stuff going around, you know.

DW: Yes. The Judd Trail [pointing out alignments indicated on the 1928 Map of Hawai'i Island], it doesn't go, this is not your trail, Judd Trail stops...

KM: Stops 1859, yeah.

DW: Yes, this straight part.

KM: Yes.

DW: And it would have gone... [gesturing across the plateau lands towards Hilo]

KM: Yes, that was the idea to bring it.

DW: It was too high.

KM: Yes. There is the old trail Nā'ōhule'elua, that cuts out here past Pu'u Kūlua, Pu'u Ke'eke'e and it connects in to here.

DW: Uh-hmm, the foot trail.

KM: Yes, the old foot trail, that's right.

DW: It's fairly straight. But the Jeep Trail was...I've walked that trail... [shaking his head] Gone. Most of the way with a Jeep, but ruin the Jeep.

KM: Yes.

LW: That mule trail going up to Hualālai is a busy trail.

DW: Norm Carlson built that damn road.

UW: The Donkey Mill Road, that's the one I went up yesterday.

KM: Oh, you went up Donkey Mill?

UW: We went up Donkey Mill Road.

KM: And how did you get to the summit, you cut across Kaukahōkū Road? Or you went up Kaloko?

UW: No, we went straight up, Kahalu'u.

KM: Kahalu'u, Donkey Mill Road.

UW: Straight up Donkey Mill Road, we came...

KM: Yes, so you went into Honua'ula section?

UW: Yes.

KM: What you said?

DW: Kaluakaukini.

KM: 'Ae, Kaluakaukini.

DW: Thousand Dollar Hill.

KM: [chuckles]

LW: That road you just bounce, bounce, bounce!

UW: Yes, it wasn't actually the worse road, and I was expecting worse because the worse road I've been on was on Kaho'olawe, when we went down to Kealaikahiki, the one I was telling you we had to go down on the duce-and-a-half.

DW: Kealaikahiki.

UW: On Kaho'olawe.

DW: Yes.

UW: When we went out of Honokanai'a we went up and we went down the ravine to Kealaikahiki.

DW: Hmm...I never did that road, I walked... [looking at maps] Yes, good maps!

KM: So, you folks have some photos from your old days going out *holoholo* like that, working on the mountain?

DW: I don't know where.

LW: He was looking for when where he and Harry were putting up a sign somewhere, he wanted to show you, but he couldn't find 'em.

Group: [looking through slide collection – referencing various photos]

DW: This is Hawai'i...

KM: ...This is Pu'u Ke'eke'e, Kūlua. This is Pu'u Koko, Pu'u Mau'u, right in here. Interesting your story too, 'cause I'd heard about that Waikahālulu, when they [chuckles] dynamite 'em, mess up the water source.

DW: Yes. This is a fabulous trail, I've walked the lava.

KM: Ah, Ke'āmoku?

DW: Walked this a couple of times to Pōhakuloa.

KM: Wow!

DW: Frank or somebody would get the jeep.

UW: They drop you off and you'd walk up?

DW: Uh-hmm.

KM: Gee.

UW: Those guys must have thought you were nuts [chuckles].

DW: Yes.

Describes travel around Mauna Kea; names various *pu'u*; and recalls work done by CCC:

KM: Here's Pu'u Kole that you were talking about, so somewhere *mauka* of here is where you folks found the '*ua'u* that first time?

DW: Yes.

KM: Here's Kalepeamoā, Pu'u Kalepeamoā right there.

DW: Pretty much in this country [pointing to area a little above Pu'u Kole].

KM: Okay, so a *pu'u* on the *mauka* side. Keonehehe'e and the old trail that ran up.

DW: But you know the fence followed...the fence on the... [pauses]

KM: You're right, it came below Kole?

DW: There was a zig-zag fence.

KM: That's right.

DW: You know the map you have [HTS Plat 613]?

KM: Yes.

DW: The zig-zag fence... The CCC built the good fence.

KM: Right here, here's this fence line here.

DW: Yes. But the CCC made a new one, and they...apparently a previous fence that the ranch had. But they removed it, and the Army and the CCC fenced a bunch of live *māmane* trees. You can see the line. When the conservation district was drawn, we recommended, we wanted the line to include the *māmane* trees.

KM: Yes.

DW: But they didn't do it.

KM: 'Auwē!

DW: But, in the general revision (during the 5 year review of the Conservation District Boundary), they did. But I don't think they fenced it. But it was in the Conservation District... [asks Ulalia for Mauna Kea Quad – 1924 series]

UW: [pointing to pencil marks on the map] What are you marking over here?

DW: Yes. This is the... Okay, Kole.

KM: Yes, there's Kole.

DW: This was the CCC fence.

KM: Yes.

DW: But this is good *māmane* [pointing to out of fence line].

KM: You were hoping that they would take that lower section so that the *māmane* would go in. Here's Kahinahina...

DW: We did include it in the conservation district, but I don't think they fenced it.

KM: Yes. This is wonderful that you've got these, these maps are hard to come by now. And you know 'cause they keep more place names on them, than the later maps.

DW: It's amazing how accurate the contours are, but also how inaccurate they are in some places.

KM: Yes.

DW: Because the guys that drew these contours, in a lot of cases they did it from air. But some places they didn't do it by air and from what I'm told.

KM: Amazing! Waiau...

Describes use of *ahu* to mark trails to the summit region:

DW: There's Keanakāko'i.

KM: Yes, right in here and evidently the trail, actually there's, you know you can see the trail that runs around in there. You remember seeing the upright shrines on some areas? Stones standing upright on areas in some places?

DW: The *ahu*?

KM: Yes, the *ahu*.

DW: Yes, the *ahu*. They also had steel posts marking the trail because the snow would cover up the trail.

KM: That's right. Wonderful that you guys have these maps.

UW: Yes, I told him don't throw anything away...

UW: [looking at a slide] This is you going where, what are you standing by? I can't read the sign.

DW: You can't read it?
UW: I have to figure out which way I'm going. Oh, Keanakāko'i, the adze cave.
KM: Oh. Oh, yes. Amazing! [slide includes old HVB site sign]
DW: Yes.
UW: Who is that?
DW: Harry Fergerstrom.
UW: Oh.
KM: How about this one here, do you think?
DW: Harry, I took the pictures of Harry.
KM: Oh, okay.
UW: These are the pictures of them in the snow. Is this still Harry?
LW: He and Harry went up.
UW: Through the snow up there.
LW: When they came back, they couldn't see anything.
KM: Wow, that is so great.
UW: Look the horses.
DW: That's Harry, there's no more pictures of me, I don't think.
KM: You were the photographer [chuckles].
DW: Yes. This picture that Harry...waving, and his hat, it was on the lake.
KM: It was frozen over?
DW: Yes, was frozen over, the horses were trembling, they didn't like the...
UW: The horses knew it was...
DW: They were shaking.
KM: You know Hisao Kimura gave me a photograph from '33, they evidently had fenced in an area and were trying to plant trees right by Waiau.
DW: Yes, they had a little planting. (It was still there in the 50s, but it was falling down.)
KM: Yes. And I found in the Forestry & Agriculture files from around ,they tried putting trout in Waiau at one point.
DW: Yes, yes, and Brian used to keep the fishing pole at Hale Pōhaku house.
KM: [chuckling] 'Auwē!
DW: This is the lake.
UW: Yes, him standing on Lake Waiau...
Group: [looking at various slides, including Vairiki, Fiji]
KM: ...When you were a child, how long did you stay at Kapa'au?
DW: [thinking] I don't know...
KM: You were pretty young?
DW: Young, about four years old.

KM: What did dad do after you left, after he left the plantation? You folks moved to Honolulu?
DW: Yes. My brother was ten years older.
KM: Oh, I see.
DW: And he was...the family wasn't too happy with the schools, my brothers and sisters. My brother was in the sixth grade or something and so...
UW: [looking at slide] Where are you over here?
DW: Keauhou Sanctuary. You know the interesting thing at Keauhou...
UW: [handing a slide over] Here, this one.
KM: Oh wow!
DW: Yes, there's the one.
KM: And this is on Waiiau?
DW: Yes, that's me, Harry took the picture.
KM: Gosh, can hardly see you.
UW: I know. [chuckling] How do we know it's you?
KM: Silhouette. [chuckling]
DW: I didn't have the hat. But you know that sign...
KM: That we were just reading.
DW: The sign you got here.
KM: Keanakāko'i.
DW: We had...Willie Kaniho gave us the horses, the Humu'ula horses. They could climb the mountain for the elevation. Regular sea level horses; the elevation will kill 'em. These tough old horses could handle the elevation, no problem.
KM: Yes.
DW: But we had the pipe and the sign and the bracket and water, had five gallons of water and cement.
KM: [chuckling] God!
DW: We had a load for the horses.
KM: Yes, yes.
DW: Bundled up in fatigue pants and wool forestry pants, and tee shirt, and then flannel shirt and wool shirts, and jackets. Was cold as hell, you sit on the horses, and the blizzards.
KM: Yes. So you had to go put the sign up in the snow?
DW: Yes.
KM: [chuckling]
DW: Right.
LW: He went looking for that picture of the sign this morning. When he retired, the state made him an album.
KM: Oh, wonderful!
UW: Where's this picture?

DW: This is Keauhou.

UW: What about this?

DW: Keauhou cabin, inside the cabin.

KM: You mean, so is this Keanui? The Keanui one or?

DW: No, no, this is Kēkēkaniho.

KM: Oh, Keauhou, Ka'ū, oh.

UW: That's Kamehameha Schools land?

DW: Uh-hmm.

UW: That's what I thought.

DW: You got to go get Tonnie to take you up there. This shack was built with dunage and *koa*, *koa* lumber from the Kulani Prison...

UW: Oh, and this is Ah Fat.

DW: Yes...

UW: I have those in my books upstairs, the *nēnē* cages and the '*alalā* cages...

DW: This might be the shark that, from your *pahu*.

UW: My *pahu* at home.

KM: Oh, wow!

UW: How many people's father's go and make the *pahu*, catch the shark, put the skin on.

KM: *Nui ke aloha!*

UW: Yes.

LW: They ask me, "Leiana, how you going to get a shark, that's your '*aumakua*?" I said, "Don't worry, I get a *haole* husband." [chuckling]

KM: Get different *ano manō* right.

LW: So, he went to get Tiger shark.

KM: Good.

DW: This is the Keauhou *nēnē* release pen, it's the same time as the Keauhou II, Pu'u Keanui, but it's not. This is Keauhou, Kēkēkaniho.

KM: Wow!.. What is this? I see one *pā'ēke* over here. Let me just see what place this is. [looking at map] Oh, this is Ka'awaloa, Kealakekua this side.

DW: Yes, what's the sheet number?...

Group: [looking at various numbered map sheets]

DW: ...This is Ka'ohe [pointing out sections of trail on the plateau lands – Pōhakuloa – Ke'āmoku Section]. This is the trail, fascinating. You find bottles.

KM: For real, along some of those, just patches of trail here and there?

DW: Yes...

KM: ...Here it is Kēkēkaniho, *ma'ane'i* right here, uncle.

DW: Yes, that's the Kēkēkaniho, this is the cabin, right outside the park, below the end of the road.

KM: Yes.

DW: This picture, you know the picture, the big trees, *koa*?

KM: Uh-hmm. Oh, this is interesting, see this Pahu'amimi, I was just looking through Emerson's 1880s field notes yesterday at the Archives, and he was talking about Pahu'amimi. From when they were getting ready to survey the *mauka*, Ka'ū lands, and make transits from Volcano to Kona.

DW: Here's the Peter Lee Road.

KM: Yes.

DW: This is the Kapāpala Forest Reserve. I have some pictures of the *koa* trees, big, beautiful *koa* trees. 'Ōhaikea, there's a water tank.

KM: Mauna 'Iu.

DW: Mauna 'Iu, this is the area.

KM: Good *koa* trees.

DW: Yes. I imagine they're all gone, somebody rustled those trees.

KM: I'm working right now with the natural area on the Kipāhoehoe section out Kona Forest Reserve. You know 'Alikā?

DW: Yes.

KM: 'Alikā vicinity where C.Q. Yee Hop used to be.

DW: Uh-hmm.

KM: He still get his 'Alikā like that. Same thing, the *koa*, they described the *koa*, these old *koa* trees, beautiful.

DW: Uh-hmm.

KM: The forest is something.

DW: C.Q. Yee Hop still have the good old cattle, the *pipi* with big horns?

KM: Steers.

DW: All colors.

KM: That's them.

DW: Yes. Brindled with the long horns, they're wild looking buggers.

KM: They are. You know and those stories about the old cowboys on the mountain lands, Mauna Kea and stuff like that. You know you hear even in close to the turn of the century, cowboys would get run down by these *pipi* 'āhiu.

DW: Yes, they did.

KM: Lizzy Low barely saved her life by climbing in a *māmane* tree, the one 'āhiu when gore her horse.

DW: Those days Kaluakauka, the story is very believable.

KM: Oh, yeah.

LW: A *māmane* tree saved my life while we were in Haleakalā. This cowboy horse, you got to swear at the horse, he wouldn't do what I wanted it to do, but he knew the trail...

KM: [chuckling] It knew how to go home, right?

LW: From Haleamau to Kaupō, to the cabin out there. On the trail, there's a *māmane* tree, we got over there, and stopped. Right outside of the silversword loop.

DW: Piccolo, Joe Medeiros' horse is a frisky horse. Leiana was a good rider, she can control the horse. But, as we passed the place where the 'ā'ā lava we had a nice slender slope, you know the trail is wide and so I wanted to go side ways, side by side.

LW: And he wouldn't let him.

DW: So we could talk you know and Piccolo doesn't want no horse ahead of him! And he took off with a full gallop.

LW: They found eggs... [chuckling]

DW: You know the bottomless pit?

KM: Yes.

DW: The trail before the bottomless pit heading to Palikū, and she went on the single file trail, and then there's a stone wall—fragment of a stone wall—and the *māmane* trees and lava, it's all cinder. She turned the horse and stopped 'em at the...

LW: *Māmane* trees.

DW: *Māmane* bushes, the trees are all bushes.

KM: Yes, yes.

DW: He wouldn't go. He was heading to Palikū.

LW: He thought he was going home. Joe Medeiros said, "You go up there, head for Palikū, he's going to run all the way home." He says, "I'm so glad you can ride a horse. [chuckling] I had visions of you on the cinders."

Group: [laughing]

KM: Oh, what fun though! What, no *kaukau*...?

LW: All the eggs and we made scrambled eggs.

KM: Oh yes, of course [chuckles].

LW: And all the jars to make 'ōhelo berries you know, so that we could make jam or jelly or pie were all smashed.

DW: The horse had all the food. [shaking his head] Those were good days though.

LW: It ran right to Palikū, right to the post.

KM: I'm here, where are you? That's funny. *Mahalo!* Let me get your mailing address...

[recorder off – back on]

Discussing Pōhakuloa Nēnē Program:

DW: ...I switched to Pōhakuloa, the Nēnē Program.

KM: Was this by the '60s or still in the '50s?

DW: [thinking]

LW: In the '60s I think, in the '50s to the '60s.

DW: About 1960?

KM: Uh-hmm.

DW: In '59 I think...

UW: ...Papa, when were you going around building cabins?

DW: Built the cabin at Keauhou around the '50 (1959 or 1960), when we released the *nēnē*. Was a two hours drive to the area, and four hours round trip, you know. I found the best time to do the *nēnē* field work, was 3 o'clock till dark, and a little while in the morning. That's when the *nēnē* are most active. We had to place the birds in the pen, they were flightless, and we had to have constant surveillance, it would be disaster if we had twenty birds killed with the dogs, or something like that. [chuckles] They gave us a lot of money and everybody was watching us (the project).

KM: You know, it's amazing these wild dogs and stuff. We've got communications even in the 1850s about wild dogs killing...and throughout, dogs were a problem throughout, sheep you know and stuff. This would come in though and take out the babies too, lambs like that and stuff. Dogs have been a problem on the mountain for a long time.

DW: With sheep, oh yeah.

KM: Then you think if you got these *nēnē* that are flightless, penned or something you know.

DW: I found three dead *nēnē* on the lava by Ahu-a-'Umi. And the Humu'ula sheep, they'd run the sheep to the fence twenty, thirty sheep, killed one crack. They'd kill 'em for fun.

KM: Yes.

DW: We had to use poison for the dogs. Twice, I got stalked by dogs, Ahu-a-'Umi side.

KM: Spooky.

DW: One time I walked from Pu'u Kūlua to the 1859 lava, and I camped. I was going to walk down the flow to Pu'u Anahulu to check the area for *nēnē*. I was camping in the little *māmane* tree, cinder place, right on the edge of the lava. The '59 is a *pāhoehoe* flow, mostly, but parts are 'ā'ā. But I lit my sterno, making coffee in the morning. I hear this tick, tick, tick, sounds like Anapau [the family dog] you know walking on cement. Well, it was dogs walking on the cinders. I looked up and here are these dogs, two or three dogs, and they saw me and they stopped, and then they came to me. And I had a dish towel and I grabbed the dish towel, the little *māmane* tree only this high.

KM: Three feet or so.

DW: And I didn't see the goats at the time, but the dogs were barking that time, starting to bark and they startled some goats that were close to me, and the goats started to run. The dogs stopped and then they decided to go after the goats, not for me.

KM: Wow!

DW: Not to me. So, I finished my coffee.

KM: [chuckles] All calm?

DW: And packed up my stuff and then I was walking down the flow, it was 10 o'clock or 10:30 something like that, and I saw these goats and I didn't think about the dogs. Just for fun, I usually try to sneak up on the goats. How many there are, like that, and I got pretty close to them and the goats were surrounding me. The wind was blowing right, with my binoculars I was looking at goats and I seen, the goats, and these two little ears sticking up. Dogs.

KM: Geez.

DW: Then I looked and another dog, I kind of recognized them because the dogs are short haired, little rounded ears and short muzzle, solid color.

UW: Those Hawaiian dogs.

DW: Yes, these are brown or tan or yellow, mostly solid color.

LW: Short legs?

DW: Short hair, the legs are uniform. And so after I saw the dogs, I didn't give a damn about the goats.

Group: [laughing]

DW: And I made my way to some trees kind of far, then the dogs chased me, and went again. And the goats, "baah, baah," they're yelling, the goats ran off the lava.

KM: Gee!

DW: Luckily the dogs went after them.

KM: Wow, it's hard to believe yeah, that these dogs would be so... I wonder if there's still dogs out and about?

DW: Oh, yeah. Dogs, sheep, goats.

UW: When you were up there, did local people come up to do anything up on the mountain or did they have access to come up to the mountain?

DW: What mountain?

UW: Mauna Kea.

DW: Oh, yeah.

LW: For what did they go for, *kōko'olau*?

DW: There was, there were recreational hikers, go to the lake or hiking, there's a trail, a prominent trail. We put the visitor sign up.

KM: Yes, Keanakāko'i like that.

UW: So, everybody came to borrow some adze.

LW: I couldn't believe the leaves of the *kōko'olau* that Harry used to pick. Hey, on Maui the *kōko'olau* leaves...I thought it was a mistake, so big.

KM: This not...[chuckling]

LW: This is Mauna Kea, *kōko'olau*.

DW: Old timers remembered CCC days and they would bring the kids. And then the plum trees were attracting the people, and there's a plum orchard at Pu'u Lā'au. Almost every cabin had two or three plum trees, from the CCC. Good plums.

KM: And Bryan had a big orchard put out at Keanakolu side.

DW: Keanakolu, yeah.

KM: You know all the walnut trees and everything is just about all gone now like at Waiki'i, Pu'u Lā'au side like that, *make*, the drought and everything, no take care.

DW: Uh-hmm.

LW: That Waiki'i is such a beautiful place.

KM: If you folks come up to Hilo sometime we have room, come stay with us and then we can go *holoholo*. It would be wonderful, you three folks come up...

DW: ...You know, I didn't finish my story about the horses at the lake.

KM: Yes, up at Waiau.

DW: Why we went to the lake, but when we got to Keanakāko'i, we put the post and we mixed the cement.

KM: Yes.

DW: Had ice and snow all around, but no more water. We had the five gallons. We mixed, dug the hole, put in the cement and set her up. We wanted it to set, 'cause can't put the sign up. So we went up to the lake to kill time. We didn't go to the summit, we talked about it, but the horses were having a hard time.

UW: It was pretty freezing!

DW: The horse, the snow, the steel post were this high, but some places...

KM: Four feet high.

DW: ...they were only like this high because of the snow.

KM: Yes, about a foot.

DW: And the horses were having a hard time. Shallow you know, the trail is, a bunch of rocks, the horses can't see the rocks except, it was kind of dangerous, cuts off. So we went up to the lake. Then when we got up there, we had several hours, and then decided to bolt the sign. I could stand up the saddle and could reach up to the nuts and bolts.

KM: [chuckles] Yes.

DW: The wrench, and I had a hand warmer, my sister gave it to me. A little hand warmer with lighter fluid with a smoldering little flame. And that thing was wonderful, under the jacket and really warm and comfortable, with the blizzard and whatnot. But when I stretched up [gestured, reaching over head to tighten bolts] the damn hand warmer...I had it in my tee shirt, between my tee shirt and my shirt and it fell down and it got in my pants.

KM: 'Auwē!

Group: [laughing]

DW: It fell down my pants.

UW: You were jumping up and up.

DW: I jumped up, bloody horse.

KM: 'Auwē no ho'!

Group: [laughing]

UW: Harry must have been wondering, "what is he doing?"

KM: What's this *haole* doing now...?

DW: The horse took off. Harry jumped on his horse, he was able to catch the horse, they were out of sight. Finally, Harry comes leading the horse back, he was able to cut it off.

KM: Oh, that's so funny.

DW: He was a good, good cow hand too.

KM: You folks, you put the sign up at Keanakāko'i, did you put one up at Waiau too?

DW: No.

KM: Just Keanakāko'i. That was a Hawai'i Visitor Bureau basically?

DW: Yes, Bryan was in the committee.

KM: Oh, that's so funny. Out of curiosity, I don't know if you remember, but Eben Low died in '54 and his family, so you know Annabelle them and the 'ohana took his...they cremated him, they took his ashes to the top of Mauna Kea. That was his wish.

DW: To the top.

KM: And where that *ahu* was, you know the little stone mound up there?

DW: Uh-hmm.

KM: The family all gathered together and one of the cowboys that went with them, a couple of them was Tommy Lindsey and Toshi Imoto. Toshi's son Roger works for Forestry now, I don't know if you know Roger Imoto? A group of people went up there, were you still on the mountain at that time? In '54, this was in January.

DW: In '54 [thinking], yeah.

KM: You didn't happen to go up with them did you?

DW: No. Yutaka Kimura, that was the guy.

KM: He's still going.

DW: He was an interesting man.

KM: Yutaka is a couple years older. His brother Hisao, who we were just with, married a Lindsey girl, Elizabeth, yeah.

LW: Is that Kimura, is that same with?

KM: Larry?

LW: Yes, Kauanoë.

KM: Yes, that's his mama and papa.

LW: Oh.

DW: Uh-hmm, Yutaka is the brother. I used to like to...the cowboys all work early. And at the Waiki'i Station, they had about half a dozen cowboys ride the range all the time. Checking the cattle, checking the water troughs, checking the fence. And they would work their way to the stable at Waiki'i, in the evenings. Alex Bell was the boss, and often times the Humu'ula gang, Willie Kaniho at Humu'ula. And you talk to the big boss, he would quite often give these orders to meet Alex Bell and Kaniho, and one more, one guy was a big shot, was a foreman... [thinking] They would report and give the orders. It was interesting to hear them talking. Talk about the old days.

KM: Yes, yes.

DW: Because they'd straggle in between two-thirty or four o'clock, they didn't break up till the last guy was in. Every day Parker Ranch did that, no more. Parker Ranch chopped up Waiki'i, and they made rich houses.

KM: House lots now, yeah. Waiki'i, when you were there the corn and things was *pau* already or were they still growing?

DW: Oh no, the corn was still there.

KM: Still growing corn, that's right, still growing corn.

DW: They rotated the corn field.

KM: Yes.

DW: We used to catch pheasants at Parker Ranch, we had a fabulous deal. Parker Ranch allowed us to catch pheasants and we would send 'em to Kaua'i, O'ahu, Maui. During the hunting season during Thursday, Friday nights, and we had Boy Scouts helping us and other hunters groups. We used a jeep with a spotlight, and jacklight pheasants in the pastures. Fabulous numbers of pheasants, particularly at Field 11, it was a six thousand acre paddock with no water.

KM: Field 11 is this the Waiki'i side, Makahālau or?

DW: It's in the middle of Waiki'i toward Makahālau.

KM: Holoholokū, Pu'u Anuanu?

DW: You know not far from the radio station, by the telephone station, just *mauka* of that.

KM: Oh, Pu'u Anuanu side.

DW: *Mauka* and Makahālau side.

KM: Okay, okay.

DW: There was no water though in it, so it was very lightly grazed with high, tall grass and excellent roosting habitat for pheasant to sleep. They would come for miles to sleep.

KM: Yes.

DW: The pastures was very lush, most years had enough grass paspalum, *manienie*, and oats, and the pheasants would migrate for miles. They were corn field pheasants.

KM: Yes, wow, amazing!

DW: We'd catch a hundred, two-hundred pheasants a night.

KM: Geez!

DW: And ship 'em out. Box 'em up and take 'um to the airport at 3 o'clock, where the planes used to bring the newspapers. The freighter would take the pheasants back.

KM: All boxed up pheasants and fly 'em out for stocking the other islands?

DW: Yes. But we handled...was an all night job, you got to catch the pheasants, then we got to band them and then we box them up.

KM: Yes.

DW: We handled the birds in bags, three or four pheasants in the barley bag and finally we said, "Why the hell did we box the pheasants, we just ship 'em in the bags?"

KM: [chuckling]

DW: And Hawaiian Airlines said, "Okay, we'll take care of 'em in the bags."

KM: You're kidding and what, they survived that?

DW: Yes, almost no mortality in the bags [chuckling].

KM: Wow, that's amazing!

DW: Hawaiian Airlines returned the boxes for free. Same as when they shipped the bread, you know, and they would return the shipped the boxes for free, but then you had to go to Hilo and pick them up.

KM: That's amazing! What a history.

DW: Several years, we did that.

KM: We got to go *holoholo* sometime.

UW: Yes, got to go to Hawai'i island not to Waiki'i [chuckles].

LW: Papa, he reads the newspaper and gets all upset. I said, "Stop it, either support a politician or run for office..."

Group: [laughing — looking at more slides]

DW: ...You know, every summer for three summers I went to college. I had a job of counting the game birds, go to every island and count the pheasant, quail, and it was interesting. Kula on horseback to Kahikinui and Kolekole Springs.

KM: Yes, yes.

DW: There was no road in those days. And we did Kahuku Ranch, Parker Ranch, Kapāpala Ranch.

KM: Kahuku, this is mostly the *mauka* lands, you weren't going down on to the *kula* down *kahakai*, *mauka* lands?

DW: *Mauka*.

LW: Brederhof, Soots, is he still at Kahuku?

DW: I don't know. He was managing Kahuku Ranch for Damon Estate who owned it.

KM: Yes, he's been gone for a long time.

DW: The first time I went to Kahuku Ranch, Jimmy Glover had the ranch and he had that Koa Mill. He logged the *koa* trees and cleared the land for pasture. They bulldozed against the mother trees, you know that's not good trees for logging, no good logs, seed trees. And he had hopes that he would create shelter for the young *koa*. To protect them from the *pipi*. He would pile the brush around big *koa* trees, crooked ones that weren't good for lumber, and young *koa* trees would sprout up. It worked.

KM: Right.

DW: When the brush would rot away, they'd be safe. The *koa* operation didn't work so well. He talks about loading up several loads of *koa*, trying to sell to the mainland market, and he wanted...it was easy in those days to flood the market, you know. The *koa*, they had the idea that you could sell that stuff on the mainland and the wood worker people, they looked at that stuff and said, "Mahogany is one-third the price, just as pretty [chuckling]." He was pissed off! I think that the story was that he returned the wood to Hawai'i, but he sold his Koa Mill.

KM: Hmm.

Group: [looking at slides] ... [end of interview]

**AhFat and Barbara Lee
Recollections of Mauna Kea and the 'Āina Mauna:
Operations of Parker Ranch and the Territorial/State Forestry Division
May 16, 2002, with 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 Parker Ranch Poultry Farm where turkeys and chickens were raised.



AhFat Lee (Photo No. KPA-3389)

While at Waiki'i, AhFat lived in ranch quarters, spent time with the families, and learned about the area. 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 (for a while, also working with the endangered *'alalā*). AhFat later, joined by his wife, Barbara, lived for many years at the Pōhakuloa Cabin, the area now behind the Mauna Kea State Park.

As a part of his job, AhFat also traveled most of the *'āina mauna* of Mauna Kea, Mauna Loa, Hualālai, and the plateau lands. Through his travels, most of it by foot, he personally saw many sites and features of the mountains. He also learned first hand, of sites and traditions from elder *kama'āina*.

Interview No. 1, with AhFat and Barbara Lee.

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 17 years old. He came with two older brothers, and they were contract laborers for the sugar plantation.
KM: Yes. Hāwī?
AL: I think, Hālawā.
KM: Hālawā, okay.
AL: Uh-hmm. Those days, there were five sugar companies.
KM: Yes.
AL: From what I understand, they were in Hālawā.
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 8 or 10 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 Hālawā?

AL: Yes, I lived in Hālawā till I was 14.

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 18.

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 now. 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 some place, 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: Yes, 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 Waikī'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 Waikī'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: Yes, 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: Yes, 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: Yes. 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 tell 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."

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, "Yes." 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 Ku'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: Yes, was *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, apples, all gone.
AL: Yes. 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 gathered 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: Yes.
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: Yes.
BL: Yes, like the old Portuguese ovens.
KM: Yes, the *ferno*. There are still three or four of those ovens there.

AL: Yes. 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, yes.

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 they still baking bread in those old ovens, in the bread ovens?

AL: Yes.

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.

Discusses stones walls around the Humu'ula-Pōhakuloa section of the 'āina mauna:

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] Yes. 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 past 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: Yes, 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: Yes.

KM: That came from Kohala mountain up. You folks had water in your house already or...?

AL: Yes, 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 1, 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: Yes. [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 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: Yes, 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: Yes, 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: Yes.

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 chickens...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.

Discuss the Mauna Kea Springs:

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 Waikahālulu.

KM: Waikahālulu yeah, was on the Humu'ula section, Waikahālulu.

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: Yes. 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 is 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: Yes.
KM: Their Hawaiian family under the Lindsey-Ka'īnapau.
BL: Exactly.
KM: They have connections on the mountain also.

Recalls that Harry Fergerstrom planted the pine trees at the Houpo Kāne (Hopukani) springs:

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: Liloe?

AL: Yes, that's right.

KM: Okay. So those three, they're in a line basically, is that right?

BL: Yes.

KM: Down Pōhakuloa Gulch?



Conifer Trees Planted at Houpo o Kāne (Hopukani), and stone wall enclosure. (Photo No. KPA 4236)

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: Yes. 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, Holoholokū, Pā Kila, Pump Number 1 like that.

AL: Yes.

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 Waikahālulu and I think he took Willie Kaniho with him.

BL: Yes.

KM: They were going to try and get more water out of that Waikahālulu yeah?

AL: Yes, right.

BL: Yes.

KM: So they put the dynamite in, blew it up and the water stopped.

BL: Totally. It never came back.

KM: Yes.

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 at 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: Yes. 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.

Recalls story of Eben Low's attempt to get more water out of Waikahālulu Spring:

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 Waikahālulu 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, "Yes," 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: Yes, it was just the opposite, dynamite 'em, block 'em off or something.

BL: Yes.

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 lose 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: Yes, 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, Mauna Kea and Territorial Program on the 'Āina Mauna
May 17, 2002 – with Kepā Maly (Interview No. 2)**

- 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 Hālawa.
- AL: Yes.
- KM: By the time you're 14, 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: Yes, 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: Yes.
- KM: And the orchard.
- AL: Yes.
- 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: Yes, 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: Yes, 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: Yes.
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: Yes. 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: Yes. 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 have 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: Yes, 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 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 Hina'i, Hine'i?

AL: Hina'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: Yes, 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: Yes, Awa'a girl.

KM: Awa'a girl, oh.

AL: Nancy.

KM: Oh. His son is the council man today?

AL: Yes, 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: Yes, 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.

Traveled the mountain lands to hunt wild pigs:

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: Yes, '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 '30s 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: Yes, have 'a'ali'i, and some places 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: Yes, 'ākia, a bush.

KM: Yes, 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: Yes, 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: Yes.

KM: Where they used to keep the horses before yeah? Do you remember Pu'u Ke'eke'e?

Never heard anyone talk about a *heiau* in the vicinity of 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?

Saw stone settings in the Pu'u Kanakaleonui vicinity; his cousin also told him of a burial in the vicinity:

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: Yes, *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: Yes, 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.

Discusses old trails across the Ka'ohe Flats, towards Kona, naming various *pu'u*:

KM: Did you ever hear about the old trail that runs by Ke'eke'e, Pu'u Kapele 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 the maps have it, though.
KM: Yes. You know why I think and we know that Judd Trail, that lava flow 1859.
AL: Yes.
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'ohe 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: Yes. 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'ukūlua?

AL: Nā Pu'ukūlua.

KM: Nā Pu'ukūlua, okay.

Saw cave near Nā Pu'ukūlua, where someone etched their name and a date in the stone (ca. 1879):

AL: Nā Pu'ukūlua, 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.

[Photograph No. MVC 009f, by PTA Archeologist, Wm. Godby, shows the name "Lonoakai" and the year of "1882."]

KM: Yes.

Discusses travel to the adze quarries of Mauna Kea, trail marked by *ahu*:

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: Yes. 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: Yes.

KM: So they could put maybe wood in or charcoal and make the whole thing warm?

AL: Yes.

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?

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 Kapele, here's Ahumoa, that you were talking about.

AL: Yes.

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: Yes.

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 traveled all over?

Was assigned permanent to the Nēnē program in 1958:

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... '55, yeah about three and a half.

KM: '55 to?

AL: '58.

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 some place 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.

Wild sheep and dogs roamed the 'āina mauna:

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, sometimes 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: Yes. 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.

Learned of ‘*ua’u* and *kōlea* hunting in the ‘*āina mauna* from elder *kama’āina*:

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: Yes. 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: Yes, 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: Yes, wow, amazing!

AL: That was good fun, shooting *kōlea*.

KM: Yes.

AL: [chuckles]

KM: In those days [chuckling].

AL: Yes.

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 any more 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 opened, 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." 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: Nineteen fifty-five.

KM: In '55?

AL: Yes.

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, "Yes." I got them and I raised the geese.

KM: You had success in hatching, the other guys didn't?

AL: Yes.

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, 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: Yes, 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: Yes, 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 1,500 feet you go again.

KM: Yes, yes.

AL: The only problem is in the fog. When you're 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 Waikahālulu.
AL: Yes.
KM: And you found the pipe, that three-quarter inch pipe?
AL: Yes.
KM: That was that kind of time?
AL: Uh-hmm.
KM: Oh.

Discusses the old horse and cattle trap built up by Waihū Spring:

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, "Yes 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, "Yes, those days, those old horses, the breed of horses, they were good horses."

KM: Yes, the Mauna Kea ponies.

AL: [chuckles] Yes. 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: Yes. 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 too clear, one time I talked to Henry AhFong, the old man.

KM: Yes, yes.

AL: He told me "Yes, 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. 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: Yes, 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: Yes.

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: Yes. I guess the cattle knew when it comes 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: Yes. Well, I do all kind of walking, you sit down and you think how they were doing it.

KM: Yes.

Discusses his work with *nēnē* at the Pōhakuloa Camp:

AL: It was interesting. Then when Dick Woodworth went to U.S. Fish & Wildlife services, they allotted \$25,000.00 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 a 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: Yes, *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 'em, 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 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 crossed '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: Yes.

KM: You're there and you were the one that's overseeing the breeding or the hatching?

AL: Yes, 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: Yes, big chicken farm. He came up, he sold the chickens for us to start, he went to Hartwell Carter.

KM: At Waiki'i?

AL: Yes, 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: Yes. 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: Yes, yes.

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 '60s we go.

KM: Were you, your program at Pōhakuloa, did you make fence, penned areas so that the birds could be out?

AL: Yes. 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: Yes. 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: Yes, 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, 70 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?" "Yes." 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: Yes, 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: Yes.

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 enjoyed 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 the *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: Yes [chuckling]. Oh, thank you.
AL: I enjoyed my life.

Discusses Mauna Kea adze quarries:

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: Yes. '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 Waikahālulu 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: Yes.
KM: That was just about when you were coming in, I think.
AL: Just before. Harry is a smart man, you know.
KM: Yes.

Recalls Harry Fergerstrom finding the 'ua'u on Mauna Kea in 1954:

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: Yes. In fact in Hilo one time, I heard.
KM: Oh yeah, oh.
AL: After I heard that, I knew.
KM: You knew?
AL: Yes, 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: Yes, I think so.

KM: And Waiiau, you went up Waiiau?

AL: Yes.

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, "Some day 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 Pōhakuloa here. You take 'em up, they want to go see the top mountain and stuff, or wherever they want to go."

KM: Yes. 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: Yes. 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 any one 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.

Does not recall ever seeing burials exposed on Mauna Kea:

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: Yes, that's the only place.
KM: Hmm.
AL: Then my cousin [thinking] one not too big *pu'u*, steep one, go pass Kanakaleonui.
KM: Here's Kanakaleonui [looking at map].
AL: Yes.
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 some place between Kanakaleonui and Kahinahina. They get one ridge they call Kaiwiiwi.
KM: Right, here's Kaiwiiwi.
AL: Frank, I guess he didn't get it right or he came to Kaiwiiwi he parked, he wait.
KM: 'Auwē!
AL: That's a long way you know.
KM: It is double, more than double [chuckles].
AL: Yes. 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 walked from there [laughing].
KM: 'Auwē! Poor thing, what, *nuha*?
AL: Yes, Woodside told me, "You know when I tell, you go down there. You be sure you go." [chuckling].
KM: Yes [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: Yes, I come up the mountain road.

KM: And you would see this light?

AL: Yes, 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: Yes.

AL: Then it slowly went back, going back.

KM: Towards Nohonaohae?

AL: Yes. 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: Yes, night time or when I go home.

KM: Yes.

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: Yes. 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: Yes.

KM: No more that kind over here, so I was curious, so it was from her teaching on Kaua'i.

AL: Yes. 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: Yes, yes, sure...

KM: And this is a J.S. Emerson sketch from 1882 in this study, from Nā Pu'ukūlua looking up, that's Ahumoa there.

AL: Yes.

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 Nā Pu'ukūlua 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: Yes. And this is the important thing though 'cause the land has so much, but if you take too much, *pilikia* right?

AL: Yes, they come in with salt water.

KM: That water there has been building up for thousands and thousands of years.

AL: Yes.

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 any one 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 the 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]

Jess Hannah and Barbara Phillips-Robertson
Parker Ranch Operations and Mauna Kea Water Resources
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 (Photo No. KPA-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.

As a part of Jess' responsibilities of supplying the ranch stations with water, his job took him to the Hopukani (Houpo o Kāne) Spring at the 10,000 foot elevation on Mauna Kea, where the ranch maintained a water trap/diversion, which drew water from the Mauna Kea springs into pipes and down to the old Pōhakuloa State (in vicinity of the present-day Mauna Kea State Park). Jess described the Mauna Kea water as "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 Hawaiians 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.

At A.W. Carter'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 in 1947, he returned to work on the water lines around Waiki'i and on Mauna Kea.

Jess Hannah passed away in 2004. He 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 Waiki'i with her older sister, Dorothy Phillips-Nishie, and other elder family members with ties to Waiki'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 Waiki'i:

JH : ...They came up to work at Waiki'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: Yes, 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 Waiki'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 Waiki'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 19-teens into the '20s 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 18, 20 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 12, 13 years old, 14, 15.
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: Yes, 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: Yes.

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 16 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 inch 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: Yes, 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: Yes. 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: Yes, old Keystone Bombers.

KM: Goodness! They had to pump it to get the fuel?

JH: Yes. 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: Yes. 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 the 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: Yes, 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: Yes.

KM: That's your mama's...?

JH: Her aunt's place.

KM: Her aunt?

BR: Yes. 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 'Ōpelu 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 'Ōpelu.
- 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: Yes, 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: Yes, 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: Yes, 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 2 years old.

JH: The rest of them were, Dorothy was only about, she was about 7, I think.

BR: There's only four years difference between us.

JH: How old was she then?

BR: She was probably about 4 when you first went up there.

JH: Four or five.

BR: And Grace was 2 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 Years 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: Yes. 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: Yes, Waiki'i. I started on the ranch, January the 1st, 1938.

KM: Wow!

JH: And Dorothy's husband came to work the ranch, two weeks later, on January 15th, 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 16 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 15, 17 years old. They were young kids.

KM: Do you remember AhFat Lee?

JH: Yes. 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 7 o'clock." Hey, 7 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: Yes, 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 7 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 there 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: Yes. 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 1st 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: Yes. 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 any way.

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: Yes. 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: 1958.

KM: In '58. They still had a school up there right?

JH: Yes. 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: It 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: Yes, 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: Yes.

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: Yes.

BR: The Russians had it.

KM: The Russians?

JH: The Russians baked bread.

KM: They did?

JH: Yes, 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 8 or 9 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 6 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 11 o'clock at night, every night.

KM: You start like before sun and...?

JH: Start before 6 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 3, 4 o'clock I see her walk out, coming down. "When you coming home?" I say, "about 11 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 past 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 twenty years too late [smiling].

KM: [chuckles] For you, yeah.

JH: Yes. Wouldn't do any good. The Fairbanks was a good engine, as far as that goes, only for crank 'em.

KM: Yes, 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: Yes.

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, sometimes you asked him if there was a story about...?

JH: Yes, 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: Yes.

KM: In the old maps that I left for you, you'll see the name on one map from 1858, 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: Yes.

JH: Yes. 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: Yes.

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: Yes.

KM: Between Ke'āmoku and Pu'u Anahulu, they talk about places where there were burials.

JH: Yes. That's where Alex, said, "Yes they're in there. It's bad luck, don't go fool around."

KM: Don't mess with 'em?

JH: Yes, 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's 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 1858 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: Yes. Outside here, he was saying, get dozens of caves, these guys are all buried inside.

KM: Yes.

JH: I tell, "Yes, 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 that side?

JH: No, it's gone, I went look, it wasn't there.

KM: Was this at Ke'āmoku?

JH: Ke'āmoku.

KM: Oh, yes.

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, 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, it's 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, yes.

KM: Just across from that area. There's an area marked on the map that says, "*Aina Mahi*" or "*Halaukeakua*." 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 some place 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. Yes, 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: Yes. 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?” Yes, 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, yes.

KM: Oh yes.

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 any time. 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, *kāmau*.

KM: *Kāmau* [chuckling].

JH: *Kāmau*, famous game, endless game.

KM: You stayed with the radio company?

JH: I stayed with them, yes.

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.

BR: He was there during the war.

KM: So, it caught you in Honolulu, when the attack came?

JH: Oh yes, right down there, we were right there. That's why I used to laugh, if the Japanese wanted, they could have sent troops, take the whole damn island. I know the morning...the wife's sister lived down at her place in Honolulu. And her husband and I were standing out on the porch, they had a veranda around the house, second story up. It was actually a big rooming house, had about fifty guys worked Pearl Harbor were staying there.

KM: Wow!

JH: So I said, "Tell your sister come on, we're going down Kāne'ōhe fishing," that day. Then I said "Look out there, look at these damn planes coming in." Diamond Head side. "Ah, that's just maneuvers." Sunday morning, that's just maneuvers. I said "Hey, knucklehead, look at that plane. That's not no star on top there, that's the rising sun." "Nah, that's just maneuver's, don't worry about it." I tell 'um, "Hey, you blind, you bugga, that's Japanese planes." "...Tell the girls to hurry up! So they were flying by. Then about a couple minutes later, they just fly over Honolulu we hear "rrrrrrr" [dropping of] booms, they dropped two, three bombs right hit there. "Hey, you fella, you mean to say they drop bombs in Honolulu? I told you that's Japanese planes, that's not American planes." You could see the pilot inside. It was so damn low.

KM: So close?

JH: I turn the radio on. They were still playing music, they weren't even saying anything. Then the music shut down, afterwards you hear "Air raid, air raid!" Then that's when they found out they were bombing Pearl Harbor!

KM: Wow! And your radio station was where?

JH: Poamoho, up high on the mountain. The radio stations those days were up there, it had to be high just like at Waiki'i, because those days it was in line of sight. They don't dare have nothing in between, any mountain. Like at Waiki'i, it just barely clipped the horizon.

KM: Barbara, who was the 'ohana that he's talking, your mama's...?

BR: That was Minnie's sister.

KM: Minnie's sister.

BR: Who was it? Was it Rose?

JH: No, Mary. She was younger, she was married to Texeira. I tell Freddy, "That's Japanese planes!" Then I hear all the big racket, and I called the telephone boss. "Yes, there's big racket downtown. What's going on?" I tell him, "They're bombing Pearl Harbor!" He couldn't believe. "Well, I'm telling you, it's Japanese planes." I called the company downtown, and asked, "What about Frank up at the station by himself?" "Yes, you get the company car and get the hell back up to the station." They didn't want him up there by himself in this war.

KM: That was Frank Souza?

JH: Yes. Only had the old company road. The old road down into Pearl Harbor, the battleship row...that's where the road turned. Then it went right straight down, head out towards 'Ewa. So I had to go in through all the flats, and while the wife and I were going in towards the airport, 'cause the airport was down there that time. The Japanese plane coming in from this side up, coming down over. I look up, I see the pilot and the two guns inside. We can hear the bullets flying, and the wife making noise, I jam the gas. "Don't tell me, I can't go any damn faster!" [chuckling].

Group: [chuckling]

JH: So, right through, we had to go down along the battleships. The Arizona had just been hit. Oh, they were bombing, coming in for the second run, and we had to pass under all those damn places. But we were lucky, it was only after they passed the road, that's when they were firing at those ships.

KM: Right, right. You had to go up *mauka* Kunia or something past? You were on your way up to the station?

JH: Yes, we were along side. You get to the front of the gate, then we catch the road, follow the pier, right straight down on the harbor. Along the edge of the harbor, on the side go down. The battleships were all anchored inside, the crews, they were all the way inside the harbor.

KM: Oh, wow!

JH: That's why I said, "They didn't have to come to Honolulu to spy on the Navy, you can stay any place, you can sit on the hill, and with field glasses, you can see everything that's going on, count every ship." I used to know, they'd have all the carriers, had four, five carriers in the harbor. And they didn't give a damn. I used to go with the captain, we used to go running all through Pearl Harbor. I was working radio station, I'm a civilian. I didn't know how in the hell I can come in here, when other guys come here, they throw 'em in jail. He said, "They don't fool around with you, you're with me..." They had the radio station, they had the telephone exchange in Waipahu. The guy there and his wife take care of that station. And that station comes out right in the harbor, so they had guys guarding the harbor there. Had about ten army guys. Evening time they spend the time, they go down to the harbor catch clams, look for oysters, look for the pearl inside.

KM: Yes.

JH: Bags full, they bring back. Him and the wife, they go with the army. Any time they go around the harbor pick clams and all, they go.

KM: Do you remember who that was? Not Spike Adams?

JH: No. The only two I remembered is, Harverson and the wife. They were running the telephone exchange.

KM: Okay.

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 a 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, yes?

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] 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: Yes. 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: Yes, out in the corner there.

BR: And Kipi lived here.

JH: Had a long camp going down there.

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 yes, 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: Yes. 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 Keka Bell them?

JH: Yes, Keka Bell. I don't know, I forget those guys who 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 Keka Bell, but they had two families in between.

BR: Uh-hmm

JH: One, two or three families in between there.

BR: Was Keka's the last house?

JH: No, Keka was... [thinking]

BR: One more below?

JH: Let's see one, two, three, four, five, Keka's house was about number six. Then after him is my house... Because below Keka 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 came up there, her and my wife, every day they get together, “How you guys can talk? One talk Hawaiian, one talk Japanese?” They used to make out though, 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: Yes.

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, yes. Is that right, Henry AhFong?

BR: Yes.

KM: Is he the one whose 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, yes, 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.

Traveled the Pōhakuloa Flats and Kalai'eha vicinity; describes various sites and hearing of 'ua'u nesting on the mountain lands:

KM: You folks out to even PTA like that, Pōhakuloa, Kalai'eha?
JH: Oh yes. 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 yes, they said you hear a baby crying that's a bird that's not... Alex, when we used to go up Pōhakuōa, 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, "Yes." 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?

Helped to lay the water line from the Mauna Kea Springs; describes landscape of region:

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 Houpo Kāne (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 dammed it up a little bit so the water builds up, then put a pipe in. That's all they were using all those years.

[see photo on next page]

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?



Water Catchment at Hopukani (Houpo o Kāne) Springs. Photo No. KPA-N1649

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 Pōhakuloa 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 impurities. 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 Pōhakuloa – behind area of Mauna Kea State Park]. But then you got to walk up.

KM: Wow! Hard walk must be, right!

JH: Hoo, that's a twelve hour day [chuckling].

KM: For real?

JH: Yes.

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.

Traveled to the adze quarries and learned of practices from elder Hawaiians:

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: Yes. 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, yes?

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.

Describes various localities traveled to and around Mauna Kea:

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: Yes.
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, yes. 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: Yes. 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 yes, 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?

Heard that burial sites were found when the runway was put in at Pōhakuloa Air Field:

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: Yes, 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: Yes, 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, yes, they said, there were caves.

KM: That there were some caves, that you think burials are...?

JH: Yes, 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, yes?

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, Pōhaku'loa 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, yes. 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 \$105.00.

KM: Hundred five dollars?

JH: That's what I was making at the radio station.

KM: A month?

JH: Yes.

KM: Hundred five a month.

JH: A month. That was good pay, because the ranch pay was about \$54.00, \$55.00 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 \$75.00.

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 \$75.00.

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: Yes.

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 every day.

KM: Oh yes.

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 every day?

BR: Yes.

JH: Every day.

BR: Yes, Ralph Buzzard would come down just about every day, 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 closed it and locked 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: Yes.

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." Yes, those been there a long time, I don't know from when.

KM: Very interesting though, yes. Barbara, any questions?

BR: Jess, where in Pennsylvania were you born, what is the name of your town?

JH: There was a small little town. Pennsylvania was made up of a lot of little towns. Maybe a hundred people. Then about five, six miles from where I was born, we were raised in a small little town, called Rathmill and Pleasant Valley.

KM: Rathmill and Pleasant Valley?

JH: Yes, Rathmill. There were about 200 people, and Pleasant Valley had about 100. Small communities. They had their own schools and everything, but it's all right though. It's not made up of big cities.

BR: Did you have brothers and sisters?

JH: Yes, plenty.

BR: Where are they?

JH: They're still living back there some place if they're not dead yet...I don't know, maybe they are. Some may be dead.

BR: You never kept in touch with your family?

JH: I write to 'em once in a great while. I write to my younger sister occasionally, once a year. I don't bother, family is just as close as where you live. So, I figured if you moved here, you married here, your family is here. I never went back. I left there more than sixty years ago and I've never been back. I cut all the ties off.

KM: In your brothers and sisters were you among the older children or in the middle or?

JH: Oldest.

KM: You were the oldest?

JH: Yes.

KM: Your brothers and sisters?

JH: All down the line.

KM: Do you think there were five or ten of you?

JH: We had big family. My father's first wife died, then second wife, seven kids with his second wife, eight kids with his first wife.

KM: Oh my, prolific [chuckles]!

JH: Yes, big family. I've got some brothers who grew up and went into the army, and I never even met 'um to this day.

KM: Wow!...

BR: What was your father's name?

JH: Charlie.

BR: Charlie Hannah?

JH: Yes.

KM: And your mama, then?

JH: She was half English, Devins.

BR: D-e-v-i-n-s?

JH: Yes.

KM: Her first name?

JH: Minnie.

KM: Oh. Your wife's name was Minnie also?

JH: Yes.

KM: Is that why you married her [chuckling]?

JH: No, that's how I found out afterwards. She go by different name before I married her. She used to go by the name, Elaine. I don't know where she got that name from.

BR: I don't either. I never saw Elaine as her name [chuckling].

JH: Yes, that's what she used to go by in Honolulu.

BR/KM: [chuckling]

JH: She came back over here, she had to go Minnie. I said, Why?" She said, "The mother is over here." [chuckling]

BR: [laughing] That's right!

JH: She's named after the mother, but in Honolulu she went by Elaine.

KM: That's funny.

JH: Back in those days, before the Second World War, Social Security and name is nothing. Some guys changed their name ten times in their life time. In those days, you want to change name, a guy just goes by a different name, whether it was his original name or one they just took it up.

KM: Interesting.

JH: Same thing in Pennsylvania, guys changed their names all the time.

KM: Hmm.

JH: And I know our family doctor used to come around. We were born at home because my grandmother was a mid-wife. By the time they sent for the doctor in town, she'd deliver 'em. Our doctor would send the report in maybe once a month, maybe once every two months. And he used to drink like a fish. So he'd write out the name on the certificate and send it in, you'd end up with any old name... [chuckling]

KM: [chuckling] Same story here.

BR: That's right.

KM: Do you and your wife have children?

JH: Only one boy, he went to the service and he lives in the mainland.

BR: He married Jiro's daughter.

KM: Oh, you're kidding! So Jiro Yamaguchi's daughter?

JH: Yes, that's his wife.

BR: They have two children, and your grandson is in Waikoloa?

JH: He works for UPS, his wife's a school teacher.

BR: He also has a granddaughter... Where does she live?

JH: California. They all stay in California...

KM: ...Now the ranch, when these houses moved and do they call this Small Waiki'i Village?

JH: Yes, 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: Yes.

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: Yes. 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: Yes.

KM: But it was gravel or dirt right?

JH: Yes.

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 hear 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: Yes, '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: Yes.

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: Yes, 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, "Yes," 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 yes. 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: Yes, 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: Yes. You've seen it yourself?

JH: Yes. 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: Yes. 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: Yes.

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 lose one calf, a cow, that's three, \$400.00 down the road you're losing.

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.

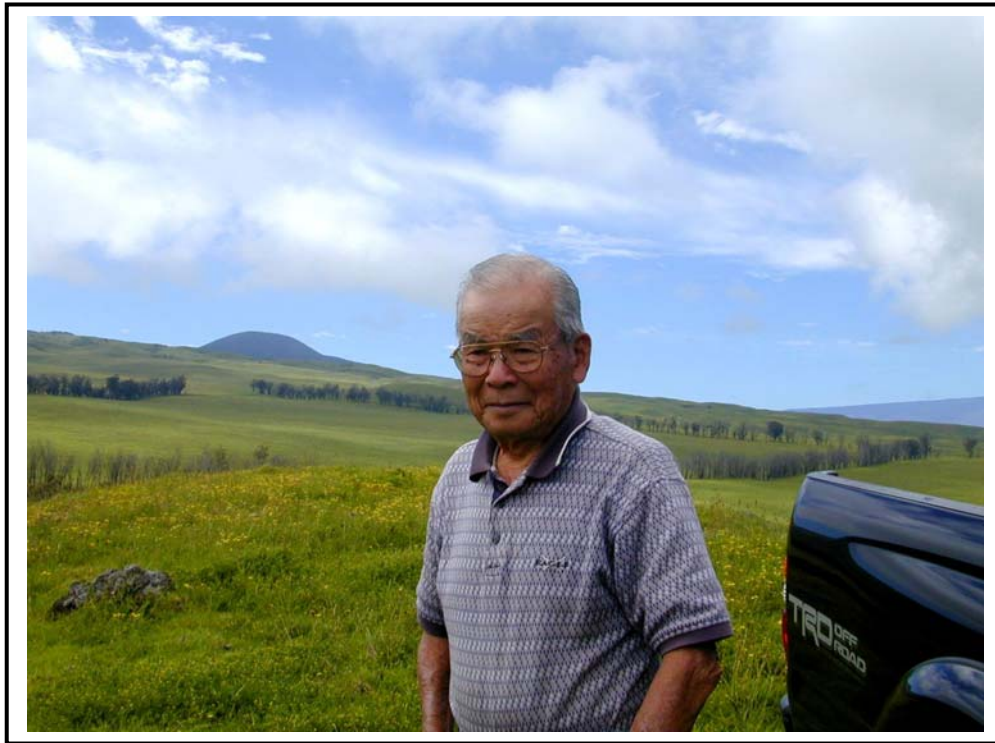
KM: That's right.

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
Recollections of the 'Āina Mauna:
Field Interview–Waimea to Ka'ōhe Site Visit
June 18, 2002, with Kepā Maly (personal release of interview on January 16, 2003)



Hisao Kimura in the Field (Photo No. KPA-3782)

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 past 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 that there was the old route that went out past 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, yes?

HK: That's right, the spot.

KM: You know, I see Holoholokū Hill out there.

HK: Yes.

KM: And that was also a big paddock area, yes?

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, yes. 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: Yes.
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, yes?
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 Holohokū 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 liked 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: Yes. 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: Yes, 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: Yes.

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 past Heihe 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 yes. 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: Yes. 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 yes. 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: Yes. 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 51 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: Yes.

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 too 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 yes, 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: Yes, Ke‘āmoku house you know. It was an unusual, old style house with the verandah right around the building.

KM: Oh yes?

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: Yes, yes.
KM: That's why *mahaē* means, if I understand, separated or divided, two?
HK: Divided, yes
KM: Oh, how interesting, so this hill on the other side in there?
HK: Yes.
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: Yes, Big Pā Kila.
HK: Small Pā Kila.
KM: Acres and acres. So Small Pā Kila was on the Ke'āmoku side?
HK: Yes, right.
KM: And Big Pā Kila...so, pastures of hay?
HK: Oh, this was beautiful grass.
KM: Oh, yes?
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: Yes.
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, yes. 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: Yes.

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 yes, 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 yes?

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 *maka*] 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, yes.

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 yes?

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, yes.

KM: In your time none of these...by the time you started?

HK: I've never seen them used, yes. 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: Yes. 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 yes?
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 called 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, yes.

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: Yes. 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: Yes. 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: Yes.

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: Yes. 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, yes, yes.

KM: I guess this orchard was really something.

HK: Oh, this was a popular orchard, yes.

[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: Yes. 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, yes [looking at the stable area].

KM: Yes. And it's so beautiful yes! 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: Yes.

HK: Dry air.

KM: I understand, this was their stable and wagon house yes?

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: Besides 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, yes.
KM: Wow! So they would...first leg of the trip, would be bring the bale's from Humu'ula, Kalai'eha?
HK: Yes.
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 heavy shearing season, mid-season.
KM: Yes.
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: Yes, right here. Right by the Norfolk pine tree.
HK: Yes, that's right.
KM: [commenting on convoy in progress] Marine Corps. coming in for training for a few weeks.
HK: Yes, 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 some place 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: Yes.

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 know these trees may have been stressed by the drought, I guess yes.

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: Yes. 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, yes.

KM: Uncle, you see across in the trees there?

HK: Yes.

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: Yes.

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: Yes.
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, yes!
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, yes. 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: Yes.

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: Yes. 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, yes.

KM: You can see it's a clover leaf like, yes?

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 yes?

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: Yes. 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: Yes, plenty bees.

HK: Oh, bees. Is that right. My gosh, that yellow fire weed is still here.

KM: Yes. It's everywhere yes, 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.

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 lose this place...” And Ke‘āmoku was included too.

KM: Oh, you're kidding?

HK: In the original option, Ke‘āmoku was also included. So, he said, “I'm not going to see that we lose Ke‘āmoku too.” So he offered another parcel of land in Kohala, in place of Ke‘āmoku, 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 the 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: Yes, 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: Yes, to put 'em down, hoist 'em on the rock. 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: Yes, 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 yes?

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, yes.

KM: Because I know Penhallow was for a short while, then Rally took over after Penhallow.

HK: Yes.

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. The '60s 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 worked 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 used 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, yes?

HK: Yes.

KM: 'Cause I know that they were living out here, Waiki'i was their camp yes, 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 yes, 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: Yes.

KM: You said, had that beautiful house out there. Had a camp out there?

HK: Yes.

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, yes.

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: Yes. 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, yes, 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: Yes, 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: Yes. 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 *ōhi'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: Yes.

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, yes?

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 yes, 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: Yes. 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. Yes, 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 yes?

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: Yes, 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: Yes. 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: Yes, 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, yes.
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: Yes.
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, yes. No, I think it's almost...there's no way you can get rid of 'em.
KM: Yes.
HK: The seed is so fine and I think it goes with the wind.
KM: I think you're right.
HK: It blows.

Describes the routes of access to Mauna Kea:

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. Yes, 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 yes?
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, yes. 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: Yes. 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, yes.

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 lose 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 the 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: Yes.

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.

At Ahumoa-Kilohana overlook, discussing various features and events
in area of the Ka'oho-Keauhou mountain lands:

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.
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'āmoku lava flow out there.

HK: Yes, right.

KM: And you see the tip of it, there.

HK: Yes.

KM: They're going take that section. You know that lava flow on that old map I gave you from 1859?

HK: Yes.

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, yes.

KM: Evidently, along that boundary there are a lot of caves and places that were marked out.

HK: Probably, probably yes. 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: Yes.

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: Yes. I brought out...like Walter Stevens.

KM: Yes.

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, he 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 past here actually came below here yes, 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'ohē?

HK: Yes.

KM: From the Territory on the section that's in Ka'ohē?
HK: Yes.
KM: Was all horses then mostly?
HK: Horses.
KM: They would let the horses out, rotate?
HK: Yes. 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 yes?
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: Yes.

KM: And people used to hunt them even before days.

HK: Yes [thinking] , I never heard of that, but I can see that this is an 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: Yes.

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: Yes... [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: Yes, 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'ohe 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: Yes.

HK: Gee, look at the yellow grass.

KM: I'm sorry it's fire...fire weed?

HK: Fire weed, yes. 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: Yes [chuckles], what the return was.

HK: Fertilization is expensive.

KM: It is, yes.

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, yes.

HK: To get your result, you know. Fertilizing was expensive.

KM: You were saying, you'd seen a change too, in the weather yes? 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: Yes. 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, yes?

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.

Discusses ranch station around Mauna Kea:

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: Yes. Keanakolu.

HK: Yes.

KM: Or the Waipunalei Tract that they bought.

HK: Like we were raised as family, when we were young kids about 6, 7 or 8 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 their 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 yes, 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 10 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 yes. Probably on the wet section.

KM: Yes.

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: Yes. 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 came 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, every day 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. Any one 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 yes?

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: Yes, 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: Yes. 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 too 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. Yes, 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 yes, 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, yes.

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: Yes, 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: Yes.

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 'um, yes.

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 'um.

KM: Okay, okay.

HK: I know I 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]

**Recollections of the ‘Āina Mauna–Oral History Interview With:
Rally & Pat Greenwell (Release of November 26, 2002);
Hisao & Elizabeth Kimura (Release of January 16, 2003);
AhFat Lee (Release of March 19, 2003);
Kamaki Lindsey, Jr. (Release of October 31, 2002);
Dorothy Phillips-Nishie (release of March 19, 2003); and
Barbara Phillips-Robertson (Release of April 28, 2003)
June 29, 2002, with Kepā Maly**



Lunch and Talk Story – Families of the ‘Āina Mauna (Photo No. KPA-4007)

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 past. 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... 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?
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 Puhihale side?
KL: Yes.
KM: Puhihale 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: Yes that's right, under him.
KM: You started quite young?
KL: Yes, when I was 13, 14.
KM: Thirteen, fourteen years old! And you had a special skill that papa, I guess, and you developed?
KL: Yes.
KM: What was that skill?
KL: Was mostly, he was a horseman, trained 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, yes?

KL: I forget.

KM: When did you marry Aunty Keala?

KL: In '56.

KM: Okay. So yes, 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 4 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 Kepa 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: Yes.

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 *huapala*?

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, "Yes, that rings a bell, I think," yes?

PG: Yes. It was in Reverend Ellis' book I think, when he went around the island, he mentions that 'cause he walked past 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 any more. 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 yes. 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 Kawānanakoa.

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. Kamaki reminds me of him. 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: Yes.

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 past yes 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 some one 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 Waikī'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 the various A.W. Carter collections. The water was such a big issue out here in Waikī'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 Waikī'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 a while. But I guess it all kind of resolved itself, yes?

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 laborers 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 47 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 6, 7 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 '30...?

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: Yes, okay. Now, and of course your family, your *'ohana*, you were ranching people Honokōhau, Kaumalumu 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: Yes.

KM: 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: Yes. It's an empty bag though, there's no corn in here.

Group: [chuckling]

HK: I put 'em in the washer and the wording is very faint. It says "Hawaiian Corn Mill, Waikī'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, Waikī'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 chickens 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 gardens. And just prior to the war, 1940. What happened, 1941, Pearl Harbor was attacked.

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 yes.

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 yes!

HK: We were well prepared as well as food is concerned.

KM: Yes.

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 cornfield 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 9th 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, "Yes, 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 Years 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 yes, 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, your job up here with the chicken, the poultry like that and the turkey. 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: Yes. 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, yes.

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: Yes, 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: Yes, end of '36.

KM: Okay. Now, the work that you learned in school from your teacher, from the FFA, Future Farmers of America?

AL: Yes.

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...

Care of *nēnē* at Pōhakuloa from the 1950s:

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, yes... [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: Yes, 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. 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, yes.

DN: Uh-hmm. They had shelling machines to shell it from the cob.

KM: Oh yes.

DN: And then they used to grind it because dad used to bring home cornmeal. We made cornbread.

RG: That's right.

KM: Oh yes. Interesting yes.

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 bin at least standing right up, or crib right behind the old stable section yes.

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: Yes.

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 yes?

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 conveyor.

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 cornfield, the children, the daughters, all work in the cornfield. 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, yes? Is that what you understand? Even in Pu'u Kikoni, is it Kikoni right, has a silo or?
HK: Paliho'okupapa.
RG: And Makahālau.

KM: Oh yes.

HK: Makahālau.

KM: There's one, two, Makahālau, one?

HK: Yes.

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: Yes, 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 yes. 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 yes, 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 '30s?
HK: Yes, early '30s.
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: Yes, 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 yes this was kind of an out-camp. Is that right?
EK: Out-post.

Travel on the Saddle Road in the years prior to World War II:

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 would 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 past 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 yes. 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: Yes, 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 yes, 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: Yes.
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?

Learned tradition of water from Waiau and 'Auwaiakeakua in the 1940s:

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, yes.

BR: Yes.

KM: And so you heard from young time, that it was the *po'e menehune* trying to bring water out to this dry land area here.

BR: Uh-hmm.

KM: Interesting yes. 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 Mitsuvara. 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 '30s, '40s 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: Yes.

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 yes How many families were living up here say in the '30s, 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: Yes

DN: Then around the bend we had the old man, Sakuda. He was a shear man for Parker Ranch you remember Sakuda?

HK: Sakuda, yes

DN: And then we had Joe Keka from Kona.

RG: Yes

DN: And his brother-in-law Sam Kamakau. They lived down that area. Then we had Kepa 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. Kepa Bell, after Kepa 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: Yes.

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: Yes, 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 yes, 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, 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: Yes, 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 to 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: Yes.

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. Red 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 your burlap bag with pheasants before you go home.

KM: Wow! No, fountain grass right, in the '30s and '40s, '50s like that yes?

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 arrangements 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: Yes.

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: Yes. 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 a 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 yes.

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'amoku 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 pampas 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: Yes, 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: Yes.

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 established 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: Yes.

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: Yes.

HK: Good feed, high protein and well balanced fiber.

KM: Yes.

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 losing. 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! ...May I just ask one question... 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, yes.

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 cornfield 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 cornfields. You got to guard the cornfield 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.

KM: And the number of sheep, how many 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 '30s 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 experienced, 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: Yes. Jiro Yamaguchi's father.
- HK: Yes.
- 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 yes. 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.
- KM: Aloha, thank you... [end of interview]

**Jiro and Mark Yamaguchi
Ranching on the 'Āina Mauna:
Pu'u Ke'eke'e-Ke'āmoku Field Interview
September 14, 2002, with Kepā Maly
(Ku'ulei Keākealani and Wayne Techera)**



**(left to right) Ku'ulei Keākealani, Jiro Yamaguchi, Mark Yamaguchi
and Wayne Techera in the field on the 'Āina Mauna (Photo No. KPA-4519)**

Driving past Waimea Airport, looking across plain to the Holoholokū-Heihei vicinity:

- KM: Did you ever see any stone walls or things out at Holoholokū, Heihei like that?
JY: No. Only thing I know is 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 past 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: Yes, could be.
KM: And your papa, the accident was up there?
JY: Yes [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: Yes, he was the leader, to go down to the corral.
KM: But was up high, right?
JY: Yes, up above.
KM: Along the gulch side?
JY: Yes, 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: Yes, 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: Yes, Nohonaohae, all *kōko‘olau*.

KM: And had *‘a‘ali‘i* and some trees out here?

JY: Yes, my time had *‘a‘ali‘i*.

KM: Hmm. Now this is the same route that went up to Waikī‘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: Yes, 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: Yes.

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: Yes. But was mostly marines?
JY: Oh yes, 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 yes, plenty. Even Waiki'i, had marines out there too.
KM: Oh, for real, marines stayed up there? At an outpost like?
JY: Yes, 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, yes. 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: Yes. 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: Yes, right here.
KM: So just below Telephone Pole 97.
JY: Yes, 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: Yes, Willie Kaniho was the head Foreman.

KM: When you started?

JY: Yes.

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: Yes, 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: Yes, 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, yes... 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: Yes. 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: Yes. And when they start, they start from underneath.
KM: Yes, 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: Yes. Kremkow's place now?
JY: Yes. They remodeled that house now.
KM: And from where the school is, all the houses were from here down?
JY: Yes.
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: Yes. Wayne, what 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: Yes, 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, yes?

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 past 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: Yes. 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: Yes. 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]

Describes the lands around Mauna Kea, ranch operations and trails:

JY: ...So the road was all the way down here.

KM: Yes. 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: Yes, Kalai'eha. From there to Pu'u 'O'ō, Laumai'a, all the way.

KM: Yes. 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: Yes.

KM: And that's by the 'Ōma'okoili Hill, where there's the stone wall?

JY: Yes.

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, yes?

JY: Yes, yes.

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: Yes, 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: Yes.

KM: They were out there...?

JY: Day in, day out.

KM: Pull up the fountain grass?

JY: Yes. 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: Yes, 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. Yes, I remember that old man. He used to stay right next door to us with Purdy.

KM: Sam?

JY: Yes, 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: Yes.

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: Yes. 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, yes.

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: Yes. Mark went up there too, Hualālai. He was lucky.

KM: Yes. 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: Yes. 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: Yes, 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: Yes.

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 7, 8 years old, I used to go with him. He didn't take my other brothers, but went with me, always.

KM: Yes.

JY: He tell me get up at 12 o'clock, 11 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: Yes, 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, yes, 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: Yes, Bill Bryan.
JY: Yes. He walked you know. That guy, he walked behind the horse and all [chuckling].
KM: All over the mountain?
JY: Yes, all over. He was the top man.
KM: Johnny AhSan was telling me too.
JY: Yes, 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: Yes... [looking *mauka*] The old Pu'u Lā'au Cabin is still there.
JY: Yes, below the pine trees.
KM: Yes.
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, yes?
JY: Yes, 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: Yes, 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, yes?
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 'O'ō-Pu'u Loa, solid, yes?
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 yes, you pulled the undesirable plants?
JY: Yes. Like the noxious, you hardly see noxious now, some kind of grass or weed.
KM: Yes.
JY: The only place I saw that yellow gorse, was Pu'u 'O'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: Yes, '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: Yes, 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.

Traveled to Mauna Kea Summit with Willie Kaniho:

KM: Yes... 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: Yes, 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 yes, break, break, break.

JY: Yes, 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 every day, 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, yes?

JY: I didn't see it.

KM: Hmm. *Mahalo*... Oh by the way, before, you mentioned Pahu'a 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 Germans out there?

JY: Yes, 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 Pahu'a 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!

Discusses named localities on the Ka'ohe-Pōhakuloa Flats:

KM: So Auntie Coco them were saying the grandfather died out here. So, you did hear that name Pahu'a 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: Pahu'a 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: Yes, like you see the line that cuts right up?

Group: [turn off 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: Yes 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: Yes. And see this [pointing out a small pen], these were all for the birds.

KM: Oh, they made little areas for the birds?

JY: Yes...

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: Yes, 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 Hine'i.

KM: Hmm... [asks about *heiau* on Pu'u Ke'eke'e]

WT: I 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: Yes.

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: Yes. 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 forever.

JY: Yes, right up that hill...

Group: [riding along western slope of Pu'u Ke'eke'e to Pu'u Kapele 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: Yes.

JY: Like Mauna Kea has a lot of 'ōpihi shells.

KM: Yes. Did you go into some of those adze areas?

JY: Yes. I guess where they're working, the pits. They have small broken *poi* pounders, axes and all that kind.

KM: Yes.

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: Yes. That's the best thing eh?
JY: Yes.
KM: *Waiho mālie.*
JY: Especially with stones too, you know. Stones you don't mess around.
KM: Yes. So, when you went *holoholo* with the old Hawaiians, cowboys like that, was it always respect, take care, no bother?
JY: Oh yes, 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: Yes. 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.

KK: *Kēia?*

KM: 'Ae, Pu'u Kapele. They came here to watch Mauna Loa lava flows too, like 1935-36.

JY: Yes, 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 Kapele]

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: Yes, [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 Hine'i?

JY: Yes, Pu'u Hine'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: Yes, that's what was. The "*ōpae* gang."

JY: Yes. 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'āmoku]

JY: There were pigs and sheep all over here.

KM: Pigs, sheep, and I hear they had a problem with wild dogs too.

Hunted pigs and dogs from Humu'ula:

JY: Oh yes. 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: Yes.

JY: They tell you shoot dog, and you have to bring home the proof.

KM: Yes. Did they pay you, like a bounty for shooting the dogs?

JY: Yes. They go for the sheep.

KM: Yes. That's what AhFat was saying, and Woodside, they said the dogs would stalk them.

JY: Yes. 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: Yes.

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 yes, there's the sand pit there, all exposed.

WT: The State's 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: Yes.

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, yes.

KM: Is that a part of the slope of He'ewai in front of us?

JY: Yes. 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 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, yes? 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 yes. Cattle three or four days, no more water, they die.

KM: Hmm.

Group: [Driving towards gate at Pu'u Ke'eke'e Tank – observes that military 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...

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, yes?

JY: Oh, yes. 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: Yes. Up to the springs like that?

JY: Yes, he go.

KM: That's what he described to me.

JY: He'd go see for himself, what's going on.

KM: Yes...

Group: [riding below He'ewai, in view of Pu'u Ku'i Kahekili]

KM: ...So turkey was a big thing up at Waiki'i?

JY: Yes, 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: Yes, once a year, they'd do that for the employees. Not all the employees, the cowboys used to get. Old man Carters 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 8th 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: Yes, 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 yes, if you take care of your people, they take care of you and the land.

JY: Yes... 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: Yes. 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!

MY: On some maps never have, but on some that they found, had Spencer. [Referencing field work conducted by Scientific Consultant Services, 2001; Parker Ranch Maps, dating from 1901, identify a house site in vicinity, with name of F. Johnson on site.]

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: Yes.

KM: So uncle, you never came out here?

JY: I came out here, but I never saw this. I passed here all the time, but I never seen 'um. This cement is *pa'a*. It must be at least 100 years old.

KK: So this is where the *furo* house was?

MY: Yes, 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: Yes, 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 to 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: Yes.

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 their main place

JY: Yes, 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: Yes.

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: Yes.

KM: On the rise above the water tank?

MY: Yes, 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: Yes.

KM: Uyehara?

JY: Uyehara, yes. 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?

MY: Yes. 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: Yes.

KM: That's how this looks like. But it was not far from Uyehara's place was, under the gum tree area?

JY: Yes.

MY: Yes, under the gum trees and you just go up the hill a little.

KM: Yes, 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: Yes 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: Yes.

JY: Those furos, you no can beat 'um though...

KM: Mark, did you know about this before the archaeologists came out?

MY: Oh yes, 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: Yes.

KM: Thank you...

Group: [continue ride to and discussion about the Ke'āmoku Station]

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: Yes, 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 yes.

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.

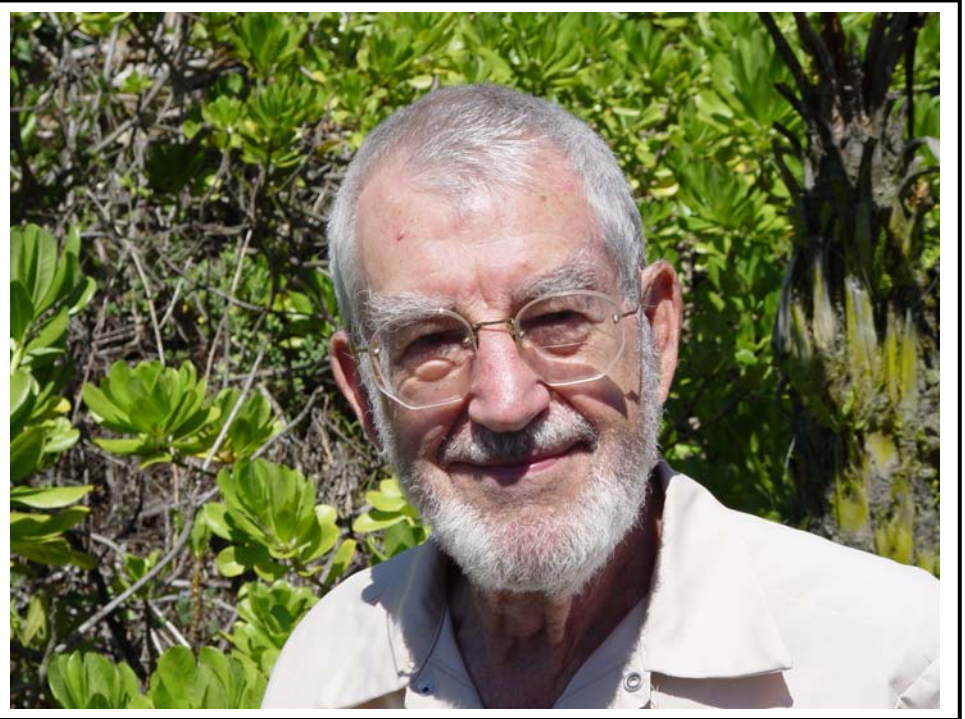
KM: Ahh.

Group: [Arrive at section of Po'opo'o Gulch where an old truck was abandoned; below Stevens' Corral. Walk to truck]

[End of recorded interview]

Walter Richard Steiger
Recollections of Mauna Kea
and Development of Astronomy in Hawai'i
February 19, 2004, with Kepā Maly

Walter Richard Steiger was born in Proctor, Colorado in 1923, and first came to Hawai'i with the military in 1945. Following his tour of duty, he returned to the mainland, completed his Ph.D., and in 1953, came back to Hawai'i as a Professor of Physics at the University of Hawai'i. Walter set up a solar observatory at Makapu'u Point, and then in 1957-58, set up a Satellite Tracing Station and Solar Observatory on Haleakalā. It was while working at Haleakalā, that Walter first met Alika Herring and Gerard Kuiper, Kuiper being a world



Walter R. Steiger (Photo No. KPA-S2324)

renowned Scientist in the field of Astronomy. Walter recalls, that it was while on a visit to Haleakalā, that Dr. Kuiper first looked across the channel to Hawai'i, and saw Mauna Kea, stating that he desired to go there. Indeed, by 1963, Dr. Kuiper was on Mauna Kea—with the support of NASA, Governor Burns, Mitsuo Akiyama of the Hilo Chamber of Commerce, Howard Ellis, and others—was exploring Mauna Kea and making plans for the first Observatory on the mountain.

Walter Steiger kindly granted his release of the interview, with his notes and photos on August 31, 2004.

KM: [background and scope of interview program] ...I don't want to date, or age you, but there aren't many people with your background or longevity in Hawaiian Astronomy...

WS: [chuckling] I know, I'm the old man of the mountain.

KM: Yes. Thank you very much.

WS: I hope that I can be of some help.

KM: So we're going to talk story about your recollections of observatories in Hawai'i, Mauna Kea, Haleakalā, and some of the things that you know, through person experience about the mountain landscape. But first, would you please share with me your full name, date of birth, where born, and then some of how you came into astronomy and to Hawai'i?

WS: Okay, my name is Walter Richard Steiger, it's a Swiss name. My parents were immigrants from Switzerland, and I am a second generation — "Nisei" [chuckling]. I came

to Hawai'i in 1945, via Uncle Sam. I was in the military, in the signal corps, and I was trained to operate in a team, to set up communications on the beach head. By the time we got here, it was too late, we were obsolete. So they sent me up to the top of Mauna-*kapu*, in the Wai'anae Range, and I trained at one of the radio stations there, and I had a ball. I'm telling you, it was one of the best vacations I ever had. I did my work, then I would hike all over the mountains. I just loved it. That's where I got familiar with *pepeiao*, up in the forests. Then I got transferred to a similar station on Kaua'i, up in Kalaheo, near the Forest Reserve. There were only four of us running that station. And again, I had a ball, I traveled all over the island in our jeep, and met a lot of nice people. And when I got ready to be discharged, I said, "I'm coming back to Hawai'i, no matter what." In fact, I took a Kaua'i girl with me.

KM: Wonderful!

WS: We got married up in New Hampshire, where my parents lived, and I finished college at MIT and came right back to Hawai'i, and couldn't get a job. They didn't want me teaching, I didn't have any teaching credits and I couldn't teach. So I did get a teaching job with a Technical Institute, teaching radio and math. But I said, "This is no future for me." So I went to a University on the mainland, got into a Graduate Program in Physics, and came back with my PhD. I got a position as an Assistant Professor in Physics, and have been with the University ever since, essentially.

KM: And that was in?

WS: I came back in 1953. So I have been at the University ever since 1953, off and on, more or less. It was my love for Hawai'i.

KM: Yes... Were you involved in some aspect of the astronomy back then?

WS: No. There wasn't any program, really. There had been some work at the Kaimuki Observatory. It still existed, there was a building up there on Seaview Avenue, Kaimuki. There was a telescope, but nobody was using it. It first came there in 1910 to observe Halley's Comet in 1910. And there had been some faculty teaching astronomy now and then, but there was no program. And to tell the truth, I never got too excited about astronomy. I liked physics. But when I came to the Physics Department, I was the third man in the department, only two before me, and there was no research going on. I said, "We've got to have research going on here if we are going to do anything in the educational field." So I looked around, "Gee, there are some high mountains in Hawai'i." And people had suggested that mountains are good for astronomy, and I don't like working at night, so I said, "Let's do a solar observatory up there." [chuckling]

So my goal then was to build a Solar Observatory up on Haleakalā. And it's kind of interesting that the Hilo people were quite upset. The Chamber of Commerce wanted me to go to Mauna Kea. I said, "There's no road up Mauna Kea. There's no power on Mauna Kea. Haleakalā is 10,000 feet, that's plenty high. There's a good road, there's electric power up there, I'm going up there." [chuckling]

KM: And this was in 50—...?

WS: This was about 1954, 1955. In the meantime there was a great need for solar observations at this longitude in the middle of the Pacific, and the International Geophysical Year came along, so they asked me to build an observatory and do observations right away, at sea level, never mind high altitude. So, I built an observatory on O'ahu at Makapu'u point.

KM: Wow!

WS: A beautiful place.

KM: Near the lighthouse area?

WS: Yes, on the same road where the lighthouse is. The Coastguard Controlled the area. And I had a ball doing that, but in the meantime, I continued to develop the possibility of going to Haleakalā. In fact, along with this International Geophysical Year (1957-1958), there was a need for satellite tracking. So, I was asked to set up a Satellite Tracking Station on Haleakalā. That gave me a chance to get a foothold up there, so I did that. During the International Geophysical Year, we got money for the observatory on Haleakalā, from the National Science Foundation

KM: And this was the first mountain observatory for long-term purposes in Hawai'i?

WS: Yes, yes. There had been other observers up there. A very famous one was Grote Reber, he had...in fact, I met him. He was still up there when I came. He had a radio telescope up there. This is an extremely interesting history. He was the Pioneer Radio Astronomer, the first one in the world. He was a Radio Engineer for a company in Wheaton, Illinois. A contemporary of his, Carl Jansky, at IT&T, was doing experiments to locate the source of radio interference. It turned out the interference was coming from outer space and there was nothing that could be done about it. But Grote Reber said, "There is something that we can do, we can find out what it's all about, and what it tells us about the stars." So he built a telescope in his back yard in Wheaton, Illinois, and then he came to Hawai'i and built one on Haleakalā. It didn't work the way he wanted it, so he left and went to Tasmania, and he just died last year, in Tasmania.

KM: So this was in the '50s too, that this was going on?

WS: Yes, in the early '50s. So I took over his place [chuckles], and from there we built the solar observatory near by and did research up there for a good ten years. But that's how I got started on Haleakalā. Of course, we weren't the first ones up there, the television stations had a couple of transmitters up there, and the FAA. They had a monitoring station up there. Then we got eighteen acres transferred to the University for a research park.

KM: So in about '57 or so?

WS: Oh earlier than that, about '56. So that is how it all started. About the time that we finished our Solar Observatory up on Haleakalā, this visitor came along and said, he would like to set up a small telescope and make some observations on the planets from our observatory. "Fine, go right ahead." And it turned out that was Gerard Kuiper.

KM: Yes.

WS: He was Dutch, he was born and grew up in Holland, then immigrated to the U.S. and was a world-famous Astronomer Yerkes Observatory in Chicago, and then later on moved to the Lunar and Planetary Laboratory in Tucson, Arizona. He was looking for a new site for a planetary observatory. And of course by this time, word had gotten out that I had started the Solar Observatory on Haleakalā, so he said "I better go and look at that site." So he and his assistant...now his assistant ended up being a Hawaiian guy, Alike Herring. He lived in Arizona. This is one of the things we want to do some research on, other people have asked me, "Where did Alike come from, who was he, really?" Anyway, he was an amateur astronomer, built his own telescope, one of the best amateur telescopes ever made. It was perfect. Anyway, he was working for Gerard Kuiper, so the two of them made observations on Haleakalā, "Oh, this is terrific. Beautiful!" They looked over the ocean, and could see Mauna Kea sticking up higher than the clouds and Haleakalā. So they said, "We better go over there and look at that too." At the same time, they had also gotten invitations from the Hilo Chamber of Commerce, "Please come over and set up your telescopes on Mauna Kea..." We need your money, essentially. This was a period of trying to develop the economy of Hilo, which seems to be a perpetual period.

So he went over, they laid out the red carpet for him. They got him started, and got him money to go up the mountain, and Governor Burns, in fact, gave him \$25,000.00 to bulldoze a road up to the top.

KM: In '60...?

WS: Around 1961 (the road was opened in 1964), I think. So they did that, and had a small observatory dome that they put on top of Pu'u Poli'ahu, the most sacred part of Mauna Kea [chuckles]. It is just a wonder to me that he was allowed to do that. Why didn't the Hawaiian Community stand up and say, "Hey wait a minute, this is a scared mountain. Let's work together on this," or something. But not a word. I've asked different Hawaiians about that and gotten different explanations. But the time just wasn't right.

KM: Yes, I think for the older people, at that time, they had been raised in a time when you may have shed a few tears, but you didn't voice your opinion.

WS: Yes, it's too bad.

KM: So Gerard Kuiper, about 1963, Governor Burns had granted some money, and ~~the~~ dozed the road to the summit so they could drive jeeps *mauka*?

WS: Uh-hmm.

KM: So he established the first observatory on Mauna Kea, Pu'u Poli'ahu?

WS: Yes.

KM: Did you spent any time there, early on?

WS: No. I did visit at the time of the ground breaking of that road, the dedication of the road. The dedication took place at Hale Pōhaku, which really was a Hale Pōhaku at that time. And I have pictures of that. Guess who was Mayor then?



Gerard Kuiper, Helene Hale and Governor John Burns at the Dedication of the first observatory atop Pu'u Poli'ahu (Photo courtesy of Walter Steiger)

KM: No idea.

WS: Helene Hale, not Mayor, but Chairman of the Board of Supervisors. She was sitting there along with Governor Burns and Gerard Kuiper, dedicating the new road up to Mauna Kea.

KM: May I ask quickly, do you remember anything about the equipment operators, local boys?

WS: Yes, they were local boys. I didn't know any of them. One person that will probably know more about this, who I mentioned to you before, is Howard Ellis, he worked with Kuiper, helped him out, and had been with the Weather Bureau.

KM: Yes.

WS: He did a lot of personal favors for Kuiper, introduced him to people, and helped him find his way around. Anyway, I am sure that he would love to talk to you.

KM: Wonderful!

WS: He's a quiet, unassuming fellow, but he has a lot of knowledge about what went on in those days, because he worked closely with Kuiper.

KM: Yes. Was there, out of curiosity, were there any Hawaiian voices on Haleakalā, or on Maui that spoke about further development up there?

WS: Not a peep, no. Now, as I said, we weren't the first ones up there. It had already been, might I say, desecrated by other activities.

KM: Yes.

WS: It was quite heavily used during the war. There were block houses up there, and other military installations up there, that have since been removed. But there had been a lot of activity. In fact, I told you that I worked at the radio station on Kaua'i, well there was a branch on Maui, and that was on top of Haleakalā.

KM: Hmm.

WS: Even today, there is much less discussion on Maui, as I understand it, about the sacred sites and so on. I think there is a little bit, but do you know anything about that?

KM: There is some discussion, especially when they talk about expanding beyond existing bounds.

WS: Yes.

KM: I think you will enjoy this Historical Study [copy of "*Mauna Kea Kuahiwi Kū Ha'o i ka Mālie*" left with Mr. Steiger].

WS: I'm sure that I will.

KM: You mentioned some of the early observers that came over; we are compiling more of their accounts from visits to Mauna Kea in the 1800s... [discusses studies]

WS: Do you know of the 1884 visit of the British group, Transit of Venus?

KM: No, I've heard of the Transit of Venus, but I haven't seen anything from it.

WS: Well, there is a book coming out, and I have a galley proof which I am supposed to read and do a review of... [discusses book – Mike Chauvin, Bishop Museum Press] And King Kalākaua played an important role in that, that was during his reign, and he was very friendly towards astronomy, and very much interested in it.

KM: Yes.

WS: He was almost too interested [chuckling]. They were trying to make observations, and he would keep coming along, and expect them to stop everything and talk to him.

KM: That's good to know. I'll look out for it. It is interesting to go through the early journals.

WS: Yes.

KM: So did you spend any time in the early years working on Mauna Kea?

WS: In those early years, no, I had nothing to do with it. When I started the Solar Observatory, there were no astronomers around. And I didn't claim to be an astronomer, I'm a physicist. When the observatory was finished, I told the University administration, "We need some astronomers now." And by golly they said, "Okay, go hire some." And I hired three. Considering how things go nowadays, that's pretty remarkable [chuckling]. These three Astronomers came from the mainland of course; the University of Colorado, Boulder; the National Bureau of Standards; and the Air Force Observatory in New Mexico, the Sacramento Peak Observatory. These are three Astronomers that I had worked with in the intervening years. In the intervening years I would go to the mainland in the summers and learn astronomy. So they were invited to come. Earlier they were invited, but they said, "You don't have an observatory, why should we come?" I said, "Now, the observatory is finished, please come." And they did. Okay, "You guys are astronomers, I'm not, you take over." One of them, John Jefferies, became the Head of this group, and he had big ideas, he wanted to build a castle, so he set up the Institute for Astronomy, which you have heard of, and I had no part of that... He just did whatever he thought was good for astronomers, and that was a bad start. We are still paying for that today. It didn't need to be that way...

KM: Yes.

WS: After I retired from the University in 1980, because I had an opportunity to do something else, I went to the Bishop Museum and ran the Science Center there. And that was a good experience until the new Director came along [chuckles]. I said, "I'm not going to put up with this nonsense," so I left and got a job with Caltech on Mauna Kea. That's how I got over to Mauna Kea.

KM: So this was in?

WS: In 1987, I came over here to work on Mauna Kea. That was an enjoyable experience. It was the Caltech Sub Millimeter Observatory. I got along well with the people here and I enjoyed working on the mountain. And one of my jobs was to find a home for CSO. We used to rent space downtown, and it was very unsatisfactory, but we needed money and Caltech tried to raise money for us, and they finally said, "Okay, here's one million dollars, build your building..." [Discusses development and funding of the office; work with architect and contractor.]

KM: Yes. So you started going up to Mauna Kea fairly regularly from 1987?

WS: Yes, for about six years. One of the things that was quite obvious at that time, there was construction trash all over the place. The contractors would be building the things and the wind would come up and blow it away, and there it was, lying there in the slopes and nobody would go pick it up. Some of the staff and I, we would talk about "We really ought to do something about that." I'm ashamed to say, we didn't really do anything ourselves. We tried to get everybody involved, but it just didn't happen until there were complaints, as there should have been.

KM: In your time, and in the time when you weren't here regularly, in the 1960s to the 1980s, as development was occurring, did you happen to hear someone say anything about old Hawaiian Trails or sites on the mountain? Did you hear of burials being impacted by development on Mauna Kea?

WS: No. [thinking] I guess in some of these hearings, you'd hear that so and so claimed that there were burials disturbed, but that is the only thing I've ever heard. I've never had any firsthand information of that kind.

KM: Yes.

WS: I don't have a good basis for it, but if it happened, I would be surprised.

KM: Yes, if it happened. In this study that I've left for you, we have early accounts describing burials on the mountain...

WS: Hmm.

KM: So we know that there is tradition of it... [discusses other citation and references to Historical Maps]

Did you by chance ever hear any stories about Waiau or anything?

WS: [thinking] No. I guess, when I did go up there, I was working in the observatory, and you are so isolated from the environment.

KM: Yes. Did you ever do any hiking around?

WS: No, I never did. I'd always wanted to, but I went up with a purpose, with things to do, and then I had to get back. When I hear Bill Stormont talk about all his hiking up there, I'm jealous of him.

KM: Yes, it is amazing... It is a challenging landscape, but just awe inspiring!

WS: Yes... But I've done little hiking on this island.

KM: Hmm.

WS: Lake Waiau is a wonderful, beautiful place. I've been by there several times. It's not easy anymore. It used to be that people would drive right up to it, and I'm glad they've stopped that.

KM: Yes.

WS: One time I was there, and spent quite a bit of time looking at the water, you can see where it comes in, and see where it runs out on the other side.

KM: Yes.

WS: It is not stale, stagnant water, by any means, it is dynamic.

KM: Yes...

WS: [recalls hiking in Kalalau Valley, Kaua'i]

KM: Let me ask you, your date of birth?

WS: I was born in Proctor Colorado, in 1923, September 4th, 1923.

KM: You are looking sharp... Thank you for taking the time to talk story. Is there something about Mauna Kea that you would like to share, or your thoughts on the future of Mauna Kea?

WS: [thinking] You know, as I said, I didn't grow up on Mauna Kea, I don't have that back ground like Bill Stormont has. I wish I had gotten some kind of experience like that. My connection has been mostly work, so I haven't had a chance to explore like I would have liked to. Maybe it's not too late.

KM: Have you ever gone up to the adze quarries at all?

WS: Yes, I've been over to the adze quarry. In fact, when I was working for CSO, one of our staff members was a grad student at Caltech, but he worked here full time, working on his doctoral, he was a quite an active guy, his nickname is Taco, he used to ride his bike

down from the summit. One day, a friend of his wanted to hike up from Hale Pōhaku. I said, "I want to go with you." So the three of us started from there. It was a long hike, about five hours, because this third person was slow and having a hard time. Good for me, I didn't have to rush. So that was interesting, and of course the trail goes right by Waiau, and that was the first time I saw it; and the adze quarry. That is an interesting trail.

KM: It is... There are some amazing features and sites on the mountain landscape. I don't know if you ever heard...the summit cones carry names now, Pu' Wēkiu...

WS: Yes.

KM: Pu'u Hau'oki, Pu'u Haukea.

WS: Uh-hmm.

KM: Did you hear who gave those names, by chance?

WS: No, but I have heard that they are not the original names.

KM: Yes, that's correct [discusses research and early names of the summit cones.] The old name of the summit cluster of cones, was called Pu'u o Kūkahau'ula, and thus the name that they've out on building now, where Bill Stormont's office is.

WS: Yes.

KM: Then you have Poli'ahu, Lilinoe, Waiau, Pu'u Waiau, and other names on the mountain landscape that are in the Hawaiian context, deity and God associated. So when you said, "It was a sacred place," you are right. In Native Tradition, even the name Mauna Kea, isn't just the simple "White Mountain" that William Ellis in 1823, wrote about.

WS: Uh-hmm.

KM: But you never came across, or heard any stories about some of the places or traditions?

WS: No. I wish I had.

KM: You will enjoy reading through some of that material here.

WS: I should say, I will. You are doing a lot of interesting things.

KM: Yes, I feel fortunate, just like you, in your work.

WS: Yes, I've had a lot of good times, I'm fortunate. One of the best times I had was on O'ahu, at Makapu'u Point. It was such a beautiful place.

KM: Yes...

WS: I had observers working during the week. But I'd go on weekends, take my family, my wife and two little kids, and we'd set up a wading pool. It was so nice out there. We had a wonderful time.

KM: So that was a Solar Observatory as well?

WS: Yes.

KM: Pardon my ignorance, would you give me a brief description of what that entails?

WS: Different aspects of the sun that can be studied. The reason that we wanted to go to Haleakalā to high altitude is because we wanted to study the corona of the sun. The corona is the faint outer gasses that extend out millions of miles out from the surface of the sun. But it is very faint, and at low altitudes, the sky is so bright that it hides all that. So you can't study the corona from sea level.... [answers telephone]

But at sea level, you can look at the face of the sun, the disk of the sun itself. Now there are at least two ways you can do that; you can look at white light, which is what you see when you look at the sun, it's white light. Of course it's too bright, so you put in filters to

cut it down, so what you see are sun spots. And that's about all you can see, sun spots. Well, that's interesting in itself. And many, many years of study went into sun spots, how they come and go, and that's where the eleven year cycle was discovered, because sun spots develop in eleven year cycles.

But now, if you put a filter, that cuts out all the white light, except for a red light produced by hydrogen gas, then you see an entirely different sun, it looks completely different. Like a rotten orange. You see all kinds of features that you wouldn't have seen otherwise, and this is what we call, "solar activity." Storms go on, on the sun. There are flares, huge outbursts that are equivalent to hundreds of atomic bombs going off at once. All kind of activity. And that's what we were really interested in, because that is what influences the weather on the earth. So if you are interested in weather on the earth, atmospheric weather, you look at the sun and see what the sun is doing. And then from that, you can predict events that will occur.

KM: So what is the period time, between events on the sun, to events on the earth?

WS: Well, it takes light eight minutes to get from the sun to the earth. However these storms are not due to light, but to high energy particles that are emitted from the sun, streaming out from the sun at very high speeds, but not the speed of light. So it takes, maybe twenty-four to forty-eight hours for those to reach the earth and cause problems.

KM: It's amazing isn't it, how things are all related?

WS: Oh yes.

KM: And this goes back, I think to values that you impart, and probably grew up with. Action, reaction, and the relationship, that we are not isolated, by ourselves?

WS: Yes, that's right.

KM: Good, thank you very much. I've enjoyed talking with you.

WS: Well, I've enjoyed talking with you...

WS/KM: [discussing Mr. Steiger's web site and photos]

WS: I would be happy to contribute whatever I can to your history.

KM: *Mahalo!* The story is yours, I'm just the scribe... [end of interview]

Howard Turner Ellis
Recollections of Mauna Loa and Mauna Kea,
and Development of Astronomy in Hawai'i
February 20, 2004, with Kepā Maly

Howard T. Ellis was born in Abbeville County, South Carolina, in 1928. He came to Hawai'i in 1961 to work at the Mauna Loa Weather Bureau Observatory. In 1963, Howard was asked to meet a visitor at the Hilo Airport, and take him to Mauna Loa so that he could do some observing. The visitor happened to be Dr. Gerard Kuiper, in the company of his wife, and Alike Herring. Chuckling, and in retrospect, Howard thinks it's because he had access to four-wheel drive vehicles, that he was initially contacted. Observing on Mauna Loa went well, but Mauna Kea called to Dr. Kuiper, so Howard made arrangements to take Dr. Kuiper and Alike Herring to Mauna Kea on another trip. Through the efforts of the Hilo Chamber of Commerce, headed by Mitsuo Akiyama, Dr. Kuiper was "courted" and efforts towards the development of Mauna Kea as an observatory platform were set in motion. Through those early years, Howard Ellis was the point man for Dr. Kuiper, taking him to various localities on the mountain.



Dr. Kuiper (seated, left), Mitsuo Akiyama (standing, left), Howard Ellis (standing, right), and others at the Lunar and Planetary Laboratory – Test Telescope Site on Pu'u Poli'ahu (ca. July 1964). From Slide Collection of Alike Herring; Courtesy of the Institute for Astronomy.

Of interest to readers of this interview, Howard Ellis shared important descriptions of the Mauna Loa-Mauna Kea landscape, and plans for the care of view planes in accesses to the mountain lands. Howard also remained active in planning matters for Mauna Kea through the 1980s, and has collected various articles, letters, and documentation pertaining to development on the mountain, and concerns for care of Mauna Kea.

Howard Ellis gave his personal release of the interview on March 24, 2005.

KM: [reviews background of Oral History Study and problems on Mauna Kea] ...We would like to talk story with some of the individuals who have a history on Mauna Kea, talk story a little, but so we can understand how we got to where we are today. Would you please share with me your full name and date of birth?

HE: Yes. Howard Turner Ellis. I was born on June 21st, the longest day of the year, 1928.

KM: Yes. [chuckling] Was that an auspicious occasion?

HE: Well, it was for my mom [laughing].

KM: Yes. And where were you born?

HE: South Carolina, Abbeville County, on a small cotton farm. The nearest village is called Due West. Nobody knows what it's west from [chuckling]. It's known for Erskin College, and I went there two years. It's a pretty good Christian School... I had a good childhood

there. Then I was always interested in weather. And my father had never been to school at all, but he was a pretty good weather man.

KM: Yes, observation.

HE: Observation. He could see these little things in the clouds that would tell you four or five days ahead of time. So he saw a little article in the paper one day, in the *Anderson Independent*, that was advertising a job for the Weather Bureau, and he said "Boy, you better get up there and see in to that." So I did, and I went to work at a more or less famous place, in Miami, Florida, the Hurricane Warning Center. There was a famous Forecaster there named Grady Norton, who was the boss. There were only about seven people on the staff. When he died some years later, it blossomed into a large thing. And I served in the Navy, the Army and worked at other places in the Bureau. And in 1961, after the Mauna Loa Observatory was up, the guy in charge here wanted to leave, so I came out here in January, 1961.

KM: So that's when you came, to replace...?

HE: Yes, Jack Pales. He's passed away since then. He was not much older than I, but he was pretty stressed out and had a heart attack when he was here... I was working in Washington D.C. , in work that I liked... Like we had a way of seeing how cloud droplets coalesce and form a rain drop. And there is a lot of electricity about the weather. It's amazing, the whole Omns Law thing about that. So it was good, but the growth. This was after Sputnik and they tried real hard to compete with NASA. First we were ESA, and then they made us NOAA, so I was sort of forced to come out here. I didn't really want to.

KM: So in January of 1961?

HE: In January of 1961, I came here, and Mr. Pales and his wife met me at the airport, the old airport. He said he was angry because he said I was "Supposed to come before Christmas so that they could go home for Christmas." Then a strange thing happened, the person who I went to work for, his name was Harry Wexler, he was the main Researcher in the Weather Bureau. Well, he died unexpectedly. He had given me some oral instructions and after he died, Mr. Pales decided to stay on. Well, it was okay. I spent 20 years up there, and I am sorry to say, but it was a nightmare to me, it was really bad...

KM: Hmm, so you're talking about Mauna Loa?

HE: Mauna Loa.

KM: Tell me, the observatory is at what elevation?

HE: Eleven thousand one hundred and fifty feet. It is still there, but I haven't had contact with them for 23 years. I understand that there are nice people there.

KM: What was the purpose of that facility?

HE: I don't have, right now, but I wrote a little... [gives copy of History to Kepā] Also, in Walter Steiger's History of Astronomy in Hawai'i, he mentions my name.

KM: Yes.

HE: And my paper is also on the net in Walter's web site.

KM: Yes.

HE: So, it's about 56 pages of the History of the Mauna Loa Station, up until I got here.

KM: Wonderful. So you arrived in January of 1961?

HE: Yes.

KM: And what is it's purpose?

Tom Vance, working for the Territorial Government, held reverence of Mauna Kea, he said, “Don’t fool with Mauna Kea.”:

HE: It’s purpose was to... Well, there is a little background to it, that I think is very important. They really didn’t know what they wanted to do when they first started. They wanted to do something, and there is a very important man to me who has passed on. His name was Tom Vance, and I wrote about his life, and I am very fond of him. We had almost daily conversations about what we were going to do, to build up this island, “got to feed the people, and make room for them. Take advantage of all the resources.” Well, he did all of his work on Mauna Loa, but he worshipped...he had reverence for Mauna Kea. And when he built the road up Mauna Loa—I have the whole story about how he built the road—he would frame Mauna Kea. Mauna Kea, if you slice it, Mauna Kea and Mauna Loa, the area, I have been told, is five time larger on Mauna Loa than on Mauna Kea. So Mauna Kea sticks up. And he loved to show me these places where he made the Mauna Loa Road point towards Mauna Kea, and frame it with these big ‘*ōhi‘a* trees. He just loved it. But he said, “Don’t fool with Mauna Kea. Anything can be done on Mauna Loa.” And he did.

So it didn’t matter what the purpose was, it had to sort of create it’s own purpose over time. It started in about 1957, I think, IGY, the International Geophysical Year.

KM: Okay.

HE: And just by chance, there was a researcher at Lahoya named Charles Dave Keeling, and he had just started measuring carbon dioxide. They were interested in him putting it on Mauna Loa, and he did. He had wanted to put it on Mauna Kea, there wasn’t anything over there. But he kind of delayed a year, and he got a Grant to set up the carbon dioxide, experiments, and it’s a famous index of carbon dioxide since 1958. And along with that there were other measurements of different things in the air. Principally ozone...nobody knew what ozone was in those days.

KM: Yes.

HE: The funny thing about it, Dr. Wexler was advocating in those days, he wanted to burn a hole in the ozone layer over the Antarctic to see how it affected the atmosphere, but nobody talks about that any more. And he was a great guy, and the father of the meteorological satellite. He pushed them through.

Now, what happened, and the main thing that I regret, I don’t have the date that Dr. Kuiper first came here. So he is my connection to Mauna Kea.

KM: Okay. Let’s though, for a moment, you spent how many years on Mauna Loa?

HE: Twenty years.

KM: And did you drive up?

HE: Yes. When we first started, we had to go through Kūlani Prison, and it was such a torturous journey that took a couple of hours.

KM: So you drive up Stainback to Kūlani?

HE: Yes.

KM: And then there was a jeep trail?

HE: Yes.

KM: It ran *mauka*, across Keauhou and up to the same location?

HE: Yes.

KM: Wow!

HE: And actually, there was a road that he had planned to go all the way to the top of Mauna Loa—this is Mr. Vance—and he was going to plant the vegetation from every place in the world. And it was going to be a tourist attraction, “The Gardens of the World.”

KM: Wow!

HE: But it never came to be. But it is an interesting story, and I wrote it up in my booklet (1988).

KM: Yes.

HE: I’m not pushing my stuff [chuckles]...

KM: Yes, thank you... So you spent 20 years up there, and your first years were spent in driving from Kūlani, across the mountain all the way to the northern facing observatory?

HE: Yes.

KM: How long was the drive from Kūlani?

HE: From Kūlani, a little less than an hour.

KM: Oh, so the road was fairly good?

HE: Pretty good, and we had four-wheel drive vehicles, which was a big part of the story. Because now a days, everybody has them, but in those days, there weren’t too many.

KM: Yes.

HE: So we got some good jeeps, and that is what kind of got me stuck on helping with Mauna Kea.

KM: Okay. So you spent 20 years on the mountain, and would go up every...?

HE: Every week. I typically went up on Sunday morning and stayed until Thursday afternoon.

KM: Oh, so you were living up there?

HE: Yes. Who ever was coming up would buy the groceries and cook up there. We lived up there, and it being so far away from people who should have been looking after us, it wasn’t a good situation. But it had a lot of opportunities, a lot of opportunities... Then I think it was probably about 1963—I don’t quite recall—but Mr. Vance got me to go before the County, and ask to have a road built to cross from the Saddle Road, just below the Mauna Kea entrance, now.

KM: Yes.

HE: And it would go right across. So after that, we would go up the Saddle Road, from Pu’u Huluhulu.

KM: Yes. And the Saddle Road was all paved at that time?

HE: Yes, yes. Then we went up that way. I don’t know, but I think it kept the place open. Because they were always fooling around with the money back in Washington, and they always threatened to close it down. It was called the “Odd-ball place. Measuring those odd-ball things. Who ever heard of carbon dioxide and ozone, and things like that?” Others were looking at solar radiation and things like that.

KM: So it ends up you were ahead of your time.

HE: And then the satellites came along and all the smart people went to that section. Then all of the sudden, about 1967, 1968, things changed. That’s when all the people came. So when I got here in January 1961, the parking meters were all [gestures leaning over]. The year before this tidal wave had occurred. There wasn’t anybody here that was

interested in... The only PhD's I knew were a couple at the Volcano Observatory, otherwise, there just weren't any here. I wrote this here, which you may have [hands a paper to Kepā].

KM: Wonderful!

The arrival of Dr. Gerard Kuiper and Alika Herring – trip to Mauna Loa.
Original proposal for development of the observatories was made for Mauna Loa,
as the Weather Bureau was already working there:

HE: But on this particular day, a man who has passed away, that you may have heard of, he was with the Bureau in Honolulu. His name was Saul Price, he passed away when he was 83, maybe three or four years ago. He kind of kept in touch with me by phone, and I would go visit him occasionally. But he called me one day and said he had a gentleman come in who just regaled him with enthusiasm and everything, and he was coming over to Hilo. So Mr. Price said, "You would probably like to meet him." And that was Gerard Kuiper. So I was up on the mountain, I came down. Now I'd said, "How will I know him?" But by that time, there were a lot of people coming to visit, and I had a pretty good eye for these guys. So I saw him right away, because Saul had said, "He looks Continental." [chuckling] And Alika Herring was with him. Alika was born in Kona, but I don't know if he is still living or not. But he carried his 23 or 26 inch reflector. He was an amateur astronomer who looked through a perfect lens and drew pictures, and he contributed to Sky and Telescope. And he was with Kuiper. Also, Kuiper's wife was with him, and her sister. But I didn't see them at first. So I went up and I tried to make the contact, but he didn't want any part of me, he thought I was some guy trying to sell him something [chuckling]. Well, after about three tries, we finally made the connection, he said, "Well, I would like to go up there to your place." I said, "We can go right now." He sent his wife and her sister to the hotel, and we took off. It was late in the afternoon, we went up there, the three of us, to Mauna Loa. We stayed over night. See, at that time, he had just come from Haleakalā. He and Alika had been over there.

KM: Yes.

HE: Kuiper made me feel like I was the only person in the world that he knew [chuckles]... So there we were, as we were going up, it became dark. It was the Saddle Road route, it had just been opened. And he got so, almost silly, from delight. "Oh, the black spaces between the stars, the bright stars. And Alika got out his telescope. Before dark, he said, "There's something wrong here, I cannot see..." I'm not an astronomer, so I don't know the names, but it was the lower part in the Southern Cross.

KM: Hmm.

HE: He said, "I'm supposed to be able to see it." But you see, at 11,000 feet, in the southern direction, the top of the mountain obscures it. So he told me, "How about you climbing that tower, and you tell me when you see the star." [chuckling] So I climbed up, and there it was. So he did the simple geometry calculations, and that was fine. Then he said, "What I'd like to see, I'd like to know what the temperature and humidity is over night at the top of that tower." I think it was fifty or sixty feet high. So I climbed up with a little horse hair hydrometer and a drum with ink that recorded the temperature and humidity. Ours was very good at the regulation, Weather Bureau height. It showed this trend every day, moist in the day time, dry at night, and the temperatures go along with it. So he wanted to know, and I had to struggle to get up that tower, and when I got up there, I realized I didn't have anything to tie it with, so I used my belt. My pants didn't come off [chuckles]. So I tied it, and the next morning I went up there, got it, and he looked at it. [sketching diagram on paper] Temperature day time, night time, humidity, day time high. It pretty well follows it, night time low. That's at four feet [intervals], so at the top of the tower it was greatly amplified, see. And he said, "All the way to the moon it is like that." And he got a big laugh out of that.

So then he said, "I have to go to the summit of Mauna Loa." He had been interested all the time in Mauna Kea, but he didn't go because Mr. Vance said, "Leave it alone." So I said "we can go." I had the jeep, and there was no trouble in those days, if you had that kind of vehicle. And actually, we had snow chains, not so much for the snow, but for the loose lava. You put those things on and you can really take off.

KM: So right from the station, you were able to drive up?

HE: Yes. There was a trail there, and it's a very interesting story in the write up I did, "The Observatory on their Own" (Ellis, 1988).

KM: Yes.

Dr. Kuiper learns that Washington D.C. will not support Astronomical Observatory development on Mauna Loa because of it's volcanic nature, and asks Howard Ellis to take him to Mauna Kea:

HE: So I showed him how you could cut across the loose lava. When we got to the summit—people might think I'm making this up—but when we got to the top of Mauna Loa; the original Mauna Loa Observatory was at the top, but it never got going very well. But he said, "Can we have an observatory here?" I said "Sure." And that's inside the park, and later, the park tore down our observatory. He said, "Where would you like to put it?" We looked around. Then he said, "I'll go back to Washington D.C. and ask for the money, to see if I can get it going here." So he left, and then he came back. He let me know when he was coming back, and I met him at the airport, but was kind of not so friendly. He said, "I cannot go to Mauna Loa because that is an active volcano. They thought I was silly." So I knew the guy that was his friend in NASA, he's passed away. He was a popular guy, not a big shot, and we were always in competition with NASA, and we even had astronauts up there later on... I didn't quite want to give up on it, but he said, "I've got to get up to Mauna Kea." So I said, "I'll take you up there." So we got in our jeep and we went up there.

KM: Now was this your first trip to Mauna Kea?

HE: Actually, it was, because Mr. Vance had said, "Leave it alone." [chuckling]

KM: And this is still in the early '60s?

HE: Yes. So we went up there, the three of us, Dr. Kuiper, Alike, and myself.

KM: So you folks went up from past the Sheep Station?

HE: Yes, and Hale Pōhaku, up the little road, to a picnic table there, then the trail, just out of Hale Pōhaku. There had been vehicles up there before, I had seen pictures of vehicles up at Lake Waiau, a long time before I came. Dr. Kuiper, I really liked him, 'cause he made me feel good. But he had read up about Mauna Kea, and he told me, "The water in Lake Waiau is potable. I bet you didn't know that." [chuckles] So we went up there and he said, "This is the place. But the main summit there, don't touch it." So he said, "What do you think would be the best one?" So at that time, I was thinking about this high altitude winds, how they change from one year to another, when they have up slope and down slope, and then either the east or west winds, which are strong. So I was kind of worried about it But Mākanaka, I thought if the east wind, came; so I said "Maybe Mākanaka would be better." But he was somehow set on Poli'ahu.

KM: Yes.

HE: I'll tell you one thing, one time I was up there along, after this, and I saw another lake, to the south of Poli'ahu. I had some little instruments there. There is a guy named Al Woodcock, I don't know if he is still living or not; but he said, "Oh, that's Lake Goodrich." Named for one of the missionaries.

KM: Yes.

HE: He said he has this core sample that was very well preserved, right out of Lake Waiau. It has all of these different rings, and I was interested in all of these east and west winds.

KM: Yes.

Recollections of Dr. Kuiper's early work on Mauna Kea,
and development of the first observatory on Pu'u Poli'ahu:

HE: And I sent him data that I had, I called it "Wind Passage," an instrument that measures how many miles the wind goes by in each direction. It varied quite a bit from year to year, and I thought it would be indicated in the core samples, but I don't know what happened to it. He was very much associated with the University of Hawaii, in those days, it was the Geophysical Institute, something like that. That's kind of the end of that story.

But Dr. Kuiper said, we've got to fly over the place [chuckling], in a small airplane, to check it out. So I had an acquaintance who was a crop duster, Bob Beals, he had a Cessna. He took us up, I think it was \$65.00, four of us. The Pilot, Kuiper, myself and Alike. We flew over Mauna Kea. And like with Walter, he had been back here for a while, and I took him the paper I'd written up because I had his name in it. When I gave him this, and I sent a copy to Governor Cayetano, and told him about the University being kind of stand offish, like that. That's all in this paper.

Anyway, my agency paid for the flight, and then what happened was, I don't know who appointed me, but I got a letter one day saying that I had become a Research Associate, or something like that. Woolard was in charge then. Dr. Kuiper had been his neighbor at Lowell in Chicago... And people ask to this day, "How did you get that?" And to this day, I don't know, but the only thing was, back then, I had control of three or four vehicles [chuckles]. And the only time they ever contacted me, and this is typical of the university; "Hey, we've got some people coming over, can you take them up to Mauna Kea?" I did. And these people were Jim Harwood and Frank Chai, and they were the first Employees of the Mauna Kea Observatory. I met them at the airport, and they brought shovels and I took them up there... [thinking] I don't think I left them there, but somehow, that was the first time.

KM: So you sort of were involved in the selection of Pu'u Poli'ahu...?

HE: I didn't favor it too much, but I went along with it.

KM: Sure. Dr. Kuiper saw it and recognized...

HE: What I must stress here, is that I not only got appointed...but I couldn't find anybody interested in it. There is a very nice man, Dr. Noda, who is still alive, who was Head of the University here in Hilo. I would go to him and ask, and he'd go "Okay this guy or that guy can teach science and talk to you..." I'm not a big shot, and I was looking for somebody to take my place. At the same time, the County came along and made me Chairman of the Advisory Committee for Science and technology for the County. And I could have gotten a budget, but I just wasn't that interested in it. We had some very controversial meetings and it turned into a disaster because of a couple of professors from the University. Hoo, it was a riot! I visit a lot of people and talk with them, write down what they had to say and everything. But one person, the Chairman of the Chamber of Commerce, Mr. Mitsuo Akiyama.

KM: Okay.

HE: And Walter told, I spoke to him about it yesterday, and he said, "Yes, I should tell you about him." Now, I haven't seen him for a couple of years, and he's pretty up there in years, and not too well, but he has a vast amount of material on Mauna Kea.

KM: Okay, good.

HE: Now, when I went to him, he said “Give me the addresses of all these people that are bothering you...” [chuckles]

KM: And what were they bothering you about?

HE: I was the only one they could find when they would come here to visit, to take them up.

KM: I see, so they were always trying to get you to take them up to the summit of Mauna Kea?

HE: Yes, a lot of them. And I could hardly do it, and I had to get help from other people to help with these visitors [chuckling]. It was ridiculous. So Mr. Akiyama wrote to a whole bunch of people, and the only person he heard from was Dr. Kuiper. Now Dr. Kuiper was very excited and Mr. Akiyama got very excited, and he had terrific political pull. And once, Dr. Kuiper had written to me and said he was going to be busy for several years... I wrote down when he said he was coming back, and sure enough, he did, and he couldn't understand how I knew he was coming in. But I arranged for Mr. Akiyama to go there and meet him.

I must stress here, that from that time on, I saw Dr. Kuiper quite a bit, but I never had anything to do with it, and I don't want that to get out that I had a lot to do with anything, because I didn't.

KM: Okay.

HE: I only got involved if Dr. Kuiper contacted me and told me that he was coming. But Mr. Akiyama did everything. He didn't want to cut me out, and he was kind to me, but he was powerful, and Governor Burns just gave him whatever he wanted for the road and that.

KM: Sure. So they were able to improve the road. Because when you went up earlier it wasn't very good.

HE: Yes, but it was no problem.

KM: So they improved the road?

HE: In the matter of a few days I think, Kuwaye Brothers did it.

KM: Hmm.

HE: Mr. Akiyama has documentation on that. He's been criticized by some people for not getting those papers preserved, and I don't know where it stands now. I haven't seen them since Dr. Kuiper's daughter visited them about maybe three years ago. They had me out to meet her... But I was only involved when Mr. Akiyama called me. I took Governor Burns, Dr. Kuiper, the Adjutant General Stevenson, and a friend who worked with me, John Chin, in the jeep, and that's a story that I write about in here [pointing to the paper].

KM: Good.

HE: I don't want to get funny here, but when we went up there, and coming down, was Dr. Howard Powers; he's passed away, and was a great friend of mine. They were coming down, and he told me, “Don't you let anyone poke any holes in that lake.” The Governor is sitting there. I asked him if he'd had breakfast, I didn't know what to say to him. But he said he “hardly ever ate breakfast.” We got up to the top, and he said he had to take a leak, “Boy, watch out.” [chuckles] He went over there, I guess it was in the direction of Lake Goodrich [chuckles], and when he came back from looking, Dr. Kuiper had hit his bald head on the jeep because there wasn't too much room there. And John Chin was administering a band aid... And Dr. Kuiper was telling me a story that altitude kind of makes you like this. He told me that when he was a young astronomer working in Indonesia, they said that they had to get out, the war was coming... I don't know if it was World War I or World War II [chuckles]. He said there was a famous astronomer, world

famous, I forget his name; but he wanted to meet him. He never got up enough courage until they docked in the Netherlands, and he said “This is my last chance.” So he took off and bumped his head on something. So that’s how he got to tell me that story.

So that’s pretty much the end of it, except that I would like to tell about several other people. But I didn’t really have much else to do with it, and I kind of tend to want to forget it. What little I had to do with Mauna Kea.

But once I went up there, we had these little weather stations, but we really did never make much of it. Eventually, Mr. Pales did leave and we started getting these “hotshots,” excuse me, coming in [chuckling]. Oh we had a bunch of them, I still dream about it. But this time, I saw so many ladybugs up there, that I said “This will never work.”

KM: Mauna Loa or Mauna Kea?

HE: Mauna Kea. Now the top of any mountain, particularly Mauna Kea, will collect all kinds of things floating around in the air. I don’t know how many people realize that. But from the day time, up slope. But then later, I found out that Donn Carlsmith, who had a ranch down below, had bought a whole bunch of ladybugs from the mainland and brought them up there to his ranch. Well, it looked to me, like everyone of them ended up at the summit [chuckling]

KM: Yes [chuckling]...

HE: Okay, I want to tell you about a gentleman by the name of Bill Seymour. Now Dr. Kuiper said he was just “too busy to fool around with this stuff.” He had gotten some static from Woolard and people at the University, so he was going to send his assistant out... Now Mr. Seymour looked like he was part-Hawaiian, but he wasn’t. He was part-Indian from around the Washington area, and his father was with Dewey in 1898, when he was born, so he was thirty years older than I. He had been in World War I and World War II, here in Hilo. He was an expert at Morse Code, and he died at 95, in 1993.

Now one day, as I came down the mountain, I saw one of my jeeps parked at Mr. Seymour’s. Dr. Kuiper’s assistant said, “the first thing we need is communication.” So he saw this big sign advertising amateur radio operator and an antenna. So he borrowed my jeep and went up there to Kaūmana—on the upper side of the road, the house is still there. Well I got there, and Mr. Seymour adopted me and he called me every day [chuckling]... And he is said to have made more trips up to Mauna Kea, than anybody else up to that time.

I don’t know any of the astronomers now. I knew Jefferies and a few others, but he’s the one who one time in a TV program said, “The County can come up and pick up my rubbish if they like, but they shouldn’t tell him how to run his science.” Well, I think he was talking about me, because I’d been after him to clean up after themselves.

KM: Yes, you were trying to tell him to clean up after himself.

HE: You’re not kidding. Hoo, they got dirty! They got dirty at our place.

KM: It’s so sad.

HE: Yes. There and over at our place. It’s a problem cleaning up peoples junk, they come and then they go home.

KM: Hmm.

HE: But it seems that Seymour never got the credit that he was due. And I asked Walter if he knew about him, he didn’t. So, that’s about it.

KM: Okay. Let me ask you a question.

HE: Okay.

Did not hear about any cultural remains being disturbed by early dozing on Mauna Kea;
describes travel and resources in the summit region:

KM: In your trips up to Mauna Kea, or in times that the road was being built, or the small observatory was being built on Poli'ahu, did you ever hear about anything being uncovered when they were digging?

HE: No.

KM: Or grading?

HE: No, no. If anything like that came up, it was far later. And I am full of stories, but I don't have any stories on that. And Bill went to the caves, he had a lot of the adze, and people took those lava bombs back.

KM; Yes.

HE: I don't have any, and I never wanted to take any. But no. The only thing... But the answer to your question is no...

But later, when Rockefeller was building the Mauna Kea Hotel, I got to become friends with a Hawaiian guy in Waimea, who became a minister of one of the main churches in Honolulu. He and his wife Marge were very nice to me. And Marge worked for us for a little while at the observatory (Mauna Loa), when the other people came in. Our people were very opposed to Mauna Kea, and I was caught a little in the middle, because I had been involved. They were angry, they said that "Any activity out on the Saddle, on Mauna Kea, would destroy the usefulness of the Mauna Loa Station."

KM: Hmm.

HE: They were really against it. But this guy told me, when he, Rockefeller got him to go down there and look at some artifacts near the beach. He said, "This is a turtle here, *honu*." But my friend said, no, "That's just a lava rock..."

KM: Do you remember hearing anything in the community when the observatory was put up on Pu'u Poli'ahu?

HE: Not one thing. The only thing that people talked about, that I heard, was the University of Hawai'i took it away from this very nice man, Kuiper. We were all very unhappy, and Matayoshi, lives just at the end of the street there. He told me that he still doesn't like Mauna Kea, "pimples on the mountain."

KM: Yes. Well, you shared with me something really interesting, that Mr. Vance had impressed upon you "That Mauna Kea should be left alone."

HE: Yes. "It's pretty, look at it, don't go there."

KM: It's sound like you sort of adopted that feeling or sense?

HE: Yes.

KM: You also mentioned Waiau, you went to Waiau. This is Territorial Plat Map No. 701, it shows Pu'u Poli'ahu here.

HE: Yes.

KM: And so when they had to level off part of top, you never heard of any burials or anything being uncovered?

HE: No, I never did. But I wasn't there. I went with Mr. Akiyama on a Sunday morning because he had built an outhouse to go there, and in that book, "Observatories of the World," it has a picture of my jeep parked there, and I think I'm in the picture.

KM: Okay.
HE: But there wasn't anything there. Dr. Powers just said, "Don't let them poke a hole in the bottom of that lake." [chuckles]
KM: Yes. Okay, here's Lake Waiau.
HE: Yes.
KM: So Pu'u Waiau.
HE: Yes.
KM: Now you mentioned, you said you thought that there was another lake?
HE: Yes, right over here [pointing to location on map].
KM: So just on the south side of Pu'u Poli'ahu?
HE: Yes.
KM: So near the base?
HE: Yes. And you know, it really worries me. But it was huge, and after a rain.
KM: So an area where water stood?

Saw "Lake Goodrich" and Lake Waiau:

HE: I think it had rained recently. And I was worried about it, because sometimes you see things and they say, "don't tell anybody."
KM: Uh-hmm. And you said "Lake Goodrich."
HE: Al Woodcock told me, "That's Lake Goodrich."
KM: Yes, the missionary who visited the summit in 1823.
HE: Yes. I don't know if Al is still living, he'd be about as old as Walter.
KM: Hmm...
HE: But that's about all I can think of.
KM: Wonderful! ...Now you've shared your own thoughts, that it is important to take care of Mauna Kea, you've shared that sentiment.
HE: Yes, yes.
KM: What's interesting is, the *pilikia* that we are in today, is a result, and you've mentioned it several times, the University and the State didn't comply with what they said they were going to do back then.
HE: They didn't, and they still don't seem to be quite. Oh, Kealanahale, Edward.
KM: Yes, Reverend Kealanahale. Since you mentioned a reverend, do you recall, when they were doing the ground breaking up at Pu'u Poli'ahu, did they have a reverend up there?
HE: Well, I'm sure they did, because Edward Kealanahale said... Well, he wasn't a preacher then. I think he was working for Hawaiian Airlines. I don't know, but it was in that same period, 1963 about, or 1964. It is a matter of public record, but I don't have it.
KM: Yes. I really appreciate this, thank you so much.
HE: Thank you...
HE/KM: [discuss papers loaned by Mr. Ellis for copying] [end of interview]

Helene E. H. Hale
Recollections of the Early days of Astronomy on Mauna Kea
November 11, 2004, with Kepā Maly

Helene E. H. Hale was born in Minneapolis, Minnesota in March 23rd, 1918. She and her family moved to Hawai'i in 1947, and they initially lived in South Kona. In 1954 Helene Hale became the first woman member of the Board of Supervisors of the County of Hawai'i. She has remained politically active and committed to the people of Hawai'i throughout her life, most recently serving in the House of Representatives.



Helene E.H. Hale (Photo No. KPA-S2379)

In the early 1960s, she was the Chairman (equivalent to Mayor) of the Board of Supervisors, and was an early participant in the proposed development on Mauna Kea. When her term ended, she remained active in the Community, and in the late 1970s, served as the Chair of the Mauna Kea Foundation, in which Community Members and County Agencies sought to address growing concerns about development on Mauna Kea (see documentation cited in the first part of this study).

During the interview, Ms. Hale shares her personal experiences on Mauna Kea—she made her first trip to Mauna Kea ca. 1949—her recollections of the community's thoughts at the time, in regards to development of astronomy on Mauna Kea; and discusses participants in the development and planning phases of the industry on Mauna Kea.

KM: ...I just want to say thank you...and I'll send the transcripts and tape home to you as well.

HH: Oh, thank you.

KM: I'm going to transcribe the interview, and what I'd like to do is, we would like to be able to include what you say, if it's okay, with the collection of recollections. Of where Hawaii County was and things that you may have heard among the community as development of Mauna Kea was being planned, and thought of like that. As I said, I'm going to be a little bit *maha'oi* for a few minutes.

HH: It's alright.

KM: Would you please share with me your full name and date of birth?

HH: My name is Helene Eleanor Hillier Hale [chuckles].

KM: Okay.

HH: I was born in Minneapolis, Minnesota in March 23rd, 1918 [chuckling].

KM: It's so amazing! When we just saw you after the election and at 86.

HH: Eighty-six.

KM: Gosh! You're so dynamic, there's just so much going on. It's a challenge for me.

HH: I think that's what keeps me going.

KM: Good! You were born far away from here?

HH: That's right.

KM: When did you come, what brought you to Hawai'i?

HH: I had a little girl 3 years old, and my husband and I, we're both part African American. In those days they called them colored or black or whatever, we've gone through all these stages. My husband was from the South. His father was a President of Tennessee A & I State College. I was born in Minneapolis but when I graduated from the University I couldn't get a job because of having a little bit of Non-Caucasian blood. The job I finally got after college was down in Tennessee, A & I State College. That's where I met my husband.

KM: Wow!

HH: Our daughter was born about five years later in New York City, but we moved from there to California seeking a warmer climate, although I'm from Minnesota [chuckles]. And also kind of "go west, young people." So we went west and ended up in San Diego. After my daughter was born we looked around, and this was in 1945, and we decided we didn't want to bring her up in the United States, in that area. We looked around the Pacific area, first we thought we'd like to go to Samoa, but we'd finally... Well, I was teaching at San Diego State College when Don Blanding came through. He was known as a poet laureate of Hawai'i in those days. He was kind of like Edgar Guest, who was a popular poet, and I'm an English major, and I was teaching English and he came to San Diego State College. And the professional staff, the professors, they turned their nose up at this kind of populace poet. So they gave him to me to take around [chuckles]. I was just a young lecturer then, with an English major, but teaching all kinds of other things too. So he gave a lecture in the college to all the students, and he read some of his poetry and he talked about this place called Kona. I went home and I told my husband, I said, "That's where we want to go, is Kona." And we had no idea where Kona was. We tried looking on the map, and we couldn't find any place called, Kona because that's the district.

KM: Yes.

HH: The maps all talked about Kailua. But we finally figured out that's what he was talking about. My husband came over to Hawai'i. He and his sister had both gone to Columbia and stayed at International House, and his sister was in Honolulu at that time visiting a friend of hers. He came over to Hawai'i, and he told the Department of Education that we wanted to go to Kona. "People from the mainland want to go to Kona? Nobody wants to go to Kona in those days." [chuckling] It was back woods, and teachers in Kona usually were trying to get out of Kona and go to Honolulu. The thing that attracted us about Hawai'i was that no matter where you taught, you had the same salary based on your experience and your education. Kona was fine with us, we'd always sort of wanted to go to the country, although both of us were urban people.

So we couldn't come that year, my daughter contracted TB so we had to wait a year, then we finally came the following year and got a job at Kona Waena.

KM: That was in '40?

HH: This was in 1947. We started in '45 thinking about it, right after the war. We didn't get here until '47.

KM: Amazing! You started at Kona Waena?

HH: We both taught at Kona Waena. My husband taught for a year but with our background, we'd been very activist in the civil rights movements. This was before the real civil rights movement, but we'd always been active in the NAACP, and other organizations. We just, really when we came to Hawai'i we found it was almost like the South where my husband had lived, except that for being African American or black or colored or whatever, we were in those days, I can't remember. Instead of that, it was the Japanese that were in the same kind of situation.

KM: Yes.

HH: We got involved early in politics, along with the ILWU in organizing various groups. The reason we chose Hawai'i was there were so many different ethnic groups here, and we thought this was a good atmosphere to bring up my daughter so she wouldn't be just focused on the race problems as it was on the mainland. She could get a broader view of it. So we became very active and involved in building the democratic party.

KM: That's amazing!

HH: My husband actually ran for office. He taught for one year and then he didn't like it because he got his Japanese students; and this was right after the war to look up a fairytale and make a play out of it for the students at Kona Waena, and he was criticized by the D.O.E. He didn't like this so he quit. But I stayed on for about three years until they told me if I'd "just keep my mouth shut, then I'd get along" [chuckling]. Then I quit. And I haven't kept my mouth shut since. [chuckling]

KM: Good for you. It's amazing isn't it, the things you had to go through.

HH: Very interesting, the times and the way things evolved. We have been here right after World War II when the young soldiers came back from the war, got educated. So we were part of the 1954 democratic revolution. In that, I ran that year and got elected.

KM: Wow!

HH: My husband had run two times before, and he had run for the '50 Constitutional Convention, but he was more of an intellectual, he wasn't as much of a people person as I am. He had however, he had beat the incumbent legislature, a Hawaiian woman, Esther Richardson who had been in there four terms, and ran for the con-con, that sort of shook people up because he didn't like the land system. It was very much of a feudal system. Land was owned by a few big people, and in Kona it was owned by a few big ranch companies. So we advocated that people should own their parcels, their coffee farms and their small land, and that was very radical. So we were considered very radical in those days. Although it's common now [chuckles].

KM: It is isn't it, it's hard to imagine!

HH: And now of course, the problem is what we advocated was breaking up the big estates, and unfortunately it's developed into kind of an anti-Hawaiian thing now because of the Bishop Estate owning so much land. But it wasn't, Bishop Estate owned some land in Kona, but it was mostly the ranchers.

KM: It's really interesting, of course I thought you were going to lead into the fact as those big land owners, their hold over the landscape and the people as being broken.

HH: Oh, the people was obvious, they controlled the politics and...

KM: Yes, look at you folks as democrats.

HH: The economics, they gave them short leases so they held them on a short lease. We could see all this, and so we fought against that system.

KM: Yes. That's amazing! Your first office in 1954 that you held was in what?

HH: It was on the Board of Supervisors.

KM: In 1954 you became a member of the Board of Supervisors?

HH: I became the first woman member of the Board of Supervisors.

KM: Amazing!

HH: There was a woman in Moloka'i that got elected, I never got a chance to meet her. But I think we were the first two women that had ever been elected in the local office.

KM: Wow! That's really amazing! So Hawaii County, in 1954. May I ask you, were there at that time, sort of the divisions or the tensions that we might think of as between East and West? Or were things working differently?

HH: No. Well, yes, to some extent. West had a lot more power.

KM: Yes. [chuckling]

HH: You see our Board of Supervisors were consisting of seven members and the line went from Kohala to Ka'u. So in West Hawaii we had one-third of the population, of East Hawaii we had three supervisors and they had three, and that led to the demands for more representation from East Hawaii. They were the one's, the chairman of the Finance Committee was Julian Yates who was from Kona.

KM: Yes, a Kona boy.

HH: Kona boy, yes.

KM: That's what I'd heard from some others.

HH: And we had a Chairman from Kona, Spencer, I can't remember his first name, he was a Republican from Waimea.

KM: Mahuka, Sam Mahuka?

HH: [thinking] That was really before my time, I can't really remember all the names.

KM: Yes, you're correct. They tended to have almost more of the power base.

HH: That's right.

KM: Interesting.

HH: They had three votes and the Chairman, and if they had the Chairman, they had four votes.

KM: Yes. How interesting! You came in at a very exciting time, a dynamic time and as a woman.

HH: Very. I was a minority member, there were only two Democrats elected. It was still controlled by the Republicans, the local government. Jimmy Kealoha, you've heard of him of course.

KM: Yes.

HH: It was interesting, Scrub Tanaka from Honoka'a and myself got elected that year.

KM: Wow! That's really amazing! What a history! As we are talking about your years in the Board of Supervisors, in 1960 as I understand, there had been the *tsunami* that had a dramatic impact on the economics.

HH: That's right. It took out the whole industrial area on Bay Front.

KM: Yes. And in talking about Mauna Kea, in those earlier years before there was discussion about observatories. Before you met Dr. Kuiper or other players—Walter Steiger perhaps, other players in this process. Have you ever heard, what was the talk about the Saddle, about the Saddle Road and about access?

HH: Well, that was one of the early issues, was to build the Saddle Road because the Army had built the road. It wasn't a very good road, and it was a big issue, and I remember in one campaign I was told, "Don't mention this," it was very controversial because it would have gone over the Saddle down through the ranchers *mauka* lands.

KM: Of course!

HH: And open that up. They were very much against it.

KM: Hartwell Carter them, like that on the Parker side and into?

HH: Well, and the Greenwell's on the Kona side. They didn't want that Saddle Road to go over at all.

KM: Interesting.

HH: And in fact, you know about that time I guess, there was the Head of Kulani Prison who got the prisoners to go up there and build a road. And it was called, "The road that goes to no where." Because it began and ended in a lava flow. His idea was to start this road to Kona. I think he eventually lost his job over that.

KM: From Kulani, it went up right, towards Mauna Loa?

HH: It was above Kulani. Actually, they didn't go right from Kulani, they went over a very rough lava area. Then it started, it was always called "The road to no where." [chuckles]

KM: Amazing!

HH: I think there was about six or seven miles of that road.

KM: I'm sorry, I'm trying to remember his name? [thinking]

HH: Tom?

KM: Vance?

HH: Vance.

KM: Yes, okay, good. What I understood was he'd been quite close with Governor Stainback at the time. Oh, interesting. So, that actually was being developed, you think the idea had maybe been to extend over?

HH: The idea was to have the prisoners build the road to Kona.

KM: Sure. Hey, it had been done before. [chuckles] Prisoners, you know the old what they call the Judd Road and stuff like that, in 1849, they were up there working on Public Works projects. Okay.

HH: And the interesting thing is, eventually, that's part of the road that now goes up to Mauna Loa, to the Weather Station.

KM: Yes, that's right.

Recalls development of the Mauna Loa Weather Station Road from Saddle Road:

HH: When I was County Chairman, Howard Ellis came to us, because he was up there in the Weather Station and asked us, if we could we build a road from the Saddle Road about four or five miles to connect to this road, "That went to no where." So we did, with County funds.

KM: I see, oh. Very interesting! This was when you were as a Chair?

HH: That was when I was Chairman.

KM: About?

HH: That was 1963 or '64.

KM: Wow, that's interesting! I understand that Tom Vance really had an affiliation for the mountain lands. He loved the views from that "Road to no where," across to Mauna Kea like that. Had you gone up to Mauna Kea at all in those earlier years in the '50s or '60s?

HH: Yes. When we taught the first year, we liked to take our students around the various places, and so we took a group, my husband's 9th grade students up to the old cabins that were up there.

KM: Yes.

HH: The old stone cabins.

KM: Yes, the old Hale Pōhaku area.

Made her first trip to Mauna Kea around 1949:

HH: Hale Pōhaku, yes. We stayed over night, in fact, I remember trying to walk up, and I was much younger, I tried to walk up to the snow which was, we were at about 9,000 feet, maybe it was 10,000 or 11,000 feet, there was snow on the mountain.

KM: Wow!

HH: It was pretty rough, I never quite made it to the snow. [chuckling]

KM: Yes. Were you following a trail or just trekking along?

HH: I think there must have been a trail, we couldn't have gone over the rough lava.

KM: This would have been still in the '50s when you and your husband?

HH: This would have been [thinking] in the early '50s probably or the late '40s, in fact it was while my husband was teaching and he only taught one year.

KM: Okay.

HH: It was in the late '40s.

KM: Yes, late '40s. You folks, did you come out of Kona, on old Māmalahoa and turn up past Waiki'i?

HH: Yes. We came up the Saddle Road that had been built by the military.

KM: The army, yes. It was pretty much paved right?

HH: Yes.

KM: Interesting. So you folks stayed, what an experience for the students, to take them out in the field. I bet not many teachers were doing those kind of activities.

HH: Not many teachers were doing anything, to take students. We took our students to Hilo to see the circus, we felt that that kind of experience was more valuable than studying a book.

KM: So when did you become the Chairman of the Board of Supervisors?

HH: In 1962, I was elected.

KM: You must of just blown so many people away, I mean just mind boggling. To think, first woman, and that you had come from afar also and fit in.

HH: I had no family [chuckling]. Only myself, my daughter. The fact is, that when I was on the Board of Supervisors, I guess because I was a woman, and because I was kind of a maverick, I didn't get along with the system at all, and was always speaking up. I got a lot of publicity. And I helped a lot of people out of my district go through the bureaucracy or whatever their problems were. I would listen to everybody. So I got a reputation I guess, and that's what put me through because it certainly wasn't money or family or connections [chuckling]. But in those days the ILWU is beginning to flex their muscles too, and I did have labor support, and support of the people.

Introduces discussion on conditions in Hilo Community following the 1960 tsunami; arrival of Dr. Gerard Kuiper; and involvement of Mitsuo Akiyama in development on Mauna Kea:

KM: Yes, that's great. We had mentioned in 1960, the *tsunami* or tidal wave, had this devastating effect on Hilo. As I understand it, that was in part an impetus... When did you meet Dr. Gerard Kuiper?

HH: I can't quite remember his name... [thinking] , Mitsuo Akiyama, you probably interviewed him, the Japanese Head who was the Executive Director for the Chamber of Commerce?

KM: Unfortunately he passed away before I could speak with him.

HH: Yes, he's passed away. In fact, at one time, there was talk about naming the road after him because he had the vision of Astronomy. I don't know where he got it. He was the one that corresponded with Dr. Kuiper and other astronomers, to tell them that this mountain was here, in an ideal place. He was the one responsible for bringing Dr. Kuiper over. And when he did, he took him to my office which was kind of protocol, you go up there first. And that's how I met him.

KM: Amazing! This was about '60?

HH: I was always interested in Astronomy even as a young child I remember as a child, my father taking me to the University of Minnesota, there was a telescope. I remember looking through it at the moon and looking for "man in the moon [chuckling]." It looked like green cheese, I remember saying that. I had as a child been stimulated to being interested, and it seemed to me... We were, you see, in '62 we were recovering from the tidal wave, a lot of our big industrial area was just gone. Things like HPM had to rebuild. Actually, we were looking for new activities, and it just seemed to me at that time... Although, when I came to Kona, I lived in South Kona. It was the only place we could buy fee simple land. Everything else was leased, and we weren't going to get tied into that system. So this person, Howard Redfern, had gotten a hold of some land, he had a Hawaiian wife, and he had built what was known as the Ohia Lodge.

KM: Yes, you were way out there. You were way out in the country then?

HH: We were way out in the boon-docks. We had no electricity, we had to have generators, and we had a crank telephone.

KM: In 1950?

HH: It was a Hawaiian Community basically, Ala'e School.

KM: Yes, Ala'e School.

HH: It was almost 98% percent Hawaiian, if not more. My daughter was brought up in a Hawaiian Community, and because I was active, I had to leave her. We had help from the Hawaiian Community. We were a very close knit community in 'Ōpihihale.

KM: That's right.

HH: Unfortunately, I never learned Hawaiian, because in those days Hawaiian wasn't spoken very much. We didn't have that cultural revival. In 'Ōpihihale, the Hawaiians did speak Hawaiian, I learned a little bit but not very much.

KM: Wow, what an amazing experience! And as you said, coming from sort of an urban setting, and your husband, particularly as you said more on the intellectual side. To put himself out in 'Ōpihihale, like that.

HH: This gentleman, Howard Redfern had developed his land into kind of a little community. There were three or four families there. One was a school teacher, she taught kindergarten, another was a retired recreation person from Honolulu. We kind of shared the same values, coming out...

KM: That was Ohia Lodge you were saying, is that right?

HH: The Ohia Lodge.

KM: He lost that in the 1950s?

HH: The 1950 lava flow came down and it was Howard... My husband then had quit teaching, he was trying to run a business of candy machines. He was in Hilo, so Howard came down and the lava flow... In fact, I give myself credit for discovering that lava flow. I had been across the street to visit my friend, the kindergarten teacher and when I came back and turned around to close the door, I saw this red stuff up the mountain. It had erupted the year before, and I had gone up in the airplane and seen the eruption.

KM: Wow!

HH: My husband wouldn't go [chuckling], he was scared of the airplanes. But I looked and I saw this red glow, and I said, "My gosh, that looks like the lava." I called the police department, I said, "Is Mauna Loa erupting again?" "We never heard," I said, "You better look out your back window, because it is." And within a few hours it had come down the mountain and taken out the Ho'okena Village [the upper Ka'ohe section].

KM: Yes, amazing!

HH: We went down that evening to see the lava. It was running down the mountain towards the Ho'okena Village, taking out everything. There was one couple standing on the side of the road, an old man, his name was Lincoln. He had been the contract mail carrier from Kona to Hilo.

KM: That's correct, yes.

HH: And he had been bedridden for four years, and his wife looked out and saw this red thing come down the mountain and she pushed him up the trail, and they were just standing there. Everybody else in the village had gone to Kona Waena, the other way, and they'd forgotten about this couple. We took them down to the Ohia Lodge, and Ohia Lodge had liquor. Since Redfern's wife was Hawaiian she said, "We saw Madame Pele wet her feet." We could see the steam coming out of the ocean. So we celebrated, she wet her feet, the Hawaiian tradition was that it was supposed to be *pau*, but the next night it came down and took out the Magoon Ranch.

KM: Yes.

HH: And then the third night, it was ready to take out the Ohia Lodge, when they made us evacuate.

KM: I interviewed Yee Chee's wife, Amoi who had been...

HH: Yee Chee got stuck up there on the mountain and almost got caught in that lava.

KM: Yes, that's amazing! So basically as you were saying, all these things were going on. You were hearing about values, cultural practices, things like this?

HH: We had lū'aus, we always had...my neighbors pounded their *poi*.

Discusses Dr. Kuiper and Chamber of Commerce;
Never heard anything about the sacred nature of Mauna Kea in those early years:

KM: When this Mauna Kea thing, the Chamber of Commerce took this active roll, and Dr. Kuiper was brought to your office, you met him. Did you ever hear anything, and I know you were up at the dedication of the road?

HH: I never heard anything about it being a sacred mountain. That's the interesting thing. See, in those days, there had not been a revival of Hawaiian culture. I think we helped start it because we started the Merrie Monarch Festival. That was to honor King Kalākaua who had done a lot, so we were into that under George Na'ope. We brought back the *hula*, but not in the form that it is now. It was more the Royal Court kind of thing. We based the Merrie Monarch in the beginning, on reviving the times of the 1880s and '90s.

KM: Yes, Kalākaua's period.

HH: We had bearded contests to look like King Kalākaua, and we had barber shop quartets, and things like that. Which were things that went on then. We tried to make it more of an International thing because King Kalākaua was a very International person. He was responsible for bringing the Japanese and some of the other people over here. We had it International, we had all of the ethnic groups dress up. Downtown Hilo, the staff would dress in their kimonos and things.

KM: So it was an International Affair?

HH: It was more of an International thing under Dottie Thompson, who was working for the County at that time. She and George eventually took it over, because the Chamber left it and the County left it. So it was Dottie that took it over and ran it and turned it into it's cultural thing now.

KM: So in your days on?

HH: I never heard anything about the mountain. In fact I didn't know anybody went up to the mountain. We went up there, and people sort of you know, "You went up and stayed in those cabins?" [chuckles] Only the hunters. The hunters and a few ski people, they would go up there and ski. And the nature lovers for the *palila* birds.

KM: Yes.

HH: Mae Mull was one of the people. In fact, later on when it became kind of controversial for the Sierra Club because of the desecration. The State never maintains anything right.

KM: It's hard.

HH: They weren't monitoring the construction, and debris was over the island. That was more of a natural kind of a thing. Then after the Hawaiians became more conscious of their role in this, then of course it revived a lot of the cultural things that were not.... It was kind of lost I think.

KM: If I may ask you then, in those early days as an example, when you were there at the dedication of the road. Had they invited a Hawaiian Priest, do you remember off chance if there had been a, you know how like today we go through...

HH: We always had somebody to bless everything, and I suppose there was somebody, but I don't recall chanting or anything. Chanting was not a big thing.

KM: Not a big thing publicly.

HH: No. People didn't know how to chant, I think. A lot of that had been lost over the years, it was only in enclaves like 'Ōpihihale where people were still speaking Hawaiian. In 'Ōpihihale they weren't going up to the mountain because it was too far away.

KM: Of course, and they had their own mountain too.

HH: Yes.

KM: It's interesting. Now, in those early years, and you know we've heard at times and we don't know if it's fact or rumor or something else, that some sites or perhaps even burials had been impacted when the road was cut. Did you ever?

HH: [shakes head , no]

KM: You never heard of it?

HH: I never heard. At one point after I got out of office, I was involved in the League of Women Voters. And I was disturbed because I didn't like the fact that Sierra Club was talking about the debris. I didn't want debris either. At that point, I had organized a group, the Mayor was Herbert Matayoshi. Because of my interest in Kuiper and Astronomy, and I thought it was a clean industry, it was something good for Hawai'i. I didn't realize the significance of the cultural thing at that time. To me, it was always, "We're looking, we're voyaging up into space, finding out the beginning of our own beginnings and what not." So to me, that was always the emphasis of Astronomy. I can sympathize with the fact that now we revived the Hawaiian language, we've discovered a lot of other things about Hawaiian Culture that were not very well known in those days, and were kind of frowned upon.

KM: Yes.

HH: Even Hawaiians didn't...they didn't have the same pride I think, that they have now. If they were part-Hawaiian, they were also part-Portuguese and part-Japanese and that was what had appealed to us, that everybody was all these mixtures which we were a mixture. We didn't know what our mixtures were, but we always felt that if people were mixed up, they can learn to get along better. Now, it's been interesting to me, to see how this has evolved, because if anybody has the least bit of Hawaiian blood, now they're Hawaiian. They may have forgotten some of the other things.

KM: Pride. You see that's a very interesting point that you bring up too, because when you came here in '47 , it was still strongly under the Republican, and strongly being part-Hawaiian was almost, they usually wouldn't say, they were part-Hawaiian, if they could get away with it.

HH: That's right. I can remember a local Bank Manager who had a wife who was part-Hawaiian and it was well known that he was not at that time making progress, because he was married to a part-Hawaiian. My daughter went to Ala'ē School, a two teacher school, and I know when I taught at Kona Waena, anybody who came from Ala'ē, which was... it was "they were dumb."

KM: Yes, *kua'āina*.

HH: I know, it was ridiculous.

KM: So a very different time, you know. And one of the interesting things I guess is that we know that things were still being practiced because there were people like the elder, Aunty Edith Kanaka'ole or George Na'ope's mother. Old Hawaiian people.

HH: Yes, but they did it...

KM: Privately?

HH: Among themselves.

KM: That's right, yes.

HH: They weren't, in fact, they had to because if it had been known that they were doing this, it would have been frowned upon.

KM: Yes. And so in those early years that the road was cut up to Mauna Kea, that the first telescope was put on Pu'u Poli'ahu?

HH: No.

KM: You never heard anything?

HH: Never any Hawaiians... By the time the road got built I was not in office, but I was with Jack Burns.



Dr. Gerard Kuiper, Helen Hale, and Governor John Burns at Dedication Ceremonies for the new Road to the Summit of Mauna Kea (July 1964). Photo Courtesy of Walter Steiger.

KM: Yes.

HH: Up there with the jeep, to get up there to build it. At first it was just a jeep road.

KM: Yes.

HH: At that time, the *palila* bird people were concerned, but outside of that, the skiers were concerned, the hunters were concerned. The hunters had, I understand, had a confrontation with the Head of the Institute for Astronomy in Honolulu, Jefferies.

KM: Yes.

HH: About the fact that since the University had the lease, they wanted to keep the hunters out. The other controversy that was very popular at that time was the mouflon sheep. The hunters wanted the sheep and Judge King had said they had to move all this.

KM: Right.

HH: Those were the issues in those days, it wasn't so much...

KM: It wasn't the cultural, as a practitioner thing? It was environmental basically?

HH: Yes.

KM: Interesting. Amazing! You were there at the dedication of the road. Were you there when they opened up the UH telescope on Mauna Kea? Was that at the same time or?

HH: [thinking] That's fifty years ago, I can't really remember. [chuckling] Walter Steiger showed me that picture of me on the top, I didn't even have that.

KM: Amazing!

HH: I knew that I was involved with Jack Burns, but I didn't remember the details.

KM: Yes. What an amazing history you have, your time on this island and your passion. You've seen great changes in Hawai'i?

HH: Very great changes, especially after Statehood. And you know the way I got into politics was that when Joe Farrington died, Betty Farrington was going to run. And as I said, my husband...this was in 1954. My husband had run three times, and when Betty Farrington was going to run in a special election in the summer of 1954, he decided he couldn't run. It had to be a woman. So I was on Kauai selling children's books, and he called and said "If somebody comes and asks you something, don't be surprised if someone knocks on my door and you hear some reporters, you're running for delegate to congress." I said, "I'm doing what?" [chuckling]

KM: [chuckles]

HH: I couldn't believe it! He had gone around and got a petition to get me signed up. I don't know how he did it, he must have forged my name.

KM: This is your husband?

HH: My husband.

KM: Oh goodness!

HH: Put me up to run against Betty Farrington. Well, we had discussed the fact, Homer Hayes and his mother, Flora.

KM: Yes.

HH: Homer Hayes was a good friend of ours in Kona.

KM: Yes.

HH: Homer was selling some tools, snap-on tools, and I was selling children's books. One time we were in Hilo together at the old Sun Sun Lau eating dinner, and because we were both from Kona we got together and we discussed the fact about Statehood. Because Farrington had always been for Statehood, his idea was that we ought to go for Common Wealth like Puerto Rico. We were paying Federal Taxes.

KM: Yes.

HH: So I ran against Farrington on the platform of Common Wealth until Statehood.

KM: Wow! Amazing!

HH: No taxation without representation.

KM: Yes.

HH: I got a few thousand votes, but I got publicity state wide and that's how I got into politics in the fall, because the Democrats locally wanted to take over the Board of Supervisors, and they didn't have any Democrat in Kona to run. And they didn't want my husband to run because he ran three times and he wasn't getting elected [chuckles]. They came to me and asked me to run. I told my husband, "You started this, I'll run." I had always told him "You need to go shake people's hands, and go house to house." See, I'd been selling books house to house, so I could do it. He never was able to really do it in the

right way, I guess it was. But he was completely behind me, because we were just both interested in politics.

KM: That's amazing! May I ask, your husband's name?

HH: He was William Jennings Hale, Jr. His father was William Jasper Hale or something.

KM: Your husband must have passed away a long time?

HH: My husband was a very brilliant man. He got his Masters Degree at Columbia at 16, he was the youngest person to ever get a Masters Degree. That was because his father ran the school, and pushed him through school to prove that that little Black School was as good as anybody else.

KM: Yes.

HH: He was a brilliant man.

KM: When did he pass away?

HH: He passed away in... [thinking] Gee I don't know, we had been divorced by that time. It was in the '70s.

KM: Okay. I didn't come up here and start working at Hawaii Volcanoes until '78, and I'd only known you.

HH: He wasn't there anymore, I wasn't married by that time. He remarried too and he lived in Kona and they moved back from Tennessee, he married an old school friend of his. They lived six months in Nashville and six months here.

KM: I'm sorry, I didn't mean to pry.

HH: No, no problem.

KM: It's an amazing history! The experience and the timing of coming in and being at the front door of all this.

HH: It's was a fascinating experience. I just happened to be the right person in the right place at the right time.

KM: Yes. You'd mentioned about the State's management and this is I guess one of the big things. It's very interesting that had the 1982 Master Plan been...

HH: If they had monitored, and done what they were supposed to do, we wouldn't have had maybe all of these controversies.

KM: That's right, that's correct, yes.

HH: The State does that you know, I mean they're great... Politicians have a tendency to build a big project but they don't provide for the maintenance.

KM: That's right, the long term. The vision, the short term, get it done is good, but we need to... I can't help but think and just from talking with people of your generation, the old *kama'āina* families, Hawaiian, non-Hawaiian, but people who have watched and been a part of the process. If, and so you hope, and I would hope, that you know by your continued presence in the House of Representatives, that if we would just think out beyond the immediate and fulfill, and insure, we wouldn't be spending all of our time and energy on these...

HH: That's right, we're always fighting battles that didn't need to be fought.

KM: That's right, yes.

HH: If it had been done properly in the first place.

KM: Yes. Thank you so much, I really wanted to take the time. I know how busy you are.

HH: This is a Holiday. [chuckling] I'm taking a Holiday.

KM: It's really wonderful to do this. As I said, "I'm going to transcribe..." There's some very wonderful stuff in here about politics in Hawai'i. Your history and the story of 'Ōpihihale like that. I will get this transcribed and returned to you. I'd like to be able to share...

HH: One more thing I'll tell you about, and that is, I went to Waimea where they were having a hearing on paving the road to Waimea.

KM: Ahh.

Discusses issues arising in regards to the observatories on Mauna Kea, and formation and mission of the Mauna Kea Foundation:

HH: I was interested because I've always been interested in the Astronomy industry, so I just went up there to listen. There was nobody from the County except Virginia Goldstein. She was then an archaeologist working for the Planning Department.

KM: Yes.

HH: She was testifying against building that road. And I remember going up to her and said, "Virginia, are you representing the County? Is that the County's position, you don't want the road to go?"

KM: Going up to the mountain?

HH: To go up to the mountain, paved? She was just representing the Planning Department. I said, "Well, you're the only one here from the County, you must be representing the County." The next day I went back and I called the Mayor, Herbert Matayoshi, we had served together when I was the Chairman.

KM: Board of Supervisors, yes.

HH: I told him, I said, "Herbert, are you against the Astronomy industry?" Because we were still looking for economic. And to me at that time, it was still a viable thing that was good for the island and good for mankind. He's the one that told me, you must have heard this. "Yes, I don't like those pimples on the mountain top" [chuckles]. Then he went on to rant and rave about Tom Jefferies. Tom Jefferies was Head of the Institute for Astronomy.

KM: IFA, yes.

HH: It appeared that Tom Jefferies was going directly to the Governor, Governor Burns, and was not doing like they had done to me when I was County Chairman. They had come to me, protocol.

KM: Protocol, yes.

HH: And then ignored him. And when he got through I had this feeling, this is just a personal vendetta against Tom Jefferies, because Tom Jefferies wasn't paying attention to him. I went to the Chamber of Commerce and also the Labor Unions, ILWU. And I said, "Look, we need to get behind this Industry, the Chamber, and promote it because it's good for the islands." And as I say, "The Hawaiian issues hadn't come up at that time." So we organized a Non-Profit Foundation called Mauna Kea Foundation and it was the Mauna Kea Foundation that worked with Terry Lee who was the Head then, of the Joint Astronomy Center, and we helped him figure out where we can have this high-tech park.

KM: So that's how this site came about?

HH: Yes.

KM: Oh.

HH: We had quite a great deal of influence. I wasn't in politics I was just head of the Mauna Kea Foundation. We had all the Chambers and the Labor Unions behind us. We got a

Grant, I think it was the Joint Astronomy Center. Some of the telescopes, gave us about \$15,000.00. And what I did was, I went to Mary Matayoshi, who was the Mayor's wife.

KM: Yes.

HH: She was then with the Continuing Education.

KM: Yes, CCECS.

HH: She was doing all these Community stuff. Mary I said, "You know we need to do something about the mountain." She got Nahua Maunakea who was then her main person.

KM: Yes, I remember.

HH: And we hired a company called Dobovan Productions.

KM: Yes, a husband and wife team.

HH: They did a...

KM: Video?

HH: A video.

KM: Yes.

HH: You've heard of that video?

KM: Yes.

HH: I wish I could get my hands on it.

KM: John and Sheila Dobovan, yes.

HH: She may still have it, I've tried, but then I forget about it. We did a video, we didn't have any Hawaiians in that video, that wasn't the problem. We had Mae Mull with the *palila* bird, we had Tom Jefferies, we had somebody from the hunters, and we had somebody from the Skiing Association. We interviewed these people with their concerns, to see if we couldn't, those were manageable you could compromise those. As a result, we set aside a portion for the *palila* bird in the Master Plan and all of that. We got that Master Plan done. But then, they didn't pay any attention to it. Nahua Maunakea was Head of it. And then we took it around to Communities, all around the County, Nā'ālehu and what, and had people come and watch this video and talk about it. So, we were trying to build a consensus, that these problems could be resolved. As a result they did that first Master Plan.

KM: Oh. That's very interesting.

HH: After we got this started, and after I got... I came back into politics about that time and so I had to let my Mauna Kea organization go to somebody else. The guy who took it over was the guy who's maintaining the road, what's his name... [thinking]? He was the Head, and he was all for it. And then I tried to suggest that we turn it into an Educational thing. Well, some of the Directors from the Chamber, they didn't want to raise any money for anything else. The thing finally just died, the Mauna Kea Foundation.

KM: May I ask you a question. You mentioned that you went with this video, that the Dobovans had put together.

HH: We went all around the island.

KM: Did you record comments by notes and things?

HH: Probably Nahua can tell you more about it, he did it.

KM: I'll try and find... Nahua is on O'ahu, is actually in insurance I think now.

HH: His wife is still working in some organization for... I see her, Lynn Maunakea, once in a while.

KM: Because it would be interesting to see what was the take, even on those issues.

HH: Yes. And Nahua is Hawaiian, he certainly would have been aware if there was any Hawaiian issues.

KM: Yes. I knew his grandmother fairly well, Katherine Maunakea, and in fact their name, they're actually Puna people.

HH: Yes, it's Maunakea.

KM: Because of Mauna Kea. Kamaka'imoku is actually their old name, but a child was born and from the Oneloa section, by Isaac Hale park?

HH: Yes.

KM: You can look *mauka* and see Mauna Kea even from there. So that's how the name came about. It would be interesting to see.

So the 1982 Master Plan basically came about as a result of the work that you folks under the Mauna Kea Foundation were doing with the State. And again, had the State implemented and managed, monitored the programs, it's likely that many of the problems we have today...

HH: They would have surfaced gradually and we could have dealt with them.

KM: That's correct. And you see today, and this is the point, even in the initial interview program that I did with elder Hawaiian and other *kama'āina* of the mountain lands... And do you have thoughts perhaps on this, or if it's inappropriate of me to ask, just ignore it. Many of the people have said, "You know use what you have up there wisely, don't ask for any more."

HH: Yes. They should have had much more oversight in the way they were sited and built. But you see, there were more people concerned about the *wēkiu* bug than about the cultural things.

KM: Yes, in those days.

HH: In those days, yes.

KM: In other cultural landscape issues, traditional cultural properties. A number of the older people now have said, "Don't ask for more. Take care of what you've got up there. Use it wisely, let it rest." And that's why we're in such conflict I think today, on the issue because the plan that you folks worked so hard to get through, Francis Oda, Group 70 working, it just sat there on a shelf.

It will be interesting to see if Nahua or somebody kept notes from the Community comments like that. That would be very interesting.

HH: You might ask Mary Matayoshi.

KM: Okay. Thank you so much. ⁶

⁶ Efforts were made by phone and email to contact Mary Matayoshi and John Dobovan, and also to locate files which might have been kept in the Hilo Community College (HCC) Collection. Unfortunately no replies to inquiries were received, and the records could not be located by Corinne Tamashiro of the HCC staff, and who also worked with Mary Matayoshi on the Mauna Kea Foundation Programs. See summary notes from published accounts of meetings leading up to the 1982 plan in Volume I of this study (Maly & Maly, 2005).

HH: Very interesting, I love to talk about it.

KM: Great. May I ask you one more personal question. Your daughter's name, and is your daughter here or?

HH: My daughter lives in California but she loves her Hawaiian background. She's a housewife and a mother, she only has one child to worry about, and she's grown, but she has, interesting about my daughter, she's gone back and she married a local California boy, and she's immersed in the African American Culture [chuckles]. Which she never knew much about over here.

KM: Interesting.

HH: She started an African American Heritage Society but she's still very interested. She did this through a library in her community, and once she was running a toy loan for a while, like a library would lend a kid toys. She should have been a teacher too, educating the kids. But she loves her *hula*, she loves to do *hula*, she took *hula* under George Na'ope. She has a Hawaiian Program every year.

KM: That's exciting. Wonderful! And you have one granddaughter?

HH: I had a son but my son died this summer.

KM: I'm sorry. Wonderful, thank you so much for taking the time.

HH: I'm glad to tell people. I have had a lot of experience in all of this.

KM: Yes. I think it would be very, very worthwhile and perhaps if you find you have the time again. We should try and sit down and talk story, do a little bit more. We've covered a lot of very important ground here. I think it would make a wonderful little story.

HH: You should talk to Sonia Juvik at the University, she's trying to do the same thing.

KM: Okay. Thank you so much! [end of interview]

**Leonard Radcliffe “Rally” and Patricia Gilman-Greenwell (with family members)
Field Interview on the ‘Āina Mauna:
Mānā to Kalai‘eha
December 30, 2004, with Kepā Maly**



Members of the Greenwell Family and Kepā Maly on a break while traveling the Mountain Lands (Rally Greenwell not pictured). (Photo No. KPA-N690)

This interview is one of a series conducted with Rally and Pat Greenwell. It was conducted as a driving tour of the ranch lands encircling Mauna Kea (Mānā through Kalai‘eha). In addition to Rally and Pat Greenwell, other primary participants included, Laura Carter-Schuster (niece of Pat Greenwell), and UH-H Archaeologist, Peter Mills.

Participants cited in the transcript by initials include: Rally Greenwell – RG; Pat Greenwell – PG; Laura Carter-Schuster – LC-S; Joe Gilman – JG; Sarah Gilman – SG; Lois Gilman-Schuster – LS; and Peter Mills – PM.

The interview is an important one for anyone interested in historical ranching activities around Mauna Kea. Rally shared detailed recollections of sites and features of the *‘āina mauna*; and described the practices and cowboys who participated in the history of the land. The Greenwell’s gave their personal release of the interview transcript to Maly on June 4, 2005.

Driving from the Pu‘uloa section of Waimea – Francis Spencer’s old Homestead (Mahakea):

RG: ...When I first came here Parker Ranch had a big stable right up here. They called it the Mule Stable because they had only mules there. They used to raise them for the plantations. They really had nice mules.

PM: Not too many mules left.

RG: No, I don't think you can find very many.

KM: Yes. So this is the old Spencer house?

RG: That's right.

KM: And the paddock was right across?

RG: Right in here.

KM: Is that?

RG: Lucy Henriques.

KM: Pu'uloa?

RG: Pu'uloa.

KM: Okay.

RG: You don't see very many mules now. They used to use them down in Waipi'o, the valley down below. They used to make 'ōkolehao, a liquor made out of ti root, they fermented it. They hauled 'ōkolehao out in demijons on mule back. They would have maybe ten or a dozen mules tied together with four or five gallons of 'ōkolehao on each mule. They'd come up Mud Lane and hit the main highway. There used to be... Now this is a story that I heard, I never saw it. A liquor inspector would be up here to check them out. The China men were so smart that they'd put the 'ōkolehao on the wild mules and the taro on the other mules. They would walk them up and the inspector would be here waiting for them. The inspector would go to each mule and the wild mules with the 'ōkolehao, they would all move away and the tame one's had the taro. They'd stand and let the inspector look them over.

KM: [chuckling]

RG: The inspector finally gave up and he wouldn't try and catch the wild mules. He'd say, "Oh, that must be taro, so we let it go." And that's the one that's carrying the 'ōkolehao.

KM: Did you hear the names of any of the families or the guys that were running the mules like that?

RG: No.

KM: Interesting, yes.

PM: Around what time does this story come from?

RG: I guess that was about in the '20s. Kepā would know more.

KM: You know, we see in some of the old communications that by the 1880s they were doing 'ōkolehao back on the whole mountain valleys back here. They were arguing about whether they should even formally build the Government Trail on the back of the mountain because it was only being used by 'awa growers and 'ōkolehao brewers. [chuckles]

RG: They used the mules when they were building the ditch up there to get water to Hāmākua. One story I heard about mules were, they used to tie the mules together. Maybe about ten or fifteen, all tied together. They would only have one man to lead them down the trail. One time the last mule was hungry and wanted to eat grass, and it reached over the bank to eat grass and it slipped and fell over the bank and pulled each one over.

KM: 'Auwē!

RG: They had about maybe eight or ten mules in all, fell down, all died.

KM: Wow! When we were in Denver this September at the USGS Collection, we came across some nice photos from around 1909, when they were doing the ditch work. Showing all in the back of the mountains, you see the mules on the...

RG: ...trails.

KM: Yes. And the camps, the little Japanese Camps.

RG: Yes.

KM: So we're going Hānaipoe?

RG: Hānaipoe.

KM: I didn't know which way we were going, we're not even passing Waiki'i.

RG: Unless when we're coming down.

KM: Yes.

RG: I have no idea what the road is like, I haven't been up here for a long time.

KM: Yes.

PM: It's okay in most places, it gets a little bad before we get to Keanakolu.

RG: I see. Can you see Waipunalei from the Keanakolu Road, looking down?

PM: You can just make out the roofs of the cabin at Waipunalei from Keanakolu Road. In just a couple spots as you're driving by, we'll know exactly where it is.

RG: Is Nobriga still fussing around?

PM: He's gone from that part of the mountain now. All the area he had his cattle in, it was grazed down real low and now when we go there we'll see the grass is up, three feet tall or so. Most of the cattle are off, Sonny Keākealani has been working to get the remaining wild one's off of the mountain.

KM: Some sort of agreement with DHHL.

RG: I see. Do you know Mr. Nobriga?

PM: We've all met him.

RG: Quite a man... When I was with the ranch we used to raise the calves on this side of the mountain and kept the mothers over here also. Then when we'd wean the calves, we'd walk them down to Pā'auhau, the farthest part, down that way. Then we'd grow them out down there, and then take them to Keanakolu. Keep them there until they were ready for market or breeding, and then we'd bring them back. All the marketing one's, we'd put in fattening paddocks on this side of the mountain and then ship to Honolulu. And the breeding ones we'd keep and use on this side.

KM: Was there a general name for this area, paddock?

RG: Right out here was Po'okanaka 1.

KM: Po'okanaka?

RG: Po'okanaka 1, and up there over this ridge was Po'okanaka 2, and it went right down to the highway. Po'okanaka 1 went out and touched another paddock we called Holoholokū.

KM: 'Ae. The back end of Holoholokū?

RG: Yes. We had mother cows all out in this area. Then the water system was quite something here. From the Kohala mountains, it would run out to Pu'u 'Io.

KM: 'Ae.
RG: You see that hill out there?
KM: Yes, the sort of double one?
RG: Yes.
KM: Pu'u 'lo?
RG: With the tree plot right there.
KM: Okay.
RG: There's a big cistern there. They would pump the water to the top of the hill, the Pu'u 'lo Hill, and from there it ran gravity out.
KM: That water take was Alakāhi or, what was the?
RG: There were three lines that came out on the paddock. There was what we called a junction, the three lines all came together. They came from Alakāhi and High Pressure and Low Pressure.
KM: High Pressure and Low Pressure were names that were given to different elevations at the intake or?
RG: No, they ran by gravity to a certain elevation and it couldn't go any further, they put in a pump and pumped it up to the reservoir at Pu'u 'lo.
KM: 'Ae.
RG: And from the reservoir up to the top of Pu'u 'lo Hill was gravity.
KM: Wow!
PM: Was this all steel pipe? I heard a story about A.W. Carter having old redwood pipe here at one time.
RG: Don't quote me on this, but I don't think A.W. had anything to do with redwood pipes. I think the redwood pipes is the plantation. A.W. Carter was all galvanized.
KM: Yes. When I went through sort...of the 1902, 1906 period records, when all that water work was being done from their intake, it was all metal pipe.
RG: Yes. And we used to have to carry the pipe from down here up into the forest.
KM: Wow!
RG: And it was swampy up there... Now this is the end of Hawaiian Homes, and that's Po'okanaka 2 up there.
KM: Po'okanaka, that was Purdy's place?
RG: Purdy's place. The house was out there where the tree is.
KM: Right at this, the single tree?
RG: Yes.
KM: Oh. So this was his Grant, but I guess Parker bought it out at some point?
RG: I think so.
KM: Yes. Purdy got the Grant pretty early, I think it was 1850s. Is that a big 'ōhi'a?
RG: Yes.
PM: Is there any sign of Purdy's place out there by the 'ōhi'a?

RG: There were a few eucalyptus trees around, and I think, as I remember, there were some old stone walls out there. As far as the building goes, there was one.

KM: Were these eucalyptus put in before you came?

RG: Yes, but they were still small.

KM: I wonder if that was still from Vredenburg when he was doing a lot of tree planting?

RG: I think so, yes, because I'm sure he was here when they planted them.

KM: I guess this was really the rich land for the ranch.

RG: Oh this was good land, yes. And then over that far ridge over there is the Pā'auhau land that comes up. I think that's the heart of Parker Ranch.

KM: Yes.

RG: And that, I understand that now it is all into eucalyptus. What's going to happen to our highways when they start harvesting those eucalyptus trees? I think the eucalyptus trees are a lot heavier than sugar cane. Going to raise hell with the road.

KM: Yes, I don't think any one thought about that.

RG: Traffic?

KM: Yes.

PM: They've been doing lots of work on the bridges along the highway to Hilo. Some of that is probably in mind of all the traffic and the weight of those trucks they want to use.

KM: Near the Pā'auhau boundary with the Waimea section there is supposed to be a *heiau*. Did you...?

RG: Never heard of any.

KM: Okay. So Pu'u 'lo, is that tank still on top of it or something?

RG: Yes. There were two tanks.

KM: Yes, I think you can see the two.

RG: These stones were all laid in this little piece of road. I think they were laid here because it was so muddy before.

KM: Wow!

RG: The dairy was right in here.

Group: [Stops, gathers around Rally]

KM: Which dairy is this?

RG: Pu'u Kikoni.

KM: Way out here, wow! Are these fences, paddocks, part of what's left of that?

RG: No. Over there you see, this is a new corral they put in lately. That's a new dairy, Pu'u Kikoni Dairy. And the old dairy was way up at Pali Kupapa above Makahālau.

KM: Okay.

RG: And up in those trees was where a dairy man used to stay, they used to walk from way up there.

LC-S: [Comes up to speak to Rally.] We have a historical question about the road, the cobble stones. Are you familiar with that?

RG: My wife will probably have a better story than I will. But I think it was put in because it was so muddy here, and they wanted to get to the dairy, the dairy was in here. The wagons and trucks used to have a hard time to come up here. They were put in before I was around.

LC-S: [chuckling] When was that?

RG: [chuckling] B.C.

LC-S: Because on the Hilo side we have the cobbles up there too, the same kind of pavement, and this same road.

RG: Above Keanakolu?

LC-S: It keeps going around to Hilo side. And I think that was all put in the 1930s, as I understand it.

KM: Not all of it.

LC-S: So earlier than that?

KM: Some of it. Haneberg them put some in.

PG: Yes, to get their wool wagons out.

KM: That's right. Haneberg them improved it. You can even see the records, 1891-92 like that. And then the CCC, when we took Johnny AhSan up, he pointed out where CCC put it in also.

LC-S: Great.

JG: You mean to tell me, in the old days, Parker Ranch was chasing wild cattle out here, and had trees and forest?

PG: Yes! I found the remains of land shells out here.

KM: Amazing!

JG: So this was *'ōhi'a* and *koa* forest, and everything?

PG: That's right.

KM: Heavy duty.

JG: So before they had the wild cattle?

LC-S: They also had sandalwood

KM: It was a heavy, heavy forest.

JG: So before they had wild cattle?

PG: And there was another one, Joe Pacheco told me that they used to pick the land shells off the trees as they rode under, a certain tree. Ho... [thinking]

RG: Some of these are stories.

JG: Legends.

RG: When I first saw this [Rally began working for Parker Ranch in 1934], there were one or two *'ōhi'a* trees, no thick forest.

LC-S: So Haneberg, where were they doing the wool thing on the mountain?

KM: At Kalai'eha. But Spencer them had initially set it up at Keanakolu, but it was too wet, and they moved it over to Kalai'eha.

JG: It's claimed that the wild cattle trashed the forest.

PG: Yes!

JG: That's an awful lot of forest to trash down.

PG: But there were pigs, and goats and sheep too. And the pigs are very hard on the understory.

JG: Let's say, pre-western discovery, I would think this was forest.

PG: Yes. In the '30s when Joe Pacheco would take Eddie Podmore out riding, he said there was still a lot forest down in here.

LC-S: So what do we know about this road?

KM: This part, Rally said, the cobbles were put in by the ranch for Pu'u Kikoni Dairy. But this road, was part of a Government system that was put in by 1852. You can see it even on the 1859 map of roads on the island of Hawai'i, you clearly see this marked off, cut off, Mud Lane. A guy named Sterling and Metcalf them were doing the surveying and the road work. You know that they were improving it. And like you said, it was much wetter right?

RG: Right.

KM: So muddy, they had to improve it. The whole emphasis was so that they could get wheeled vehicles across it.

PM: About when did it move out to this section?

RG: [thinking] I'm kind of dumb in the head. But the old dairy which we will pass as we continue up here, Pali Kupapa. From there, they moved it down here and from here they moved it down just across from Hawaiian Home's office down there. They made it much smaller.

KM: Okay.

RG: That was during Penhallow's time.

KM: In the '50s, when it moved down to the Hawaiian Homes section?

RG: Yes.

KM: Pu'u Kikoni also had a cistern right? Is this where they put one of those big cisterns that went up like at Waiki'i?

RG: Silos.

KM: The big silo, had?

RG: There never was a silo here, it was at Makahālau.

KM: Oh, at Makahālau, okay.

RG: And at the old dairy above Makahālau.

KM: That's Pali Kupapa?

RG: Pali Kupapa.

KM: Okay. This is later ranch, early 1900s.

RG: I want Tada [Patricia, a niece] to hear this. Tada, this is the road that the County and Parker Ranch always used to scrap over.

KM: Yes, and it's a Government Road.

Tada: Who won it?

RG: They're still fighting. [chuckles]

Tada: You know, the County has more roads in limbo than it has paved. That is the truth, because the State dumped all their roads in limbo on the County too.

KM: Kamelamela, one of the attorney's contacted me, and Corky contacted me about this. We know from the records on this that it went in, I believe it was 1852, when the Government formalized it's proprietorship. But what happened after Statehood, transferred to the County, or did the ranch always take care of this pretty much?

RG: No, I would say the County took care of it more. When Jimmy Spencer was on the Board.

RG: When I left the ranch, the County still used to send the grader up. Whether somebody comes up now, and who, I don't know. The ranch always wanted to turn it over to the County and the County wanted to turn it back... [chuckles]

Group: [departs from dairy site, continues drive towards Hānaipoe]

RG: I have to tell you this story. [chuckles] Before I became manager or a big shot with this thing, if you want to call it that, one of my jobs was to ride a horse from Waimea and check all the paddocks around here. And I'd go around Pu'u 'lo, Makahālau and come home here. I'd stop here at the dairy, and the boys, the dairy men all were good friends of mine. They'd see me coming, they would get a quart bottle and fill half with milk and the other half with cream and shake it up. It was some of the best milk ever came out of there [chuckles]. I'd drink it on the way home [chuckling].

KM: I bet, and how'd you stay so skinny?

RG: [chuckling] I don't know.

KM: So who were the boys, was mostly Japanese men working?

RG: All Japanese.

RG: Under Yutaka Kimura.

KM: Yutaka was the one.

RG: Yes.

KM: It was at that time.

RG: These boys, Japanese, I used to take them to Humu'ula to shear. All the gang that was here.

KM: Yes...

Group: [driving]

RG/PM: [Comment on "wash boarding" on dirt roads; something about the way tires push the dirt]

RG: [Comments on having heard about the new Head of the ranch going every Friday to "talk story" with the Community.]

In my day, we used to go up to the restaurant and have coffee and biscuits. And the biscuits, you could drop them on the floor, the concrete floor [chuckling], and they wouldn't break.

KM: [chuckling] Was that the Pākē cook?

RG: Yes, Pākē. There were three Pākē cooks... [thinking] Akona, AhLum and AhSam.

KM: Hmm. Akona, was the same one who had the store?

RG: I think different, but I'm not sure.

KM: Hmm...

PM: Do we know the story on this stone wall, the paddock, here?

RG: No, I don't know.

PM: I see it's a curved wall.

RG: It was always here, and always in that shape.

KM: It's near the Pu'u 'lo section, is it Po'okanaka, are we still in Po'okanaka?

RG: Yes, I think Po'okanaka.

KM: It is, still?

RG: Yes.

KM: So it may still be part of Purdy's? Do you think?

RG: I'm not sure. That's the graveyard over there.

KM: Oh, inside this wall here?

RG: From up here you can see.

KM: Is that Parker's them, graveyard?

RG: Yes.

KM: Okay.

RG: But Richard Smart was buried down at Pu'u 'Ōpelu.

KM: Yes. I see there's a house on the side here.

RG: Yes. You should have gone up there.

KM: Who's house is this up here?

RG: Mānā house.

KM: This is where the Mānā house was?

RG: Yes.

KM: So this is part of that complex then?

RG: That's right, yes.

KM: Tootsie is buried up here, right?

RG: Yes. And the graveyard is in those trees over there [indicating on the Waikōloa side of the road; while the house is on the Hāmākua side of the road].

KM: Okay.

RG: And the road is right up here.

KM: That's what this is, they are all part of the Mānā complex?

RG: Yes.

KM: The old *koa* house went down though, right?

RG: Yes, it was in here. This is the road right here.

KM: [looking out towards the Waikōloa section] You can see Holoholokū.

RG: Yes. You go little further down, there's a gate down there.

Group: [stops at the Mānā House complex]

RG: That's the old Mānā House.

KM: Yes.

SG: Does somebody live here?

RG: I think they have a caretaker here. You know, they have another station on the ranch, Ke'āmoku, and that's where I first worked when I came here. And I knew the area just like my hands. About a year ago there were a group of people that wanted to go out there and they wanted someone to go with them to tell them the stories...

PM: As we drive up a little further, there's a gate with a big old iron hinge on it. And I've seen these hinges all over Parker Ranch. I was wondering how long these hinges might have been in use, and when they were being made. I'll point it out when we go past it.

Group: [gathers around Rally]

JG: This is Mānā?

RG: Mānā.

KM: Rally just pointed out in the eucalyptus over there, that's where all Tootsie them, all the Parkers are all buried, up until Smart.

RG: Smart is buried at Pu'u 'Ōpelu.

KM: This was the old Mānā section, and all of the walls we've been seeing are basically tied to it.

JG: And was that a water tank on the *pu'u* over there?

RG: Yes.

JG: They had a pump, power?

RG: The power came in lately, after Hawaiian Homes came in then the power line came in. Originally the tanks were there and there's a big cistern on the other side of the hill. They have a donkey engine, they used to call it, "donkey engine." That pumped the water to the top of the hill and from the top of the hill it ran gravity out to the other side.

KM: So this water from Pu'u 'lo spread out across that way towards Holoholokū or?

RG: To Kemole.

KM: Kemole section?

RG: Yes.

KM: Okay.

RG: But now I understand, up almost to Waiki'i a place they call Old 'A'ali'i.

KM: Yes.

RG: And then that line comes back along the bottom of the mountain over here, above Makahālau, and to Hānaipoe. It goes to Hānaipoe.

KM: Yes. Amazing! You said 'Ai Palaoa was the highest section in the system?

RG: 'Ai Palaoa, yes. They say that that water comes across all above ground and it gets so hot that the cattle cannot drink the water.

KM: Hmm.

RG: The water goes into tanks, and then from the tanks to the trough...

Group: [departs from Mānā House]

RG: We used to walk the cattle from here, around this area to Keanakolu.

KM: These were the yearlings, the young, you would run out when you were swapping sometimes?

RG: Yes.

KM: Very nice.

PM: I think it's this gate right here that I see the hinge. Big old iron hinges.

KM: Yes, you can see the hinge coming out of the stone wall.

RG: Yes.

PM: Do you remember putting any hinges in on any gates?

RG: Yes, we used to use them for gates and corrals. Gee, I'm trying to think of the blacksmith's name, who made those hinges?

PM: A Parker Ranch blacksmith?

RG: Yes, Parker Ranch. A Hawaiian fellow.

PM: Do you know a name for these blacksmith forged hinges?

RG: No I don't. The blacksmith used to make the hinges, the hooks for the gate. They used to make a lot of things.

PM: They are great hinges, they still work.

RG: Yes. But the old days, the cowboys... The present cowboys wouldn't be happy about me saying this. They were quite different than the present cowboys. The old time cowboys, they used to take care of their horses, they used to wash them off, and feed them right and don't abuse them.

KM: And every job was your job?

RG: Yes. You didn't let cattle die in the corral without water. Wasn't that something?

KM: It was so sad.

JG: [looking at a small stone enclosure along the side of the road] What was this?

RG: I don't know this may have been a calf pen or something. This was already here, Joe. When I first came here all these walls were already in. This is a part of Mānā. But the reservoir that I was talking about is on the other side of that hill, there was a tank on it. There's a reservoir there. We could never let the reservoir go down, if it goes down six inches somebody would get his 'ōkole trimmed. That was the main water for all this area.

Group: [continues drive]

KM: If we go back to the silos for just a moment. Do you remember when we all got together *mauka* and we were talking? They weren't being used right, by the time you came to the ranch?

RG: That's right.

KM: That's amazing!

RG: I remember A.W. Carter saying that "they put them up by mistake." I think they were put up for corn, and they decided not to plant corn up here, it was all Waiki'i.

KM: Yes. When I was going through all of A.W. Carter's notes like that, there was almost nothing... He was so attentive to the detail of building houses and the rest and everything but there was just almost nothing about this. It was like sort of something they wanted to forget, I guess.

RG: I guess, yes.

PM: Dr. Bergin said something like, "You don't hear about too many of A.W. Carter's mistakes." Those are not things that people talked about.

KM: Yes.

RG: As far as I'm concerned, that old man A.W. didn't make very many mistakes, if any. Practically everything he did was good.

KM: Yes...

RG: ... You know, the first time I went to Lake Waiau, I always figured it was about the size of my hat. At that time it was small.

KM: Yes. When you went, this is an interesting thing. When you went what color was the water? Like the first time you saw it, were you surprised or?

RG: I went up twice. One time the color did not bother me. And one time it was frozen over solid, you could ride a horse on ice, it wouldn't go through. The other time it was cold and windy and the water was not frozen.

KM: Did you notice if the water appeared to be exceptionally green or was it sort of clear, see-throughable or?

RG: Now that you mention it, it was kind of green.

KM: And this was in '30...When you went up with Kawai them?

RG: No, I'm thinking about, I took Walter Ackerman, his two daughters.

KM: From Kona?

RG: From Kona.

KM: Okay.

RG: I took them up, spent the night up there and then we went to the lake. The other time with Willie Kaniho, was the first time I ever been up there.

KM: In '36 or something like that. Is that the one with the photograph?

RG: Yes.

KM: Yes. That's interesting because the water today is still quite green. There's a lot of organic material in it, and there's been some, a group of voices saying that the water wasn't always like that. That it used to be clear and fresh looking and you could see, even see the reflection of stars in it or something. I'm just curious, you remember that it was greenish?

RG: A little bit colored, maybe green.

Discusses the Mauna Kea Springs and stories told by Willie Kaniho:

KM: Yes. You go to Waihū, Houpo Kāne like that, where the water comes out at about 10,000 feet, you know the springs where Carter wanted to put the pipes in, from in fact, where they did put pipes in. That water is just crystal clear. Did you ever go up to there?

RG: I went with Willie Kaniho one time. And as I remember it, it was clear. The thing that I remember is there was a long ditch that they put the stones along on the ditch. Then they ran the water in the gulley. The idea was to get the water in the gulley so that the wild cattle and the wild horses would go down in the gulley and drink water. When they come out the cowboy would stand on top the ridge there and rope them and then lead them down to Pōhakuloa.

KM: So they made a trap down there?

RG: Yes.

KM: And Willie Kaniho told you that too?

RG: Yes. He was the one that took me up and showed me.

KM: This was by those springs, Houpo o Kāne?

RG: Yes, just a little bit down.

KM: Yes, I saw it when we went up. I was looking for it after you told me.

RG: Yes.

KM: What is this area here, see the house?

RG: This is Makahālau.

KM: This is Makahālau?

RG: Yes. And right in there where the house was, there was a fellow they called Edward Johnson, they called him Bull Johnson.

KM: Yes, yes.

RG: He lived in that house. He was a bachelor at that time. The little houses around where they used to, they had two bulls in each house.

KM: Two?

RG: Two bulls.

KM: Hmm. And you can see the silo back there?

RG: Yes.

KM: There was one silo here, is that correct, or two? I see the one back there.

RG: Yes, that's the only one.

KM: Okay.

RG: And then up at the old dairy, there was one above it, there was one there.

KM: Okay. All together there would have been one, two, three, one below the houses at Waiki'i and the two by Bergin's son's house.

RG: Yes, two by Bergin's, and then one or two directly below the Waiki'i houses.

KM: That's right, yes, one over there.

RG: And then one here at Makahālau and I think one at Pali Kupapa. Five all together. That building there was the old kitchen and a few people lived there.

KM: Really nice. [photos]

PM: Nineteen thirties or so?

RG: Thirty-six, '37, '38, some where in there.

RG: Then there was an old shack out here where a fence man lived.

Group: [driving – past gate]

KM: Beautiful out here! Now Kemole is just on the other side, the hills right there?

RG: Yes. Before we got practically no use out of that land until we put the pipe line in that ran up to 'Aipalaoa, and then we had water up there and we raised terrific cattle. That water came over to Hānaipoe.

KM: Amazing! And all by gravity along that section?

RG: From 'Aipalaoa, yes.

KM: From 'Aipalaoa over.

RG: Before, the water was all down at the bottom of the paddock. The animals had to come all the way down for water. But when we put the water *mauka*, it opened up.

KM: Yes. I noticed above 'Aipalaoa and towards this side, there's a couple areas where there's some old walls. I think I asked you about it before you know?

RG: I don't know.

KM: I see up at Pāpalekōki, there's a little bit of snow right on the flat... [continue drive]
Does this area look pretty much like it did by the '30s in your time or was there more?

RG: The only difference right here was we didn't have any fence.

KM: No fencing. It was pretty much open grass land?

RG: Yes.

KM: The lines of eucalyptus and cypress had gone in?

RG: Yes. They were there as long as I can remember.

KM: Yes. It's really interesting, because when you do go through those old letters and stuff, in fact there's that 1856 letter that I sent to you folks where Keoni Ana and Kanehoa are talking about the sheep and that the trees are being consumed, "where there was once forest there's nothing," for this area. All the way around they talk about the mountain. This is the Pali Kupapa section or not?

RG: Still the Makahālau section.

KM: Makahālau yet.

RG: Pali Kupapa is the other line of trees when we go through there and then you can see down.

KM: Okay. This tank though, is that a newer tank, went in your time or?

RG: This was already here.

KM: Oh, really, wow!

RG: It's a pump house. See, from Pu'u 'lo, it pumped the water up here to this tank and another pump there pumped it up way up to another tank, *mauka*.

PM: I would have guessed that tank is more recent.

RG: When I first came here it was here.

KM: Hmm. Did you hear that Jess Hannah passed away?

RG: Yes, I saw it in the paper.

KM: It was nice, I got to go with the Phillips girls to sit down and talk story with him.

RG: Yes, Tony's daughters.

KM: Yes.

Group: [continue drive]

KM: Oh, I see they've got fireweed up here.

RG: They are lucky, the *kikuyu* is so thick.

KM: Yes...

Group: [passing through fence and tree line]

PM: So are we leaving Makahālau here, through these trees?

RG: Yes, and now, this is Pali Kupapa down here.

KM: And this is where the old dairy was?

RG: Yes, the old, old dairy. You can see the silo, maybe you got to go a little further.

KM: Oh yes, there it is right in there, in between the eucalyptus, a little further down.

RG: Yes, I think down here you'll get a better look.

KM: There it is, yes. Silage right, they were doing...was that corn for feed and stuff they were going to try?

RG: That's my understanding, they were going to plant corn, because they had all the pure bred bulls up Makahālau and they had the dairy up here.

PM: Do we know what years the dairy started up here?

RG: I've got no idea. But that should be in some of the records.

KM: Yes. I think it's got to pre-date Carter, because by Carter's time in 1902 or 1900, they're already talking about Pu'u Kikoni.

RG: Yes. That was Carter's time.

KM: Yes. So maybe this was under Jarrett?

RG: I'm sure, yes. I can remember a lot of old *māmane* stumps through this area. They used to cut the *māmane* trees for fencing and stuff. They would leave the stumps about that high.

Group: [stops by access to old Pali Kupapa Dairy]

Tada: [comes up to Rally] Pat wants to know if we want to go down to the old dairy.

RG: I've seen it so many times [chuckling]. But sure, do what she wants...

Group: [discusses arrangements for walk into dairy]

RG: There's tracts here, that's the old road going down. Before we had people living down there so it was well marked. Now, I guess they don't go down very often. Maybe not even to check the tank. [chuckles]

KM: Yes. And that's interesting what you were talking too, about the *māmane*, how they would just go ahead and clear or cut what they needed for fencing and leave the stumps. You can still see the stumps.

RG: As you know, *māmane* is hard wood.

KM: Yes.

RG: You put a *māmane* post and it lasts a hell of a long time.

KM: Yes.

RG: You know, I don't know if I ever told you this story, but Joe's father and I got along pretty damn well, and I didn't know anything about fishing. Pat's family are good fishermen.

KM: Yes.

RG: So the first time I was down at Kailua, at their home, he asked me to go out in the sampan with him. "Oh yes, I'd be glad to." So when we came in, Kili, that's my father-in-law, told me, "Go on the bow and throw the anchor." So me, like a damn fool, I crawl up there, get the anchor and throw it out when he tells me to throw anchor. And just as I threw the damn thing, it hit a wave, and the wave went up, and boy, I hit the water [chuckles]. How embarrassed I was!

KM: 'Auwē!

RG: So okay, a year or so later, he was up here, and we took him up to Hualālai, he came on a hunting trip. So we saddled up in the morning, we all got on our horses, and he tries to go. But his horse won't go. The horse was still tied to the hitching post [chuckles].

KM: 'Auwē!

RG: So he calls out to me, he says, "My horse won't go." I said, "If you'd only pull the anchor..." [chuckling]

KM: [laughing]

RG: He never forgot that.

KM: Yes [chuckling].

Group: [Walks to Pali Kupapa Dairy ruins – photos. Recorder off, then back on. Track 3]

RG: See anything interesting?

KM: It was very interesting. We saw that there was an engine and a belt system. That was a part of the old dairy?

RG: Yes.

KM: What was the machinery doing?

RG: It ran the... The things, used to have a name for them, but I don't remember, on the cows tiit?

KM: Yes.

RG: That would draw the milk out.

KM: It was run through that belt system?

RG: Yes, that's right, mechanically.

KM: Wow! Each stall, one cow?

RG: Yes.

KM: I guess so. There's like four stalls or something?

PM: I think I saw three stalls.

KM: And then the cut stone, was that a storage house?

RG: That was a storage house. Each cow got a little feed and that's what made them come in to the milking barn.

Group: [resumes drive towards Hānaipoe]

KM: So you would come work out here too?

RG: Yes.

KM: And then something about, you would drive?

RG: When we worked those big paddocks on the mountain, we would always ride one horse and bring an extra horse. So if the horse we were riding got tired, we'd have an extra horse and we'd bring maybe twenty or thirty horses up from Waimea, and we'd come along that fence up to another corral up there. We'd get there and then we'd change horse, ride the one that we drove up, and then use it to drive the paddock *mauka* and the cattle come all down from the pen.

KM: Wow!

PM: Is that a stone corral that you'd put all those horses in up higher?

RG: A log fence.

KM: *Māmane*?

RG: *Māmane*. Yes. Funny clouds.

KM: Yes, they are.

RG: Maybe we're going to get a storm.

KM: See, does that ring familiar in your mind that you see these type of streaking clouds?

RG: No, I cannot say.

KM: Hawaiians call that *kūkae pua'a*, for the Lono *pua'a*, sort of pig excrement, pig droppings, where they are streaked like that. It was always a sign that there would be rain afterwards.

RG: *Kūkae pua'a*, it's a grass.

KM: That's right, it's also the grass, same thing because they are all in the spiritual thing, they are all Lono, the clouds are of Lono that *pua'a* like Kamapua'a. All Lono things.

RG: Yes.

KM: All related.

RG: No, as far as the clouds go, I don't know that.

KM: You thought...you kind of wondered if it was a sign?

RG: Yes, I wondered whether it meant a storm.

KM: Yes.

RG: I hope we don't get a heavy storm, rain, while we're here.

KM: Not while we're here, right...

Group: [continues drive]

KM: So this *pu'u* with the tank on it. Do you?

RG: Pu'u Pueo.

KM: Pu'u Pueo, okay. Pu'u 'lo and then Pu'u Pueo, the next tank. And in between, is Makahālau.

RG: If you're interested in seeing the corral over here, after we get a little higher up there, there's a road going off to the left. Follow that road down and you look right down to the corral.

Group: [turns off main road, *makai* towards Pu'u Nohu Paddock]

KM: Okay. That's the corral where you would keep...?

RG: Yes, Pu'u Nohu. The cattle from the paddock they call Hānaipoe Paddock, would all come down here.

KM: Did you ever hear, did any one ever talk about Hānaipoe and what it might mean or?

RG: Except to make *poi* or something like that.

KM: I know it's an old name.

RG: They were never too sure.

KM: We're going to pull over.

RG: Yes.

KM: Just while we are driving over there, you know back on the Kohala Mountain?

RG: Yes.

KM: And the ditch trail. There's an old cabin? Do you know that old cabin?

RG: I remember seeing one up there some place, yes.

KM: Do you know anything about that by chance?

RG: Except that it was used by the ditch men that worked on the ditches, kept the ditches open and kept the trails clean.

KM: Yes.

Group: [arrive at paddock – pen]

KM: They've modernized this up.

RG: I think it shows part of the old corral. Those are the trees that Parker Ranch put in for forestry.

KM: Yes. Boy, that eucalyptus is so consuming.

RG: Yes. The old corral was right in here. I thought you could see part of the old corral fence which was all *māmane*...

KM: Maybe this section right here? Yes, there's a couple posts right there, see this section, you're right.

RG: Yes. And then all the cattle from Hānaipoe, came down here.

KM: What an amazing view! And look at Haleakalā in the background. [taking photo]

RG: We used to call this corral, Pu'u Nohu, and there was a hill down there Pu'u Nohu.

KM: Yes, right. You know that old map, the Parker Ranch map I gave you, the 1917 map?

RG: Yes.

KM: Has those names, all these names you've mentioned, Pu'u Nohu.

RG: Pu'u 'Ōhi'a.

KM: Yes, and Pu'u 'lo, Pueo, all like that.

RG: Pu'u 'Ōhi'a is below this Pu'u Nohu.

KM: Okay.

Group: [continues drive from Pu'u Nohu, towards Hānaipoe]

KM: ...How about Wahinekea?

RG: Wahinekea is the corral below Makahālau.

KM: On the Holohokū side of Makahālau or?

RG: No, *makai* of Makahālau.

KM: Okay, *makai*...

Group: [continues drive; back to main road]

RG: You used to see hundreds of pheasants up here, we haven't seen any today.

KM: No. In fact, I've seen only one cow now.

RG: At least has one.

KM: Did you used to see a lot of *pueo* out here before?

RG: Not too many, not any more than you see now, I don't think.

KM: How about *'io*?

RG: *'Io*, that's the hawk. Yes, used to see quite a few over here.

KM: You know, I'm so amazed at your stories of the *'alalā* and how many there were even at your house on the road, Māmalahoa.

RG: Yes... Next stop Hānaipoe.

Group: [continues drive]

KM: This is old *koa*?

RG: *Koa*, yes.

KM: One lone survivor where the cows can't get it, just on the edge.

RG: There used to be hundreds of wild pigs up here.

KM: Hunting up here, was it strictly ranch or did other people, could any one come in any time they wanted?

RG: No. The ranch kept them out, the ranch boys could come any time they wanted, as long as they let the office know.

KM: That seems to be the way, it was throughout the ranch lands like that. It wasn't just, "this open, free for all?"

RG: That's right.

PM: Is there another road just parallel to use, where that fence is, *mauka*?

RG: I think that's the old fence line.

PM: Sometimes the old road beds get pretty tricky, and hard to find, especially around Keanakolu. There are so many old paths and roads.

RG: Billy Bergin asked me about a stone corral above Doctor's Pit, up in there. I didn't know too much about it, I thought it was used by Kukaiau Ranch. I thought that they used to put their cattle in there. As far as the Parker Ranch went, I don't think they ever used that corral, they used the corral down by the house.

PM: Kepā has been up there with Johnny Ah San, that same corral. I hope we still might get a chance to go up there today, somewhere close to there, it's such a beautiful site.

KM: It is, isn't it. That's why they were thinking too, that it was older than maybe even the Kuka'iau Ranch time.

RG: Maulua?

KM: Yes and when was it, Gay?

PM: James Gay.

KM: Had a station over there. It's really interesting and sad that some stuff maybe we're never going to find out.

RG: The land of Waipunalei, as I understand it, was bought by Carter, and the reason he bought it was it was forest land, and there was water down in there. While on the *mauka* land, the Keanakolu land that he had, there was no water and they needed the water for their cattle. That's why he bought Waipunalei. And after he bought it, they built a house there. The fence man and the guy that used to check the cattle and stuff, used to live there.

KM: Do you recall about when he bought that? Do you remember hearing?
RG: No, I don't.
KM: Does around 1904, I think it was before they got Humu'ula.
RG: I think it was just after they got Humu'ula. They wanted the water for their cattle on Humu'ula land.
KM: Okay. That house, was that the *koa* house or was it a tongue and groove?
RG: I think it was tongue and groove. I don't think it ever, I never heard of it as being *koa*.
KM: Okay. The house that burned down?
PM: In the eucalyptus grove up there, yes.
KM: Yes.
PM: I was wondering about that. It's right above Waipunalei Cabins, there's a eucalyptus grove sort of stuck between CCC camp and Waipunalei Cabins. It's more than one house, there's several foundations in there, I understood from what you heard from Johnny, it had burned down in the 1970s.
KM: When we went there, yes.
PM: When I was out there with Sonny Keākealani and Dr. Billy Bergin they said, "No," they knew about Waipunalei, but had never stayed in those cabins there. So I was wondering if anybody knew a name for that camp, or who was working there?
RG: I certainly don't know...
Group: [arrives, and stops at Hānaipoe Cabin]
RG: Okay, this is Hānaipoe House. This is the house where we used to bring the cattle up here and put them in the holding pen and spend the night here and the cowboys would spend the night. The next morning take the cattle from here out along the road through Kuka'iau to Keanakolu.
JG: So this was the halfway point?.
RG: Yes, that's right, this was the halfway.
JG: Before they started ranching up here would this have been *māmane* forest?
RG: Above here it was *māmane* forest, yes. There was thick *māmane* forest, *mauka*.
JG: So what would have been in that little grove of trees back there?
RG: Those old trees out there were *koa*.
KM: [photos]
RG: This is how we used to move the cattle from the other side of the mountain. We had all the good heifers, the heifers we were keeping for breeding, and also the one's for market. The one's that were not good for breeding, they were all kept on the other side of the mountain. When we wanted them down here to breed or to market, they would take them to Keanakolu from over there to Keanakolu. Then we'd bring those heifers down here, put them in this little pen here and the next day, take them down by Makahālau, and then around Makahālau, keep them for a little while, and then we'd pick them for breeding purposes or for marketing cattle. And the calves, when we'd wean the calves down there out by Makahālau out, from those big paddocks there, they would all take them down to what we'd call Pā'auhau, the area directly below here. That's where we pulled them out and when they were big enough to either breed or fatten, we would take them here to Humu'ula and that's where they would grow out, before they came back here to be bred or slaughtered.

KM: Okay.

RG: [comments on shortbread cookies] *'Ono ka pu'u!*

KM: 'Ae.

RG: Below, along the highway, around Mehau's place, that was Parker Ranch, and we used to call it Ka'ala.

KM: Ka'ala that's the land, the name of the *ahupua'a* is Ka'ala.

RG: We had one great big paddock and every time we branded there, it would rain like hell. You would pull the calves up through the mud to the fire. One day, dear Hartwell he brought us, it was getting dark and we were still branding, everybody was as wet as could be. Hartwell brought us ice cream. [chuckling] The boys never forgot that.

Group: [chuckles]

RG: ...There was a fellow by the name of Morifuji, he was the fence man, and also took care of the cattle up here. He kept an eye on all of this area up here. I can remember during World War II, he brought *kiawe* posts in a truck, hauling these posts from Puakō, up here. See, Puakō was owned by Parker Ranch.

KM: Yes.

RG: So he used them as fence posts. They've lasted a long time. The only thing that was not good about them is that they were so hard, that it was hard getting the staples in them [chuckles].

Group: [begins drive from Hānaipoe to Keanakolu Cabin]

RG: Now these here, were nice *koa* trees.

KM: Yes, but they are barely hanging on now.

RG: Yes.

KM: The clouds are coming up. See the *pu'u* with the tower or something on top of it?

RG: Is that what they call Pu'u Male? That's above Kuka'iau.

KM: Yes. Not Kihe?

RG: Pu'u Male I think.

KM: I think you're right, I have a map with me. I don't remember that tower, has that been there for a long time, Peter?

PM: I don't know what that is.

RG: I think that's Kuka'iau's water tank.

PM: You know, Dan Miranda, mentioned something about a stone corral, that Kukaiau Ranch used. But he said that the one up by the Doctor's Pit was a different one.

RG: There is a stone corral between us and Keanakolu, with either one or two big water tanks. It's a different corral than the one above the Doctors Pit.

PM: Do you know if Kukaiau Ranch used the one that's closer to us, the stone corral that isn't by Doctor's Pit? Do you know if they used that one?

RG: I think they used that one once in a while. The one they used most of all was down low, between Keanakolu and ourselves. I think there are two great big redwood water tanks, this road passes right by it. I think Botelho owns the land around there now.

PM: I know the water tanks, but I never looked around. But that's a good landmark to know where that stone corral will be.

RG: My eye sight is very poor, I don't see anything on the top of the hill.

KM: This one, over there right on the down slope.

RG: Yes. I think that's Kuka'iau's water tank.

KM: Pu'u Male side?

RG: Pu'u Maile [as pronounced].

KM: [commenting on gulch crossing road in the Kuka'iau section] It must have been amazing to see water flowing through here. Did you ever see water come down here?

RG: After a heavy rain I've seen it washed, where it washed some of the road out, but not too much.

PM: The gulch that we just passed through was really deep. Does that have a name?

RG: I don't know, it must have a name but I don't know. Here again, Miranda would know, I'm sure.

KM: I think Hānaipoe has a gulch from the boundary description.

RG: Yes, right over there is a gulch. I think a little further where that tree is.

KM: I guess that Ka'ala land that you folks used to have was a lease? Must have been a lease land?

RG: Lease land.

KM: It was from the Government. Is it still DHHL, Mehau has or?

RG: I think so, yes... Is that the gulch you were talking about?

KM: There was one that was back a little bit farther, this one might be Hānaipoe gulch right here, maybe.

RG: I think so, yes. These are all old fallen down *koa*.

KM: Yes. The seedlings just had no chance.

RG: Yes.

PM: Rally, maybe Kepā's already asked this, but in your life, have you ever come across signs of ancient Hawaiian life up here, or stone tool chipping debris?

RG: No I haven't. The only place I've heard of stone adze is in Kona up in the forest over there.

KM: Above your folks section?

RG: Yes. I can remember my father telling me that he was after a bunch of cattle one time and he ran across these adzes. So he piled them up and figured he would go back and get them later, and then he could never find them after leaving them there.

KM: Honokōhau or Kaumalumalu side?

RG: Honokōhau.

KM: So it wasn't that high up then, was it Pu'u Kapo'ula, the *mauka* section?

RG: *Mauka* side.

KM: But you also went to the adze caves up on Mauna Kea, right?

RG: Yes.

KM: That was later timing in the '30s like that, not growing up?

RG: Yes, in the '30s...

Group: [continues drive towards Keanakolu Cabin]

RG: ...There was a lot of *koa* along Keanakolu, I don't know how it is now.

PM: There's been new *koa* planted in the State Paddock, and it's doing really well.

RG: Hmm.

Group: [driving]

RG: ...I've forgot what you said, out by Pu'u Kēke'e, was there ever a *heiau* out there?

KM: Yes.

RG: Where was it, behind the hill?

KM: Well, the native text isn't clear about it. To me, the indication is that it was on the hill, because it's in association with Ahu a Umi and Hale Mauna Pōhaku which is on Mauna Kea and the Pōhaku o Hanalei, the Mauna Loa one.

RG: Yes.

KM: For a line of sight, you would think it has to be somewhat elevated, it wouldn't be necessarily behind it, particularly if there's a Ahu a Umi connection. That's an 1850s Hawaiian newspaper account.

RG: Was there a trail any where that went through there?

KM: Yes. That, you would remember, when you go Ahu a Umi side and then the *pu'u*...

RG: Pu'u Ika'aka.

KM: Pu'u Ika'aka, Judd Trail, cuts through there, is it Halelā'au?

RG: Pu'u Halelā'au.

KM: Yes, the one that Greenwell, your cousin them have, on the back of Hualālai.

RG: Yes.

KM: The old trail cut through there. I don't know if you remember Pu'u Koko down on the flat once you go down the dip?

RG: Yes.

KM: Past Pu'u Ke'eke'e, that's where the trail cuts out, is at Pu'u Koko and that connected with what's basically the Saddle Road or the Mountain Trail. The trail went right past Ke'eke'e. Remember you were telling me Pu'u Mau'u the horse paddock?

RG: Yes.

KM: Straight, goes through there and over to Ahu a Umi side.

Group: [Continues drive; arrives at the Kuka'iau Stone Corral. Looks around.]

KM: Here's a stone corral right here.

RG: Yes, stone corral. And the tanks are all in that shed.

KM: In fact you can see they did more roof catchment on top.

RG: Yes.

KM: Kuka'iau, this is their section?

RG: Yes, Kuka'iau. This is where they used to brand, and that's where they got their water tanks, their water shed... Peter, look at the gate hinges.

PM: They are modern, they're not the same kind. They do have the, sort of, post World War II railroad stuff up here.

RG: That's all Kuka'iau, Parker Ranch never had that... Here we're right above Pa'auilo, and Honoka'a would be below Hānaipoe House, where we stopped.

JG: Okay. When they built something like this, were they able to come straight up from *maka'i*?

RG: They came up straight up through Kukaiau Ranch. Because I know when I was working for Parker Ranch and we had this place, we had roads from this road going down through Kuka'iau. And most every time we'd come up here, we would come either up through Kuka'iau, or we went home down the Kuka'iau Road, it was shorter and faster.

JG: Yes.

RG: Yes, through the plantation. We entered Kukaiau Ranch just a little past Hānaipoe, right on this side there's the gulch, across that gulch, you're inside Kuka'iau.

JG: This is not Parker Ranch land now?

RG: No, no. And Dutchy Schumann's place is a little ways back.

JG: Okay.

Group: [begins drive to Keanakolu Cabin]

KM: Oh, looking back at the water shed, you can see the tanks.

PM: Yes.

KM: You know Rally, in between Pu'u 'Ō'ō and Pu'uloa section, do you remember one old stone wall that ran up the slope of the mountain at one point?

RG: Pu'uloa and?

KM: Sort of Pu'u 'Ō'ō section, *mauka* of the road. There's this section of wall that branches, just branches up by itself.

RG: And there was a cattle guard down in the road?

KM: Yes.

RG: What about it?

KM: You remember that wall?

RG: Yes, I remember the wall going up there.

KM: Did you hear anything about it. Was it there before you came?

RG: It was there before I came, yes.

KM: When I took Teddy Bell up, he pointed it out. If you look, I bought something I left with Pat. By and by when you look in the Boundary Commission texts, they named it actually, Kulaka, is the name of this old wall. It was the first cattle pen they built up there, part of a trap or something.

RG: That could have been for Sam Parker.

KM: Before him, this is early 1800s, by 1850s like that.

RG: And what did they call it?

KM: Kulaka.

RG: Kulaka, how do you translate that? *Ku* is to stop, and *laka* is tame, eh?

KM: Yes. So maybe it was by blocking them in there or something, they got them to *laka* over there.

RG: Pu'u Laka, the hill where they were probably fenced in as you say, maybe they put them in there to get them tame.

KM: Yes.

RG: That hill, they had a name, Pu'u something?

KM: You get Pu'u Male or Maile like you said, you have Po'opua'a, Kihe.

RG: What is that one?

KM: Pu'u Kihe?

PM: Kalepa?

RG: Kalepa, yes

KM: Kalepa, thank you.

RG: That's right.

KM: So the tank though, you think that's Kalepa?

PM: I think so. Since we were so far away, I didn't think we were in sight of it. But it must be.

RG: I think that was Pu'u Maile, the one that we were looking at way back.

KM: Yes. 'Cause this is it now with the tank on top.

RG: What did you say it was a little while ago, Pu'u Kalepa?

KM: Kalepa.

RG: Kalepa and Pu'u Maile was the other one.

KM: Yes. I brought that 1930s map that has a lot of good place names on it. We'll look by and by. Peter if you want to look, it's in the back section of my bag, there's one big Humu'ula map, then there's this littler one here...

Group: [Discussing map and locations. End of disk 1; begin disk 2.]

KM: ...The clouds are moving up.

RG: Yes.

RG: ...They had a terrific fire as I understand it, it was before I came to Parker Ranch. I understand it burned for weeks before they could finally get it out. I think it was further back closer to Hānaipoe.

KM: You came here in '32?

RG: In '34. I don't think it was too much before I came here, because I can remember talking about it, having to come up and camp up here.

KM: Yes... You know at Kahuā, I saw in the *mauka* section of the ranch, a lot of log fencing, *māmane* or *koai'e*, just laid down for making corrals and stuff. Did you folks use, did they do any of that out here at all?

RG: No, not that I know of, no. *Koai'a*, I think was only Kohala mountain, I don't think you'd find *koai'a* any where.

KM: I was wondering about *māmane*, you know the *pā lā'au*, basically, when they laid the logs together for fencing?

RG: Yes. I don't know where you will find *pā lā'au* now.

KM: Actually there is still a couple in the Kahuā section towards the Keawewai side.

RG: Oh yes, over by Anna Lindsey's side. And in Kona, I think they used to cut logs and put

them like that, set them like that [gestures interlacing of logs with his fingers]. I think they used to call those *pā lā'au*.

KM: Like your fingers are interlaced.

RG: Yes.

KM: Set it up, that's how they built heights on the fence.

RG: That's right.

KM: Oh, look at the turkeys, they look plump.

RG: Too bad you didn't bring a gun.

KM: Speaking of guns, when you were talking about hunting *kōlea*, did they come out this far or did you stay mostly out back?

RG: You would get them around big ponds of water. You'd wait around those ponds and when they'd come, you'd throw your hat up in the air, why, I don't know. I could never figure that one out, all the old-timers would throw their hat up or find the dry cow *kūkae* and throw that up.

KM: [chuckles]

RG: And then the plover would come at that, and then they'd pop 'em.

KM: They'd come towards it?

RG: Yes.

KM: Just like fish, you *kīpou*...

RG: Yes.

KM: When you throw a little stone inside, drive them away and then they would all come back to check it out. Did you hear about old man Parker hunting plover's and stuff out this side, Humu'ula side at all?

RG: [chuckling] I used to hear that. And the reason I'm smiling is Hartwell Carter used to send men out, send cowboys out by a pond they called Pu'u Ohia, down Pā'auhau section. And shoot plover because all the plover would come in there in the afternoon, and the cowboys would go down and shoot them. I couldn't complain and I shouldn't complain, they used to put it in Carter's kitchen and cook them up and boy they were good eating [chuckling].

KM: Was 'ono! [chuckling]

RG: Was 'ono! [chuckling] As I said earlier, "ono ka pu'u!"

KM: A 'oia, yes! Plump yes, they just popped!

RG: Yes.

KM: Sarah, I bet your dad them must have eaten *kōlea* when they were young.

RG: My wife's dad.

KM: Yes...

RG: ...It's too bad how the places that are kept up by certain people, and then the old-timers get out, the new guys come in, and they let everything, "go to hell." Take Sherwood Greenwell, his father had one of the nicest ranches you could find, and I understand now "it's all screwed up."

KM: Well, Sherwood them were really sad about how messed up things got...

Group: [Continues drive to Keanakolu.]

KM: ...Does this area have a name that you know?

RG: No, just Keanakolu.

KM: See this kind of *'ōpala*, he left this stuff everywhere.

RG: Probably Nobriga.

KM: So sad.

RG: This is where we used to count the cattle. Parker Ranch counted their cattle here as they crossed this area to go into Kuka'iau, to travel down through Kuka'iau. Last count in the morning, just at daylight.

KM: About how many cattle would you be moving at one time, at average?

RG: Five or six hundred.

KM: How many cowboys?

RG: Probably about ten or twelve. They cut the cattle, if they brought them along the road from Laumai'a, they cut the bunches maybe fifteen or twenty and one man would cut them and drive them, and the next bunch would follow. This was to keep them moving along the road, and control them.

PM: With regards to Laumai'a, I'm interested in that camp. Do you know much about when it was built and when it was finally abandoned?

RG: When I came here in '34, Laumai'a was already there. I spent a couple of nights sleeping at Laumai'a when we were moving cattle from Humu'ula, this side to Keanakolu.

KM: Haneberg built the cabins in 1891, '92, at least for the records. There was something there before that, the new cabins went in '91, '92, Pu'u 'O'ō Cabins went in also. New cabin and water tank facilities. In fact the phone lines went in, in '92.

PM: Hmm. Now Laumai'a seems to have gone to ruin earlier than the others, did it burn, or something happen to it?

RG: Never any fire there. And I think it was kept right up to Willie Kaniho's time.

KM: So in the '50s?

RG: Yes, I guess so. I can remember Willie and some boys coming up and staying there when they were moving cattle around Hopuwai.

PM: There's still some remains of the old stove pipes there, and a little bit of the foundation that the houses were built on. Everything else is gone, just a few garden flowers planted around.

RG: I guess so, yes. I think you've had an awful lot of poachers on this road for the last ten years. Before, hardly anybody came around now they, I think a lot of people come up here on weekends.

KM: Yes...

PM: Rally, did you hear the name Lahohinu up here?

RG: I never heard of it, no.

PM: It's still on a few maps, and it goes back pretty early, certainly into the 1890s.

KM: Yes, pre-1890s, it's referenced in the 1870s Boundary Commission testimonies.

PM: Yes. It's the place name that every one associates with that early bullock hunter, Ned Gurney. But given the fact that Keanakolu seems to have moved around so much, it's possible that Lahohinu moved around a bit.

KM: Yes.

RG: We used to have rain gauges at all the different stations. You knew exactly how much rain at Ke'āmoku. Every 24-hours they would report in. I think that was really a good business. You knew exactly what was going on.

KM: Sure, it gave you the real time information needed to insure that the cattle would be able to handle it as well. That's even around the mountain Keanakolu, Laumai'a, Hopuwai?

RG: Every station. The orders were, you call in to a Japanese guy by the name of Masao, and he was at 5 o'clock and you'd have to get your rain gauge report by 5 o'clock.

KM: Hmm. You know above this Keanakolu section at Kanakaleonui?

RG: Yes.

KM: Did you ever hear any stories about that place?

RG: A lot of people asked me what that meant, and "No I don't know." As I remember, Kanakaleonui was directly above Laumai'a or was it Hopuwai?

KM: We can look at the map by and by [Hopuwai].

PM: There's an orchard that was by the Waipunalei Cabin, did you ever get any fruit off the trees?

RG: Every year we would get apples, and then later they got plums. And somewhere down in there, there were real nice camellias. They did real well up here.

PM: Pua 'Ākala still has some nice plum trees.

Group: [Arrives at gate fronting Keanakolu Cabin.]

RG: [chuckling] Johnny AhSan blamed me for something that happened, and I wasn't too happy about it. One night we were up here at Waipunalei playing cards. Cowboys, all of us. And Johnny came up to play cards with us. We were having a great game, and when he went to go home, he went outside, down the steps, and he couldn't catch his horse [chuckles]. The horse kept running away. And he blamed me for letting his horse loose [smiling]. And I never...wouldn't do such a thing [chuckling]. He never let me forget that [chuckling].

He'd go out and try to catch the horse, the horse would run around the house with the saddle, so he couldn't catch it. And our horses were turned loose out there till the next morning. So the whole group of them would be running around [chuckling], and it would be more difficult for poor Johnny to catch his horse [chuckling].

Group: [chuckling]

PM: I always wondered how much the different groups of people up here stayed together, talked story. You'd have all those CCC boys come up, the Parker Ranch crew, and the Territorial Forestry folks. So I wondered how many nights you all got together and played cards like that. Did that happen a lot?

RG: Yes, it happened. And on the other side, the Humu'ula side, we used to go down to Pōhakuloa, and have dinner with them.

KM: Nice.

Group: [Breaks for lunch, just past Keanakolu Cabin, recorder off . Begin recording again, driving towards area of Lahohinu.]

PM: ... [Inquires about use of a refuse cave near Kalai'eha.] Just after you turn on to the Mauna Kea access road, there's a cave, and there's a whole bunch of trash. I was wondering if that was from the old Sheep Station or something else?

RG: Gee, I don't know. Down, near that Pu'u Huluhulu, there was a cave down there, and they used to put a lot of the old sheep hides down there.

KM: Was that right near Pu'u Huluhulu or was it the cave near the boundary wall, Kahilikū?

RG: Right by Pu'u Huluhulu.

KM: Okay.

KM: How about when you're driving on the Saddle Road going up towards Mauna Kea just a little further up on the left side there's remnants of a stone wall enclosure. Do you remember that?

RG: The only stone wall that I remember is the one on the lava.

KM: Okay. This is a small, house size kind of stone wall enclosure?

RG: No, I don't remember.

KM: I got a photo of it in the study I left for you and Pat. I spoke with Teddy about it. The thought was, it had been there for a long time before any of them, Teddy or Johnny them remembered. It was somehow one of the old features.

Group: [comments on carcass of dead bull]

RG: No. But the old sheep that used to die once in a while, they would take them from the wool shed down to the lava to the cave, the cave was at Pu'u Huluhulu.

PM: Was the cave like a lava tube, a hole in the ground?

RG: As I remember it, it was kind of like a lava tube, a hole in the ground, kind of running along under the ground. Then there was a Korean, his name was Yoon that used to be kind of a caretaker at Kalai'eha. And they claimed that he used to take his pay from Parker Ranch and put it in a little tobacco bag and take it down and bury it in the lava. Everybody used to wonder where it was, because when he died they wanted to get at it. As far as I know nobody ever found it.

KM: Wow! If it was in gold coin it would be exciting! [chuckles]

RG: I don't think it was [chuckles]. In the olden days there used to be a lot of goats on Pu'u Huluhulu.

KM: Before your time?

RG: During my time.

KM: I transcribed a letter from Frank Dodge in 1920, he was talking about their hunting goats and sheep from 'Āinahou, Humu'ula across to Keawewai and Keauhou as a part of the Territory Program. They were afraid that they were going to explode on the landscape.

RG: That picture of Kalai'eha that you showed us is sure nice. [Preston's, 1892 photo of the Station]

KM: Yes. That's another interesting thing from that time in Haneberg's Journal. I find the first reference to the thistle and the gorse in June of 1892. They are sending people out to deal with it. And Alexander mentions it in his 1892 article also. You've got Haneberg in his notes, saying to "send the crew out to pull it..."

RG: Same idea as in Kona, they used to send them out to dig guava.

KM: Yes.

PM: Okay, there's our turn to go down to Waipunalei.

Group: [Stops at area above Waipunalei Cabins; walks to Historic Sites with Peter, and takes group photos.]

PM: [Talking outside of the truck prior to walk to historic residence feature.] I don't know if you can quite see it. Waipunalei Cabins are...I can just see a little green. Waipunalei Cabins is right down there. This right here is a house site, there's a ten foot deep water cistern here, and that's an old house with a big, big *koa* tree growing right out of the middle of it. This is an old, old house site.

RG: [Waits at truck, group walks to house site; recorder off]

Group: [Returns to trucks, and begins drive to the Keanakolu Corral and campsite; recorder on.]

RG: ...I couldn't have asked for better people to work with.

KM: Yes. So this residence site here which is *mauka*, basically the Pu'u Lahohinu. You said it's around 12 by 20, the platform?

PM: Again, the measurements are rough on it because it's not really a perfectly square structure. To say something, it's somewhere about 4x7 meters, but again not perfectly built to any measurements in feet or meters.

KM: And the cistern?

PM: The cistern is about ten feet deep, three meters deep, and it's plastered in lime, it has a solid rock wall on the back side of it. It's clearly a great deal of work went on to dig this down to the ground. Also sort of a protective wall that's built up higher than ground level so that these won't just wander into it. That had been completely filled with rock probably from the demolition of the house platform because there's not a lot of other bed rock right there. All of the nails that we found there were square cut nails, there were no wire nails. And the earliest dates for wire nails that you see in Pacific Commercial Advertiser is around 1894, out here. Probably from the bottles as well, that came out of the privy, that is just on the leeward side of the house platform, they all again appear to be 1880s to 1890s medicine bottles.

KM: Very interesting.

PM: I can't wait to see the Haneberg Journals, we may be able to piece together some stories on that. It seems from everything that we saw there, it was built, and someone intended to stay a good length of time, and then it was abandoned pretty shortly thereafter. Something had happened to change the plans of whoever built that place. That was the part that I'd like to be able to fit in the story somewhere. Figure out why that would have happened.

KM: Yes. Now, this Waipunalei Cabin that's below it on the other side of the *pu'u*. That's a CCC?

PM: No, that's Parker Ranch.

KM: That's a Parker Ranch cabin?

PM: Right.

KM: Okay.

PM: And Rally, you stayed there at the Waipunalei Cabins?

RG: Yes.

KM: That's the one that's still standing?

PM: Still standing, where Danny Kaniho...

RG: Sonny Kaniho... Peter L'Orange, do you know him?

PM: No.

RG: He used to stay there.

KM: Pete was here in the '60s right, working in the '60s in the ranch.

RG: Yes...

Group: [continues drive]

KM: ...Did you ever hear any of the old-timers talking about the pit and how David Douglas died?

RG: No, they hardly ever talked about it. In fact, I don't remember them ever talking about it. They would more likely talk about how they caught a wild boar, wild goats or something. No, they hardly ever touched on Douglas.

KM: So in that case then, what everyone refers to as Douglas Pit or Kalua Kauka, did you folks refer to it as that or not at all?

RG: Not at all.

KM: I think it was Bryan, right, who really brought that forward.

RG: I think definitely, yes.

PM: With the monument and the Hilo Burns Club.

RG: That was a great fellow, Bill Bryan, he knew this island better than anybody else. If he couldn't go on his pickup truck, he would go on his horse, if he couldn't go on his horse, he'd walk it. And that's all of Kohala and Kona.

KM: Ah Fat, Dave Woodside and AhSan all talked about him and how he just did just what you said. Since he could do it he expected everyone else to do it.

RG: Yes. He was boss man on the fence around Mauna Kea that the CCC boys put in.

KM: Yes...

PM: ...Keanakolu and that's when this corral complex was built up here. That was called Keanakolu. Then they moved the operations down the road. By the turn of the century the name Keanakolu had gone with the ranch complex.

KM: Okay, that makes sense. That's what I understood from Spencer's time, his complex was here.

Group: [Drives up to old Keanakolu Corral and sites; walks around sites.]

KM: See the *pā* over there, Rally?

RG: Yes. This is the corral that you're talking about?

KM: *Mauka*. There's a little *pā 'ēke*, where you can drive them in like that.

RG: I guess it was used for all of these cattle around here. They brought them in here and separated them. If they had to take them to Keanakolu or take them the other way.

KM: Yes, and what's really interesting too though, is when Spencer was operating out here by 1862 or so, they were bullock hunting. They would be driving stuff in and bringing some in. There's some house sites, I think this is part of a wall enclosure here. Just a short distance over there by those *koa* trees, there's another house site and then the caves are down below. The little caves. You never came up here?

RG: No, never did.

PM: [Brings a hinge to show Rally.]

RG: Those are the hinges made by the Parker Ranch Blacksmith.

PM: Parker Ranch Blacksmith, and you said an old Hawaiian blacksmith?

RG: Yes.

PM: He was working still?

RG: Puna, his name was Puna.

LC-S: This is Keanakolu?

RG: Yes.

PG: Rally, you know about this corral?

RG: Yes, this is where they used to drive the cattle and separate them.

PG: You think that was an old house Rally?

RG: I don't know, I've never seen it. I don't remember any house site there...

Group: [Walks around sites of the original Keanakolu Station; recorder off]

KM: [recorder back on, talking to Rally] ...So the *koa* tree over there has another house site underneath it, just like the one that was down where we stopped last above the Waipunalei Cabin. Then if you go just a little further beyond down the slope, are the caves for the naming of Keanakolu, three caves?

RG: Yes.

KM: You never came?

RG: No, I never came.

KM: Never had a reason to come up here?

RG: No. And I don't remember any stories. Miranda would know, I'm sure.

Group: [Begins drive from old Keanakolu site to Kalai'eha; Joe Gilman joins us in truck.]

JG: ...So the forest is in reserve above here?

RG: Yes, about a mile above, at Kalepa.

KM: Yes, but prior to that they were hunting bullocks all the way up?

RG: I think so, yes. Maybe that's when they were using these corrals.

KM: Yes, like this *pā loa*, this wing fence here?

RG: Yes.

JG: And those wild cattle wouldn't jump this rock wall like a flea?

PM: Some of those walls are close to five feet high. And I think they were using this area for branding.

RG: Yes.

PM: There's a little platform between two enclosures there, where it looks like they might have been able to set up all their branding tools... Who brought all the railway rails up here?

RG: Kukaiau Ranch.

PM: So that's another indication that Kuka'iau was up here, like all the railway rails that are set in the ground right there.

RG: And I'm pretty sure that was Davies...

PM: How about the wire you used for fences up here. Was it galvanized wire with no barbs on it?

RG: That's right.

PM: All the ranches used that?

RG: Practically all of them. Because if you use barbed wire, it's too dangerous for horses. A horse can get tangled in barb wire, that's probably the end of the horse... But you make a hog wire fence for cattle it's much better than the plain wire. It's more guaranteed to control your cattle.

JG: This road, Rally, has been here for what?

RG: [chuckling] As long as I've been around. During the CCC, the boys, when they were working on the fence up here they put in a lot of work on the road...

Group: [Passing area designated as Douglas Pit.]

KM: ...He died up here. His death was, by some accounts of curious or suspicious circumstances.

JG: He died down here?

KM: Down there, yes. Gored by a bullock in a pit.

JG: Oh, that's the one Pat was saying they suspected somebody?

RG: Taking the money.

KM: Ned Gurney. He was from Australia?

PM: Ned was from Middlesex, England, and he had been arrested for stealing seven schillings worth, or some very small amount, of lead-sheeting off the roofs of houses. And at that point in the history of England, this is 1817, 1818, you had three different sentences as they were sending you to Botany Bay, Australia. You either got a seven year sentence, a seventeen year sentence, or a life sentence. And he was sentenced to seven years, but he ended up coming over here only a couple of years later, when the British Government had just finished building a ship called the *Prince Regent*, which they wanted to give to Kamehameha I. Kamehameha I had died, and they ended up giving it to Prince Liholiho. Ned Gurney came over with two other convicts as ship hands, and helped deliver this schooner that they had just built. And that was actually the same ship that William Ellis arrived on with two other missionaries, Daniel Tyreman and George Bennet... He apparently jumped ship, and in 1824, he was on Kua'i, helping Kalanimoku out with the battle over there. And then sometime shortly after that he moved up onto the mountain, here, and began hunting bullocks...

KM: ...So in a days trip Rally, if you were bringing the *pipi* from...

RG: Makahālau, Hānaipoe.

KM: Yes, coming like that to get over to Kalai'eha, how many days was the trip for your guys?

RG: [thinking] Maybe about five days.

JG: How far is that?

RG: From where we started Humu'ula or Hānaipoe, out to... [thinking] We used to take them from Hānaipoe to...I don't think we took them all the way through, Laumai'a I think. And it would be about four days, maybe. It all depended on the weather and the cattle. If they were strong cattle they'd go faster, and if it was a cool day they'd go faster. Easier on the animals. I do know that we used to cut them up in bunches. If we had five hundred head, we would start with five hundred, and maybe cut off twenty or twenty-five and one man would take the twenty or twenty-five up the road, and the others would follow. It was easier on the cattle by fewer traveling together. They get over heated if they all pile up.

KM: Hmm.

RG: You know that corral that we looked at, Billy might have the scoop on that. He lived with a lot of the Kuka'iau people.

KM: And I guess with the old man Holi for a while.

RG: Holi, yes...

Group: [passing Hakalau Reserve; to end of cd # 2, begin cd # 3]

RG: ...We were going to Kalai'eha, and there was a fellow by the name of Walter Stevens, a real good Joe, a good horse man. Best horse man I think I've ever seen. He and I were good friends. I wonder if I ever told you this story.

KM: I don't think so.

RG: We had a old power wagon, and it was loaded with dogs and Filipinos, and it was wet. I was anxious to get out, and so were the men. Walter Stevens, he sat in the very back of the truck. He yelled out, "Rally said more speed!" And the Filipino driver went a little faster. Then Walter said, "Deniscio, Rally says more gas!" [chuckling] He put the gas down [chuckling]. Hey, we were flying along and the dogs were bouncing and bouncing in the truck, and Walter was laughing like hell!

Group: [laughing]

PM: Oh, there's a big gorse, right there.

RG: ...The first time I saw gorse or heard of it was with Buster Brown.

JG: That's a long time ago.

RG: A hell of a long time ago. It was down on the lava flow across from Pu'u Huluhulu. If we had only gotten after it at that time, or they had gotten after it, it would be okay.

KM: You know what's really interesting about that, just like you said, if you folks had gotten after it. But you folks, the ranch actually had a program. You folks were managing and pulling gorse pretty consistently until what around '80 or something right?

RG: Yes.

KM: It was after Richard came in and all that stuff changed. It never exploded before. Remember, Haneberg them reported in by June of 1892 as a problem. Not as a problem but being present on the land in 1892, it's in his journal. They were pulling it, they had gangs out pulling it, just like you folks for the ranch. Even when we were talking with Hisa. Part of his job at one point, they were using some horrible poison, but it kept it down.

RG: I know at my father's place, when we're not going to school, we'd have to go and pull lantana and guava.

KM: Sure.

RG: This gorse is real healthy.

JG: It's just green thorns.

RG: And you cannot put a horse in there. A horse won't go.

PM: It gets a lot worse than this, the whole road is going to look like this in another ten miles. And it's not just going to be little patches, it's going to be the whole road...

KM: ...You haven't seen the worse yet, it's so thick further over.

RG: Did I understand you to say that sheep eat gorse?

KM: No, that's what I was asking you. The young gorse?

RG: I have never known of sheep eating gorse. I've heard other people say the sheep would eat gorse, but I have not seen them.

KM: That's why I was asking, if after the sheep were taken out, if it seemed to get out of control or something?

RG: No, I don't think so. I think you'll find people that will agree with that, that after the sheep went out the gorse came back stronger but I don't think so. I'm probably wrong. We haven't seen any cattle here, that's all I'm interested in practically [chuckles].

KM: They've been working on getting them all out.

RG: I heard that now, they got a trucking outfit by the name of [thinking] Hawaiian outfit in Waimea, they are tied up with Sonny Keākealani and they are in the trucking business. They are helping Sonny truck the cattle out to market. And the price of beef has been pretty high lately...

PM: This gulch right here is one of the places where the redwood piping is. This reservoir right here and coming out on the side is some of where that old redwood tubing and piping is, that drains out this reservoir.

KM: Out this side or out the bottom side?

PM: It comes out of the reservoir and drains into this gulch that you see there. That's one of the places it showed up.

RG: Is that the only place you found that piping?

PM: That's the only place I saw it. But Dr. Bergin said it was down at the Sheep Station, it was stored away down there for a long time. There was a whole bunch of it. Big long pieces of half tubing, then you bind them together with galvanized wire to make a whole tube. I think it's tongue and groove, it all fits together.

RG: The only place I remember they used it, was around those reservoirs above Pu'u 'Ō'ō 1, an overflow for the dirt reservoir. In fact you might find a couple of pipes still around there.

KM: Rally, this goes back to the story that Willie them were talking to you about. They were bringing water off of Waikahālulu down to Kalai'eha?

RG: Yes.

KM: That was all iron pipe, right?

RG: As far as I know, yes.

KM: There's still some of the iron pipe scattered around up there?

RG: Yes...

Group: [Comments about the gorse infestation.]

KM: ...That's the hard thing, Parker had the lease in a section of here, for most of it. And the requirement was that, "it be returned in as good or better condition" and it's supposed to be a Hawaiian Homes Beneficiaries use, it will never happen.

RG: I can remember very clearly when this lease was picked up by Parker and when it was taken, it would have to be returned in as good a shape as it was let out.

KM: Yes. The State has a dismal record of enforcing any of that.

RG: Yes.

KM: Upon any of it's leases throughout the islands... We haven't come to Wailuku yet, either. We're still a ways away from Pu'u 'Ō'ō at least, we didn't cross the river yet right?

RG: No. I think we have quite a ways to go. With all this gorse the place looks different.

KM: Did you ever see the silverswords that were up above Pu'u Kahinahina?

RG: No, I never did. I heard people talking about them.

KM: Yes.

Group: [Stops at the Wailuku Gulch crossing; recorder off. Pat joins us in truck, Joe rides in another truck; recorder back on. Driving from Wailuku Gulch towards Kalai'eha.]

PG: You can't see the pigs any more. You can't see the sheep any more. I think it's a sad case, that they let it go this far.

PM: So many things would be dealt with more easily if people would stay on top of them.

KM: Yes.

PG: Ricky says this herbicide doesn't do any good because the green stuff is coming up underneath, it doesn't get it's roots. It's not systemic, and it's very expensive. Then they burnt it, but it's still not getting the roots, and it's coming up back there. But Laura says where Ricky cleaned at the Hakalau Forestry place, you don't see any gorse. I said, "What did you do?" Ricky bulldozed and pulled them up by the roots, got rid of that, then when the new seedlings come up, they go in and they spray them and when they're young, it kills it. This way doing it, it just keeps coming back...

There's that cobblestone road again, it's so beautifully exposed, I've never seen it like this in all the years. Rally, this is the old cobblestone road put in 1850s?

KM: Some of it is the old road and then the CCC did their tasks with it also. It's amazing!

PG: This was to get the wool down to Waimea. Why didn't they go down to Hilo. Because they couldn't go through the forest?

KM: Yes. From Spencer's Operation he was based out of Waimea too. Everyone just sort of followed suit, as the leases transferred.

PG: So the road, you were talking about the wool going down to Hilo, no. It was better to take them to Waimea, because of Spencer or something?

KM: Spencer was operating mostly out of Waimea. It's really amazing, it would be an interesting history to follow up because initially Parker was nothing. Spencer had controlled the entire mountain then he got the lease on Pu'u Anahulu and Pu'u Wa'awa'a and he...

PG: That was when he was with Janion, and Bob French, was before that?

KM: Yes.

PG: And they did him in. That was terrible, Spencer got control of the mountain, he got Pu'u Wa'awa'a?

KM: Yes, and then got the Ke'amoku section by the 1860s, it was earlier than that, he had the lease on all of Waikoloa also, which is why he had Ke'amoku.

PG: I didn't know that they were that big.

KM: They controlled nearly everything. Spencer was strong until he lost the lease on Ka'oho in 1872, which took the whole mountain.

PG: Then John Parker began to emerge with his side kick Purdy.

KM: He was getting Pā'auhau Lease and looking at Kamaui, and all of that from the Government.

PG: He had come from Waiapuka.

KM: Yes, you're right.

PG: He had been over there for ten years and married that *wahine* over there, and was just doing cattle, bullock hunting here, and going back there to live. By and by he came over here.

KM: He got the Mānā Grant.

PG: Through his wife.

KM: It was quite early how it came through.

PG: In 1850 something. Spencer was way before that. Where Lihu'e is in Waimea, went in there once before they opened it up for the Farmers and they were two great big cisterns in there lined with this same stuff, that's the first time I saw cisterns. They were big, they were probably fifteen feet across in diameter at least. Then the old-timers told me that that might have been, they told me that Laukī was in there, the Chinaman who was growing cane. And then Ernest Martinson told me there was a flume going down there. Before the Lālāmilo Farmers went in there, there was quite a bit going on in Lihu'e and Spencer was in there too, wasn't he?

KM: Yes.

PG: I remember seeing those big cisterns.

KM: What's the name of the place down there.

PG: Yes, where they all live now. Rally where Hisa Kimura lived, the little subdivision where William French said, that is the nicest place to live in Waimea because the stream is always running with water.

RG: You mean where Willie Kaniho used to live?

PG: Yes. Across the street there?

RG: 'Āhuli.

PG: Yes, 'Āhuli Park.

KM: 'Āhuli, yes.

PG: That's what William French said in his writing, "it was the nicest place to live, because the stream always ran." Going into Lihu'e, which is just below that, south of that. And you'd have water for that flume, whatever it was.

KM: Yes, 'auwai.

PG: Ernest Martinson said, "Forty years ago he found remnants of the flume out there." Dry land.

KM: Yes.

PG: That in the '60s, I used to walk out there because it was so interesting. I'd go down below the Rubbish Dump, and there was a *kahawai*, a little channel of water that went down, and it went out and fed those different flocks of land there. There was Pāpua'a, Spencer's old house.

KM: Yes.

PG: South from Pāpua'a, that's where a lot of this is. Interesting, the plots of land and the places you'd see. A place up on the slope at one corner of the field where it was built up to a *paepae* like and you knew that the *luna* was sitting up there watching the workers. I learned so much out there, and the channeled water. That's a fascinating place. But we used to see the mortar shells and step around them.

KM: It is amazing how extensively used that place was. All of the planting fields, the water was drawn off of that 'Āhuli and out even Wai'aka side, Keanu'i'omanō, they would just draw the water out across there.

PG: Yes. They had a lot of water. That is the most fascinating place out there where those fields are, and now it's all going to be house sites, I think...

RG: ...Don't ask me where we are, with all this gorse around the place sure looks different.

PG: It looks so different, yes I wouldn't recognize it. We used to have certain hills we'd recognize, and they had certain rock formations on them on the *makai* side, I don't see those any more. I don't even see all of Willie's reservoirs that he put in, Ricky pointed out three of them to me. And there was a good big one on the *mauka* side of the road that held water.

PG: This has always been a good road here, this is no *pilikia*.

KM: [commenting on the rising cloud and vog cover] I don't think we're going to be able to see the wall.

PG: What wall are you talking about?

KM: The old wall on the *mauka* side of here, that's just past Pu'u 'Ō'ō a ways.

PG: I don't know anything about that.

KM: Yes, it's a nice old wall, you'll see it in the write up I left for you.

PG: I was telling him about some stories that you got together. Sarah said, "Oh, he's got stories?" I said, Sarah, "He is so full of knowledge, it's like an encyclopedia." He finally told Sarah the meaning of her grandmother's maiden name, "the gathering of 'ōhi'a flowers." Ki'ilehua, pretty.

KM: Yes...

KM: ...This is Pu'u Loa up here.

PG: Isn't this the big water hole that holds water...?

KM: I think that's the wall, see that long wall line there?

RG: Yes.

KM: That's what's described as being Kūlaka and it's 1850s, built by, I don't know if it was Spencer...

PG: Oh, way over there going *mauka*.

KM: Going up to Pu'u Loa?

PG: Yes.

KM: And you see the line?

PG: Yes.

KM: This is an old wall on the landscape. You don't remember anything about it Rally?

RG: No, I don't.

PG: Was it a broken down wall, Rally? Or didn't you go up there?

RG: I didn't go up there.

PM: Do you think it was used to funnel cattle, down the wall that they chased them up to it and then worked them down to the spot where they would trap them?

KM: That's how you would think, because it's not a pen obviously.

PG: A division of paddocks.

PM: There should be some processing area somewhere associated with it, probably on the *makai*.

KM: *Makai.*

PG: It's so broken down.

PM: That's an interesting story.

PG: There's no story on it, is there?

PM: That it's an 1850s wall and that it's still associated with bullock hunting days.

PG: Okay. But the bullock hunters, they didn't go build walls, all they did was catch 'em and skin 'em and sell 'em.

KM: If you go through those Boundary Commission texts, when you read, look for the name Kulaka, K-u-l-a-k-a, Kulaka, and you'll see I wrote it up in the beginning, somewhere in the introduction part of the study. Then when you go into the Boundary Commission texts, you'll find it in there. It's one of those few places that we actually have some kind of documentation on.

PG: Kūlaka being the name of the man or it's place?

KM: If I recall it's "Kulaka Cattle Wall" or something like that.

PG: A place, an object, yes.

KM: Kūlaka.

PM: The Spaniards in Pickering's 1841 journal describe in a V-shaped corral that they would use. And that was again, still in the bullock hunting days, before the *Māhele*. They were also building things to, at least to herd in bullocks, corral them before they were slaughtered. That would have been before we even got to Keanakolu, from Pickering's description.

KM: Pickering is published as a separate...?

PM: It's not published, it's just a manuscript, journal [accompanied the Wilkes' Expedition]. I've got notes on it, I can get them to you.

KM: I've gone through all of Wilkes published stuff. I think it would be interesting to go through the notes. I've been pulling out the Missionary letters from the guys who were accompanying him and providing him with information. Trying to track sources of information that he was using.

PM: There's a new book that's come out in the last couple of years by Nathaniel Philbrick, on the exploring expedition... he had a real interesting note in the journal, it was basically all the *pilikia* that happened on the Wiltse Expedition and a long story of all the personalities of all the people. One of the things that happened, the chaplain or the doctor made some inappropriate passes at the Hilo Missionary wives. That's a story that I've never heard here yet, so I'm not quite sure if it was Coan or Lyman...

PG: Got to be Phildelia, I don't think Sarah was that attractive [chuckling]...

KM: There, that's the hill, Huikau.

RG: Huikau, yes.

PG: That was the Huikau section?

KM: Yes. The hill coming up to it...

PG: ...Look at all this nice black sand they are getting out here, Rally.

PM: See all the car, tire tracks on the side of this *pu'u* here, all ripped up. I think this is one of the things that is generating the early trespassing signs. Keeping people, all the bikers and ATVS.

PG: I hate that bike riding and tearing up the place. Very destructive.

PM: It's like graffiti, it's doing something that leaves a mark that everybody is going to see.

PG: It takes a long, long time to... This is the thing, there is no sense of Private Property any more. They think that God made the world for everybody and never mind who pays the taxes, or cherishing, or taking care of it. They feel the world owes this to me.

KM: Yes... Well what a beautiful day!

PG: Yes. We've been lucky. That time that you took us on top of that hill, Ku'i Kahekili at Waiki'i?

KM: Yes.

PM: These *pu'u* over here are one of my favorite spots.

RG: Huikau.

KM: Yes, Huikau Pu'u, Kalai'eha, so beautiful. I understand Sam Parker had some *kōlea* blinds out here. I guess it was Johnny Ah San or Toshi Imoto, talking about him going out.

RG: I never heard of that but it could be.

PG: Strange that these *pu'u* are so big in this area, and they don't have any on this side. Down here on this flat there's three.

KM: Beautiful isn't it...!

PM: This has been such a pleasure, to be able to be back here and be a fly on the wall. This is great!

PG: Yes. I think everybody has enjoyed it! Trish was talking about it, and the others.

Group: [Arrives at paved Mauna Kea access road, above the Kalai'eha Station; drives back to Waimea. Recorder off then back on.]

KM: ...Rally, if I may, since we are passing here. Here's Kalai'eha Sheep Station section, the old road that you folks used to use cut straight out of this gate. Was this it right across or was it down a little further?

RG: Right across, yes.

KM: On the back side of 'Oma'okoili Hill, Wether Paddock?

RG: Yes, on the right hand side.

KM: Okay. The road was there, not down here a little further?

RG: No, straight across.

KM: That's how it looks like on the old survey, that map I gave you from 1869.

RG: Yes, it's straight across.

KM: It's going to be a little dark but there's one other thing I'd like to point out to you and see if it looks like anything that you may recognize. There's Pu'u Huluhulu in front of us. Right in here, see the dark line right here?

RG: Yes.

KM: That's a square walled enclosure. Do you remember anything out on this field when you folks were running sheep or anything?

RG: [thinking] No, I don't, Kepā.

KM: You see that right there it's house size?

PG: This little pile of black rocks?
KM: Yes. It looks like a pile but it's actually a walled enclosure.
PG: A square wall.
KM: You don't remember anything there?
RG: Rubbish dump was down on the lava.
KM: Down on the lava itself?
RG: Next to Pu'u Huluhulu.
KM: Pu'u Huluhulu right in front of us here.
RG: Was down right where that car is coming now.
KM: Is this post '35, after the lava flow of '35?
RG: Yes.
KM: Must be, it's in the newer lava flow.
PM: In the day light here, right over here to the right, there's lots of rubbish now. Lots and lots of rubbish that's scattered down right over there.
KM: Okay. Just on the *mauka* side of this flow then?
PM: Right.
PG: Yes, I've noticed that too, for some time...
PG: Yes.
KM: That's the new road there?
RG: Yes. And I think it goes behind that hill.
KM: It's actually cutting and going right behind Oma'okoili back...
RG: And behind that hill.
KM: Wether Paddock was for the wether sheep?
RG: Yes. Look at that light way on Mauna Kea, a car.
KM: Yes.
RG: The sand behind here used to get real hot, and when it was wet and clear we'd bring the sheep down and hold them on this sand, get them dried out.
PG: Dry their wool out?
RG: Yes.
PG: Otherwise they would get maggots or something.
RG: Because if you bale wool wet it would burn.
PG: Spontaneous combustion. So before you sheared you had to dry the wool out?
RG: Yes. That's why they would put them all in the sheds at night.
KM: It's interesting because you go into the shearing shed and you still see the mechanism, the belt system just like we saw at the...
RG: Dairy, yes.
KM: That must have been some job.

RG: It was. It was a dirty job. And that's why nobody wanted to come up here and sheer. So I had to come up here and take charge, because most of them were willing to work with me. I don't know why...

KM: Because you are a good guy.

RG: [chuckles] After I left, they sent a fellow up by the name of Baybrook. I understand one night, they put a wild turkey in his bedroom [chuckles].

PG/KM: [chuckling]

KM: Poor Mr. Baybrook.

PM: About how many sheep could a worker sheer in a day?

RG: It would depend on wethers, they were not as fast as ewes. Ewes were faster than wethers. And the condition of the sheep. If the sheep was fat, it was easier to sheer them, and faster. I would say that they used to sheer maybe 100, 120 a day.

KM: Per person?

RG: Yes.

KM: Wow!

RG: The sheer-men don't fool around, they are paid by the head, all on contract. So they are trying to make as much as they can.

KM: They must have had a certain criteria that they had to work to?

RG: Definitely, yes.

KM: They had to be careful not to do a lot of nicking?

RG: Right.

KM: Did they have a dipping vat up at Kalai'eha also?

RG: Yes.

KM: If you are facing the barn, it would be...?

RG: Straight out, straight out towards Pu'u Huluhulu.

PG: On the Waimea, or south side of the barn. A cement trough right beside the road.

KM: Okay.

RG: Yes. Nishi was a sheer-man, rough as hell [chuckles].

PG: Demsey Harada was a good sheer-man.

PM: What did they use in the dipping vat?

RG: There was a certain mixture that was brought in from the mainland.

PG: They called it "Sheep Dip," and it smelled.

RG: I think it had quite a lot of cryosol in it. It was purchased from the mainland, and then we'd mix it with water in the vat. It used to come in 5-gallon drums.

PG: Rally, did they dip them after they were shorn?

RG: Yes.

KM: Oh, that's interesting.

PM: So the new wool would grow out clean? They got rid of all the bugs and everything. They used to put their heads, under the water too, everything. How long would they grow their wool out?

RG: Gee, I don't remember.

PG: A year?

RG: Oh no, before that.

PG: You could shear twice a year?

RG: No, only once a year. Once a year shear, and once a year dip.

KM: Hmm.

PG: Right after you sheered, you dipped?

RG: No, as I remember it, it was about a month.

KM: Oh...

PM: When the sheep were being herded, were dogs being used a lot, or just horses?

RG: Dogs were not used, it was all on horseback. But I understand later, they used dogs.

KM: You folks, at least earlier, were having a real problem with dogs, yes?

RG: Yes.

PM: Wild dogs?

RG: Yes.

KM: In fact the pigs too, yes?

RG: Yes, yes.

PG: The babies when they *hānau*.

RG: I think I was criticized for getting out of the sheep business, but they were several reasons. We had problems with wild dogs and pigs, and the price of wool was not there any more. It dropped down.

KM: Hmm.

PG: Tommy Lindsey told me, when he was working for Herbert Shipman, he said that the pigs would follow these ewes. Some way or another, the pigs knew they were going to *hānau*, and they'd eat the babies.

KM: Geez!

RG: And we were having quite a bit of trouble with poachers.

KM: Hmm... [Asks if the Greenwells were familiar with sites out on the Pōhakuloa *kula* lands.]

PG: ...When Jean Greenwell and I were scurrying about out there, way back in the early '60s, we found these little camp sites, little horse-shoe shaped rock walls, built up about ten inches, one foot, just half-moon, against the prevailing wind. We thought that they were little sleeping shelters, so that the wind wouldn't freeze them. And then we found little fire places with a cluster of these half-moon shelters, five or six of them around the fire place. Those are down by Pōhakuloa. There's all kinds of stuff.

And then, where they were raising the *nēnē*.

KM: Yes.

PG: Alright, *makai* of the that, Fergerstrom, Hank's father, took me in there and showed us a crater, a sink hole, not very deep. And we went down in there and there were caves down in there. A refuge place. Very rough, but you could see where stone walls had been made.

KM: Yes.

PG: The place is loaded up there, with all kinds of sites. Then we found caves with a calabash in it, some netting, and some little smooth stones, that we figured out were... They were water worn stones, but they were longish, oblong.

KM: Yes.

PG: They heated them up in the fire, and when they caught the birds, they'd shove them in and cook them.

KM: That's right.

PM: They are called 'eho stones.

PG: Okay. So we found those in the caves.

KM: Yes. That's a wonderful recollection. You know that whole process of cooking the birds, even while they were traveling, on the move. You have those little 'eho for cooking. You heat them up, put them in the birds, then wrap the birds up in *lā'i*, and travel with it, and it's cooked when you get to your meal site.

PG: Cooking as you travel?

KM: Yes...

PG: These caves that they were in, were just enough for a man, maybe two or three men get in and lie prone. Little, narrow indentations into the lava, that went in.

KM: Yes.

PG: And there must have been 100 or more of these semi-circular shelters

KM: Hmm. The common testimony of elder *kama'āina*, begin about 1862, in the Boundary Commission, was that there was continuous travel to the mountain lands to collect 'ua'u, *nēnē* and other birds that were nesting up there.

PG: Sure.

KM: So you know, that even if for no other reason, you will find hundreds of shelters and even modified lava blisters as nests for the 'ua'u, to entice them to nesting.

PG: Oh, like a trap or a lure?

KM: Yes, it's a bird farm.

PM: A habitat.

KM: Yes, instead of a fish pond, you're out there, the *lawai'a manu*, they called them, the bird catchers.

PG: Yes...

Group: [Arrives back at Waimea; end of interview.]

Rolf-Peter Kudritzki
Mauna Kea Oral History
Program
March 21, 2005,
with Kepā and Onaona Maly
at the Institute for
Astronomy, Mānoa, O‘ahu

Rolf-Peter Kudritzki has been the Director of the University of Hawai‘i-Institute of Astronomy since October 2000. He brings diverse skills and an appreciation of cultural and historical resources to his position. He kindly agreed to the interview and candidly shared some of his history and visions for Mauna Kea.

Rolf reviewed the transcript, made minor corrections to our attempts at spelling certain words, and clarified certain parts of the narrative, and granted his personal release of the transcript below, on May 5, 2005.



Rolf-Peter Kudritzki (Photo No. KPA-N1031).

KM: We just want to thank you very much. Wonderful to have you let me intrude again a little bit on your time. We’ll just sort of talk story. If I could, let’s just start as in introduction. Name, date of birth and a little bit of what brought you here?

RK: Okay. I’m Rolf Kudritzki, I’m presently the Director of the Institute for Astronomy. I came here four and a half years ago, that was in October, 2000. I came from Germany, Munich University. I was there for 18 years as a Professor of Astronomy and Director of the Institute, and also as a Dean of the School of Physics. At the time in Germany I was not only at the University I was also the Director at the MaxPlanckInstitut für Astrophysik, a big research institution also in Munich.

KM: Would you repeat that?

RK: MaxPlanckInstitut für Astrophysik.

KM: MaxPlanck?

RK: Yes, these are the big research institutes in Germany which do Science Research. I was also Director at such an institute. I was also working with the European Southern Observatory, ESO, that’s an organization of twelve European Countries in Astronomy that all work together and have built up the observatories in Chile. By the time from 1990 until 2000 when I left, ESO was in the process of building up a great observatory, a new one in Northern Chile in the Atacama Desert. With my research group at Munich University I was building instrumentation for these telescopes and developing those for the European Community. It was a very interesting, very challenging job. As I said, I was the Professor at Munich University for 18 years until I left. I have spent a lot of time in teaching, the reason why I always was at the University was I loved to teach. I think I told you last time, I never missed a lecture in my whole life. I had more than thirty Ph.D. students in this period of time which is very, very unusual for a German Professor and many more, almost one hundred Master students. It was I think a beautiful time scientifically. I could just work in my profession of Astronomy and develop something

new. But it was also a time where I could see I was heading scientifically forward and intellectually towards staying all the time in the same environment. And then suddenly there was this opportunity to apply for the position here, which was advertised worldwide. People in Europe started to talk about this director's position here. The reason why they do is, the real center of gravity for Astronomy in the world, is Hawaii. That's an enormous professional opportunity and challenge.

In the past, when people talked about Astronomy, for instance in school or somewhere, they would talk about California. And they would think of Mount Polamar. Now everywhere in the world, children in the world when they are in school and get educated about Astronomy, when they talk about Astronomy, they talk about Hawai'i because that's the place where Astronomy is.

As far as I would say, it's Chile and it's Hawai'i. It's Chile for the European Astronomers. In order to investigate the sky you need to have telescopes on both hemispheres so that you can see the Northern sky, the objects that's in the Northern sky, and you also want to observe the ones that's in the Southern skies. So it's natural that you also need to develop observatories at the Southern sky and as it turns out, for the South Chile is the place to go.

KM: How high are the mountains in Chile that they are working from?

RK: Yes. The telescopes at present are not at such a high altitude. The altitudes are between 7,000 to 8,000 feet. The reason why you don't need to go much higher is it's a desert. You go to the Northern Atacama Desert, close to Antafagasta, you realize it's a landscape like the moon or Mars. It doesn't rain there, there are no plants, not at all, nothing. I was just there for two weeks, very recently, two or three weeks ago, I was very impressed by the landscape, it's an absolute desert, nothing is there. Nothing grows there. There are indigenous people there, by the way.

KM: There are, yes.

RK: And it's not really unproblematic with building telescopes there as well, for very similar reasons. The altitude is not as high, but it doesn't need to be because it's very dry. The real quality measure for an observatory mountain peak is what we call the "seeing," and that means the following, in an ideal situation an image of a star in the telescope would be a point, wouldn't have a diameter. It would have the tiny diameter, which is caused by the aperture of the telescope. But normally when you look through the atmosphere the diameter of a point like a star is much bigger than just through the limitations of the telescope. And that comes from the fact that the light has to go through the atmosphere to the telescope. The atmosphere is always in motion...

KM: So there's a distortion?

RK: Yes, it's always in motion, it's inhomogeneous because you have wind flow, and the wind flow is turbulent. And this turbulence creates inhomogeneities and the electromagnetic light waves from the cosmic objects are distorted by the atmosphere. That degrades the quality of the images. For an Astronomer it is very important to find a site in the world where this kind of degradation of the images is at a minimum. And it turns out for reasons that are easy to explain that Mauna Kea is practically the perfect place for that. There is no other place on earth where the atmosphere is similarly stable above the mountains than it is on Mauna Kea. The reason is this isolated location in the Pacific that is practically like a tiny little peak on a giant very flat table. There's nothing around which could cause perturbation to the wind flow.

KM: Of course, yes.

RK: On the continents there's always something, which disturbs the wind flows.

KM: All the undulations from the landscape.

RK: There's always something, and here there isn't. The mountains, both Haleakalā and Mauna Kea are high enough to be above the inversion layer, so the clouds are below and all the convective motions that you have in the inversion layer aren't there any more. We are above that. And then on top of that you have this very, very stable atmosphere, because of the laminar jet stream, and it doesn't encounter any kind of obstacles. Just until the wind comes to the mountain, and that leads to a situation where all the images that you take from Mauna Kea are sharper than compared to any other place. They are also better than the images taken in Chile at this new observatories site, which I've helped to develop myself. I had a long conversation again with the present Director of this place about the image quality and we compared the data etc. and it turns out that Mauna Kea with regard to that is superior. Northern Chile, the Atacama Desert is better in terms of when you count the number of nights. Practically, they never lose nights because of clouds or anything like that. We have storms and winds, just like the last week or so. They lose practically something like nine percent in Chile because of weather, and here we lose something like thirty percent. But in the end what really counts is the quality of the seeing. That is what has made Astronomy on Mauna Kea so famous, and then of course the development of the most powerful telescopes in the world came to Mauna Kea. As an Astronomer you want to do the best science that you can think of in your creative thinking. To have a chance to work there in Hawai'i, and to be able to develop a new science direction at an institute like the Institute for Astronomy here, which has a world reputation, is an enormous chance and challenge. So had I been a completely naïve person, not really being involved in politics or so somebody would just say, "That's a job, I'll take it," and I'd come here. I wasn't like this, I was a very political person, I mentioned to you that I was a County Counselor for the Green Party in Germany for ten years. I was very engaged in a lot of very important cases for the Green Party in Germany.

KM: Which are environmental?

RK: Most of them are environmental but they also have to do with civil rights, for instance, of foreign people coming to our country to work there and not being allowed to do what we believe their rights would have been. Germany in the '90s was in a very difficult phase about this. so the Green Party took these things on. It was one of the reasons for the success of the Greens. They were very outspoken about this, and of course about environmental issues. I was of course aware of controversy about Mauna Kea, and one of the things that I did was to start reading books about Hawai'i's History. Well, I don't know how many people applied for the position here, I think, more than one hundred. Finally, what it came down to, was four were invited for interviews, and you have to give a presentation, and then they check you out by all means. I was here for one week, I had interviews a full day every where on both islands. When I came here, even before then, I was provided with the Master Plan, that was my starting document as far as Mauna Kea was concerned. Of course I read a lot about the history of Hawai'i, books, very critical books about the history of Hawai'i. That was more out of curiosity because you want to learn about which culture you fit into. It's nothing that I grew up in. So before you make such a move, you really want to know what is it and how do people live here, and what are the important points. As far as Mauna Kea is concerned, my major source was the Master Plan document, which is voluminous, two volumes, and the second part has a compilation of practically everything which came up in the hearings, etc. So I was reading through it. There were lots of things that were hard to understand, but I could get a grasp of what the problem is. I sort of had this kind of naïve optimism that if one comes here as an Institute Director and tries to change things on the University and the Institute side, in the way that of course this Institute would always act in honesty and openness and would explain what one wants to do as a Scientist, etc. If one tries to explain that to everybody and tries to be in a dialogue with the Community, that at some stage things probably could work out.

That's something I deeply believed in. I did and I still do. I was not aware of how heated this controversy really was. I must say about this, I did not have a clue. I don't blame people that they didn't tell me because it's sort of, I think it's harder to bring this message across until you realize it directly. Clearly there must have been bad things in the past which led to the present situation. I think as long as I have worked in my profession, I've never encountered a society or culture which would not like or even love Astronomy as a science. I also deeply believe because a lot of what we talk about when we talk about Mauna Kea, a lot has to do with the culture and cultural contributions to our life as humans and our evolution as humans.

One of the reasons why I decided to study Astronomy and not to stay with Physics, which I originally started with, I started to realize how fundamental the contributions of Astronomy are to the life of humans and to our thinking. I think humans generally are all the same. They try to understand the world in which they are living. That's what they all do, they try to develop this understanding and they normally try to like and to love the world and the environment in which they live. And they also really want to understand what it is. It's this human curiosity in the stars. I have never seen a human in my life who was not impressed by looking at the sky, and they all ask these same questions. These questions are very, very fundamental in every culture on earth. The questions are, "What is it that we are seeing there? Is there something behind it? Or what does it mean to us? What does it mean to our life as humans in the world?"

Very deep, fundamental, but very, very simple questions. Astronomy is a science which developed in every culture on earth. Wherever you had culture on earth, in Asia, in South America, Europe etc., the first science which ever emerged, was Astronomy, in every society. We can prove that, it's a matter of fact. It comes from the simple reason the human curiosity, you look up, see the sky and start to ask these questions. There are always some people who are more serious, and look more carefully in that they try to detect things, and then they start to build up scientific procedures. For instance a navigator and investigating the systematics of the sky, and learning how systematically the objects of the sky move, and that there are some celestial objects which move differently. You see it just by looking carefully, somehow memorizing what is going. Each culture developed different methodologies in doing that, but in the final result, it's sort of the same. There are always individuals who will do that. That's always the start of science in each culture. In Greece, people started to develop mathematics in order to quantify the motion of the stars, etc., and Physics developed out of it. But the root of all of that has always been Astronomy.

The detections of Astronomy are fundamental, somebody like Galileo building a telescope, looking at the moon, seeing a landscape like you see on earth. Until that time nobody knew that. Then detecting the moons orbiting around Jupiter and understanding that there is something like our own system earth and moon (and concluding there must be a gravitational of force which keeps these objects moving around each other).

He could see it with his own naked eyes through a tiny little telescope, the first one a human ever built and looked at the stars. And then from that he could derive that the earth is not in the center of the universe, but is orbiting around the sun and that our solar system has a certain extension. That was a fundamental detection because putting you as a human in a completely different context. The Astronomers in Greece and Egypt who could already prove that the earth is a sphere, and who could measure the earth's diameter with a very simple experiment. It's another one of those examples, which widens your horizons as a human tremendously.

And in the '20s with the telescopes in California people like Hubble, also would detect that even the Milky Way is not the limit. The Milky Way consists of billions of stars, but that there are other Milky Ways which we call galaxies and that this whole universe of galaxies is moving, expanding. We are only a tiny little part of it here on our little planet.

One out of billions of other stars. Again, I think this is a fundamental contribution to its cultural contribution. It puts you in your place in the world, but really in a very different context to whatever you were thinking before. I think that's the reason why Astronomy has been so fundamentally popular all the time everywhere. People embrace it.

That's where I also see the connection to the Pacific. That's how I've seen my work all the time. I use my telescope as people who lived in the Pacific and still live, have used their canoes to explore the world. I explore the universe and the world that we as humans live in with a telescope, using a telescope, and then I detect things that nobody else has ever seen before. That happened to me, I've had the privilege, I could use these largest telescopes in the world and I could see things, and detect things that nobody else has ever seen before. I detected new galaxies that are almost at the edge of the universe. That is like detecting a new island. The universe is like an ocean and the stars and galaxies are islands in this ocean.

KM: The stars islands, archipelagos.

RK: It's like this. It's empty, empty space but suddenly you encounter such an island and it's a system of a billion stars. And just for curiosity I looked at two...I published a lot of science papers, a few years ago. I looked at one which I published before I came here, and the title is...the first word in it is "Discovery." I was the first one who had the privilege to use the big new telescope in Chile, which the Europeans had built. It is called the Very Large Telescope. And because I had built the instrumentation for this telescope, I had the privilege to be its first user. I used it, and I looked and detected galaxy systems at a distance of something like thirteen billion light years away from us. It takes the like thirteen billion years to come to us. It was a very important detection. It was completely new, it's exactly this feeling that you have You use this new tool, your new canoe and sail much farther away than anybody else has ever done, and you see something that nobody else has ever seen before.

I still deeply believe that the message that needs to come across is that this is what Astronomers essentially do. And that this connects the culture of the Pacific with astronomical research, if it is done properly. I think the other important message, of course, which has to go out from the University and our Institute is that there is a deep desire on our side to do this properly. Trying to do this as a dialogue which is hopefully constructive and where both sides listen to each other, and where there is a deep mutual respect. I think an Astronomer who is destructive never wants to be somebody...it's really by our nature, an Astronomer doesn't want to destroy anything. I think their respect of the world and the universe, is enormous.

Of course, on the other hand, every human who respects nature, when you build a house you sort of destroy always something. There is always some way of compromising. If you build a telescope on a mountain, you destroy something--that is clear, I'm not naïve. But there might be ways to minimize these things. There might be ways to learn where one should build it and how should use it. That's the way I think I want to proceed.

KM: I guess you know in what you're talking about, what struck me was this idea of these heavenly or celestial bodies, the galaxies and things, their influence in all cultures. We see that in Hawaiian and Polynesian culture. The idea of the canoe-telescope and the islands and the galaxies or the stars. These are all common sorts of threads. The respect of landscape is important and perhaps under your tenure you will bring...be able to help foster this new level of taking care of the resource also, and sharing. The Community sort of participation. It is really important that the Communities feel a part of rather than a part from. That maybe in the past wasn't considered quite as much.

RK: Yes. The problem at the moment, it's a difficult situation to come over a certain threshold, which just has built up. I think all that one can do, as I said, you have to be as open as you can be, and honest by any means, and to try and explain what we do, what we want to do, what we want to find out, why we think it's important, why we think it's exciting. And

of course sometimes and I may be guilty in doing this, the discussion just focuses on the monetary values that Astronomy brings. It's not really that I think that it's the highest priority. What I personally believe is that the Educational and the Cultural value of science in general, but also in Astronomy is fundamentally important for the humans of our time. As it has been all the time for humans. I know that there is a skepticism about science. It also has its down sides. But these down sides show up because we are not prepared, many times to build up a proper life and to live in reasonable societies together. Of course, every scientific detection, not so much in Astronomy; it's just telescopes and looking at stars, but in Physics, also can be used in one way or the other.

There are typical examples like nuclear energy. Nuclear energy has been detected in Astronomy. The fundamental question, "why the stars shine?" Believe it or not, until the '20s, nobody knew the answer to it. It was Astronomers who finally detected that's nuclear fusion of hydrogen to helium that makes the stars shine. That's the reason why the sun shines. People didn't know that until 1920, and it's such a fundamental thing. It's a scientific detection, now you understand why the stars and the sun shine. And that there's an immediate idea "Okay, you can use as nuclear energy to make our life maybe easier." Turns out it doesn't make your life easy, it's quite a complication. That's one of the things where we Greens were completely against, and we fought against it like hell in Germany. We didn't want to have Nuclear Power Plants. And the other aspect is the nuclear bomb. Both things can happen out of science, as a negative example.

KM: Yes, so it depends on the hands and the attitude I guess.

RK: That's always true, it always has been with every little piece, historically. With the development of ships, you can make that a war ship, a battle ship or you can make it a ship which explores the ocean. That's always possible. Still, I believe science is fundamentally important for humans, for our future, for our development. The challenge in this development forward, is that it is important for humans to keep the rules. And that's where modern societies have made a lot of mistakes. It's also the world of pure capitalism, which is really problematic, and what it brings to the societies. Science by itself is a value.

KM: For the benefit of human kind.

RK: Yes, developing your knowledge, a deeper understanding about everything in which you live. It's fundamental for yourself.

KM: You hit on a really important point, to keep the rules. We can talk this out as appropriate or not, I guess that was part of the difficulty here, because some level of rules had been set in place and then we were dealing with administrative issues which is why what you had inherited is a greater... I can't use a better word then it's just a headache or more problematic now because there are discussions, "were the rules kept or not."

RK: I know that and the one side keeps saying "they were more or less kept." Then the other side says "they weren't." And the way I look at it, I think that probably when they were violated, and probably they were, that was very likely not the intention. But I think what the real mistake was, that people just simply didn't look at these things carefully enough.

KM: The enthusiasm for the goal, the objective.

RK: Yes. I think there might have been some kind of Administrative incompetence involved in State Agencies who should have looked at things and should have acted more carefully. But I don't want to finger point. I was not there at the time, and it is really difficult to judge.

KM: Perhaps the word is, "inconsistencies?"

RK: Yes. And from the Community perspective of course, that is seen as something much worse than the intention probably was. Then you have a lack of communication that amplifies everything. I think that's where I see this coming from. I'm also very frank, I

think with the development that happened in the '90s with the big telescopes which all came, which I think made Mauna Kea the best observatory in the world. That was a pretty strong development of a lot of things coming. Sometimes even myself, when I go up there as an enthusiastic Astronomer and see all these telescopes up there, I think, "That's really a lot." I can certainly understand how people feel about this. That's why I have developed this new perspective here in the Institute, "Okay, we have to come up with a very limited plan of what we want to do in the future, and in the very long perspective, we have to work towards reducing the number of telescopes rather than increasing."

KM: Yes, and maximize the benefit of what you have.

RK: Yes, that's exactly the basic idea. Science is such a dynamic thing, you need to go forward and you need to have new facilities otherwise we wouldn't be competitive. But that doesn't mean that you need to keep everything that you have. That's by the way, also from an economic point of view, only reasonable because you wouldn't have the money to do all of this. In a very appropriate way, you need to come into a transition, bring older facilities to a closure, some of them you replace by a new facility, but not all of them. That's really the plan, it's different from the Master Plan. The Master Plan foresees quite a substantial expansion, and I believe, and I think my Institute now more or less agrees with me, although there might still be a lot of Colleagues disagreeing, that we have to be wise here, we need to understand that we can't do all these things.

KM: Well, you bring up to me, a very important point. Even in this reflection, you've mentioned the Master Plan and I don't know if you recall, Onaona and I did the ethnography.

RK: I know that.

KM: And all those interviews, and actually of the entire Master Plan, at least from the Community's perspective, the work that we did was the only work that wasn't trashed. The plan, as you just said, you're looking at a future that actually isn't what the plan presented as a possibility. But it is interesting that the future that you're just now describing is exactly the plan that the elder *kama'āina*, whether they were native Hawaiians with generational attachments to the mountain lands, or other *kama'āina* who had, by personal experience, developed these attachments also. "Use what you have wisely, recycle." It's interesting, while the Master Plan didn't necessarily reflect that view, we did record it as part of the Community's perspectives. So you are I think, thinking much more in line with what was suggested. No one expects that everything you say, is going to become law. "I'm not saying you, but the whoever it is?"

RK: Yes.

KM: It's encouraging to hear what you share and to recognize that what your perspective is, is a perspective that's been shared with a larger portion of the Native Community as well as others.

RK: Yes. The Master Plan foresees of course, what are called recycling of facilities, etc. And they give certain numbers but then they also talk about three major large projects. I have reduced this to only one and that would be the 30-meter telescope that's on the Northern Plateau. Listening to people who keep telling me, if somebody really wants to do something like this then it should be there at the Northern Plateau and not replacing one of the telescopes on the summit because of the visibility, and that would be the only project. What people don't know, and it's not an exaggeration, but every other month, I get a phone call or e-mail from Colleagues around the world, who want to put a telescope on Mauna Kea.

KM: The interest is great.

RK: I've turned all of that down, mostly smaller projects. Very interesting scientific goals, etc. But we said, "No, it's not going to happen." What's going to happen is really new things—

I'm not talking about the outriggers, because these things started before I came. I inherited this, and I'm in the middle of it.

KM: I understand. Yes, it is a process that is ongoing.

RK: Now I think I have to do it properly, and also as an Astronomer, I have to do it. As far as I talk about new things, only two things in mind. One is Pan-STARRS within the foot print of the existing 88-inch, which I think will lead to an improvement because what would be there at the end, could be better than what is now.

KM: Even facility wise?

RK: That's correct.

KM: Not even the viewing capability, just the facility.

RK: Just talking about facility wise. We can reduce the visual impact, taking the old telescope which contains mercury, taking it away and have it out, improving the whole sewage situation, etc. I think that's a major contribution. Then of course the science project I think, it's a very important one to make an inventory of the asteroids, which threaten to hit the earth, I think is a fundamental contribution. That's one project that I have in mind. And then it's the 30-meter Telescope. And it may well be in the future that some of the other Colleagues, like the Canada, France, Hawai'i, or the UKIRT or the IRTF people come up with follow up projects—and my understanding is, we won't do everything. We will do some.

KM: Yes, and do those very well?

RK: Yes. And some of the projects on the mountain will come to a closure over the next 15 to 20 years. That's basically the concept, and that's what I have discussed with the University, the President and the Vice President, my own faculty and they have bought into that. One example is the example of the UH Hilo Instructional Telescope. In the Master Plan, as you may recall there was a new site foreseen for that on the summit, and *Kahu Ku Mauna* spoke up and said, "that's not really what they think we should do." They recommend that one uses the 24 inch site for this Instructional Telescope, and then one wouldn't need to develop a new facility or a new site on the summit. That was very controversial here in the Institute, because the 24 inch site is one of the very best in the world. My colleagues started to argue and said, "How can you give such a site away, just for an Instructional Telescope? There should be a telescope there which is used for science research. Because you don't find many of such sites somewhere else in the world." I said, "Well, scientifically it's a fair argument. Culturally, when you look at the present situation, and how the development of Mauna Kea was done, it's certainly not the right thing to do." So we made this agreement with UH-Hilo, we would give them the IfA's 24-inch site; they were using our telescope anyhow for the undergraduate program. That's where they will build their new facility in the existing one. This has already, from the Master Plan taken off one of those foreseen new facilities for the summit. Which I think is one of the examples. I must say I have never had difficulty with this decision. I thought, it's just one of the simple examples that we have to learn that, "we can't have everything."

KM: And so you demonstrate this sensitivity and a sense of stewardship, and responsibility?

RK: Yes. I discussed this with Bill Stormont and Bill Heacox. These are typical examples, and there will be others in the future. We just very consequently have to go in this direction. This is the long time goal really, and I have to stay with this. When I was in Arizona and in Texas, I had offers to become Director at both places, even more recently when I was already here in Hawai'i. I decided to stay here because it's just the place where I want to do my work.

KM: Thank you.

- OM: Yes, I'm happy here.
- RK: When you go to those places, and I know them very well because I've been there before on sabbaticals, etc. everybody in these states is proud about Astronomy. They love it, they defend it. I was at a meeting with the Citizens of Tucson, Arizona, where a new development was proposed at the foot of Mount Hopkins. On top of Mount Hopkins is an observatory, that's south of Tucson. And vehemently, all of the Citizens spoke against this development because it would jeopardize Astronomy on top of the mountain because of light pollution and things like this.
- KM: Interesting.
- RK: Enormous support. In Texas it's the same, whenever you are in Dallas International Airport, and you mentioned you had to do something with McDonald Observatory, they smiled and would ask questions. Wherever you are in the world, that's the case. And of course in the long run, I thought that it must be possible here. Maybe that's very, very naïve, maybe you have to wait fifty years until this happens. But I thought, if people had the impression that what we do is done in a proper way, they would feel proud if they could say that the best research in the world, in this field, is done here.
- KM: Sure and involving Hawaiians.
- RK: Yes, that's the other thing that we want. I wanted a future where we could have more colleagues like Paul Coleman, being in this institute as Hawaiians who went into Science and got the education and finally made it here. Who work here and do science. That's another long term goal. You need to be quite an optimist, and you need to have a lot of vision if you think about these things in the situation like the present one, of course. Where you are in all these controversies. On the other hand. I already had so many positive conversations also with people. When one takes the time and really has a deep conversation about these things, and how one feels about them. I always realize that there is an understanding, and that there might be a possibility to work together.
- KM: What you're sharing with me, based on the conversations and things that have gone on is important, and it's going to be a matter of demonstrating that the actions speaks louder than the words. The words are good, but do they have action behind them. That's going to be very important, and the patience that will be required to expand the knowledge on both sides. So that there is this sense of respect, mutual respect, but also respect of place. It is interesting when you talk about going to the Northern Plateau section for the 30-meter, as an example, you go beyond Poli'ahu into the Pāpalekōkī area which is the traditional name of that cluster of cones on the northern side. The idea is doing it in a way, and involving the Community early on in the process, I think to maximize retention of the cultural landscape. Again, participation will be the key.
- RK: Yes. And in a sense I realize already now, what we have to do, because some of the opposing groups already are distributing some misinformation of these plans. You can see on the web sites and in the emails that they start, they talk about the telescope taking on something like thirty-six acres, which is way off. If such a telescope is ever built, at the site which is foreseen now, it would need no more than two acres, probably only one. Of course if somebody hears, thirty-six acres, he or she must think "are these Astronomers crazy?" It's very difficult to work against this because it's easy to spread these things out. It's really tough to convince people it isn't true.
- KM: So your actions will speak louder than words?
- RK: Yes.
- KM: And it's just demonstrating the ongoing relationship. If we may, let's come back for a moment. You shared with me, that in the '70s, you were taking your children, a son and a daughter I believe?
- RK: Yes.

- KM: To a museum in Germany?
- RK: In Berlin. It's a city where my wife and I were born and raised. And already when I was young, maybe 10 years old or 12 years old. The German name of the museum is Voelkerkunde Museum, which is practically "Museum for Anthropology." And it informs about anthropology all over the world, everywhere South America, Asia. It's a beautiful museum, should you ever have the opportunity to go to Germany and to Berlin, that would be a place to go. I always loved to be there. Very early on it had a section in it about the Pacific and navigation in the Pacific, and the exploration of the Pacific. I remember very well there was a display on the wall, big display painted on the wall, that shows the huge Pacific and the tiny islands, and it explains the navigation in the Pacific. They had a canoe in the same room in front of the display. And the great thing by the time it was completely innovative, no other museum would have something like this. If you had kids, they could just go and climb on this canoe, they could be their own captain on it. Being in front of this picture of the ocean with these islands and with their imagination they could be the navigator on this canoe. Of course, when we had our children that's where I went with them. And many times. They loved it and I loved it because I had read all these books about the Pacific and talked to them about it. Geography was the subject that I loved most in school when I was young. I would have this atlas as we called it in Germany, the collection of maps of the whole world. I would know every city everywhere, and all the places. But the thing which was most exciting for my imagination was always the Pacific because the world was so completely different from ours, most beautiful. I read all the books by Stevenson, Jack London, and all these stories. Sort of biased, of course, from a certain western viewpoint, but that was my only source. And this museum just made a perfect match to it. You would be... I think it was sort of an eye opener, created a tremendous respect about this navigation capability, because even as a child we can imagine...you can get an idea of the dimension, how huge the Pacific is. You understand when you do navigation without the modern tools, of course, you can sort of orient yourself using the stars, but if you make a tiny mistake, only a tiny one, then you are lost.
- KM: You never get to where you're going.
- RK: So there must have been the tools, not only to use the stars for to get rough direction, there must have been tools that would provide you with corrections in case you have made a mistake. It tells us about tremendous skills, obviously, which were developed. I also developed my own theory, why it developed. I think it has to do with—again, when you grow up on an island in the Pacific, I think you are so unified with nature, and the water and everything around you, that you must have the capability to develop these senses for the nature.
- KM: Yes.
- RK: Growing up in a German city or French or whatever, you just simply can't develop them in an environment like this.
- KM: It fosters that kind of development.
- RK: We have other skills that we develop in this environment. But when you grow up in an island in the Pacific these are other things that you start to develop. And that was clear to me very, very early.
- KM: Great skill and knowledge that developed, and it comes back to the discussion earlier about cultures. That all cultures, it was logical to look up and to begin to inquire of the influences of these heavenly bodies on your daily life and your ability to communicate, and travel these vast distances.
- RK: Yes. And the sad story of all of these is of course when these cultures come together and clash into each other. That did not only happen in the Pacific, it happened everywhere in the world. It happened in Africa, it happened everywhere in the world. That's the sad part

of the whole story at the end. Although I believe, it's not the end, it just simply doesn't help to look back to all of this in anger, I think the important thing is to look back and to learn the lessons from it. And as Germans, we do the same because we have our own history. I was born in 1945 almost 60 years ago, at the end of World War II. I was lucky to grow up in a family who always has been Social Democrats who were strongly opposed to the Nazis. My parents left their jobs when the Nazis took over. From early on I got this education from my parents about respect of other religions. In Germany it was an issue of anti-Semitism, which was very strong in Europe and still is to some extent. I was lucky to have an education where your parents would very clearly explain to you that this is wrong, and why. And still we have this history, our own history to deal with. It is one of the very important developments in a younger generation of Germans that we have learned our lessons from these mistakes, which is important to realize.

KM: You see, you hit it on the head, we then learn from our past experiences, successes or mistakes, whatever they may be. That we go more strongly into the future of Mauna Kea, Haleakalā, of the broader science, wherever it may be. Whether it's on the desert in Chile or...

RK: Yes.

KM: ...or on a sacred mountain in the Americas.

RK: Yes indeed. That's a very important lesson to learn for everybody. It is astounding that some societies really make progress and others, they don't.

KM: It rests in the hands of the people who are doing the kinds of work that you and others, and our own Hawaiian people who are trying to foster a greater sense of knowledge and respect of the past. You hit it on the head also, and we hear it time and time again from *kūpuna*. We're not going to go live in the past and we can't relive that, but we can learn from it and benefit from it.

RK: That's right. That's the real point I think. There is always a trap in this when you continually think about everything that's happened in the past. The trap is that you stay in the past and keep thinking about this all the time, and don't develop the prospective for the future which I think you need. The challenge is how do we develop in this modern society, which is completely different from a global society. This is a tremendous challenge. We can't say we want to be just our island and that's it, and keep the rest of the world out. That's never going to happen. The world will not allow you that, they will take you over any way. So you better start to develop your own strategy, how you survive in this world, in a way as you like it, as you want to have it. You need to have the strategy, how you keep your values, and you are strong enough so that you can keep them.

KM: Keep them in practice, it's not enough to talk of them.

RK: Yes and practice them of course. That's a very difficult challenge. But what it really requires is enormous skills and education. That's the point, that's a fundamental point. And it also means education, not only in the traditional values; it also means education in the modern world.

KM: Yes. And again to me, this is a very interesting point that you've raised, is that so much of the past. And even if we look at some of the past educational benefits that result from development on Mauna Kea, it may not have been... It doesn't all need to be just the science and the western, it can be in the benefit so that the Hawaiians...

RK: Sure, it turns out I was not aware of that, of how much of that was at the risk of being lost. People would not know about this. Of course these are enormous values, and they eventually need to be rediscovered. That is clear. When I talk, I talk about everything together, that's also one of the reasons why I believe people criticized the Master Plan so

many times, and of course maybe the process was certainly not the best one. I think it has a lot in it which is valuable, and which is good.

KM: Yes, you are right.

RK: And the creation of the Office of Mauna Kea Management, if you give it all the right tools and the resources, it gives you an enormous chance to take care of everything in a more holistic way.

KM: You're right.

RK: And just to introduce this kind of balance you're talking about. And don't misunderstand me when I talk as a scientist. I always talk full of enthusiasm about science and why I think it's important to have this education. But of course I have this tremendous respect of cultural values. After all I'm a European trying to survive culturally in the United States and believe me, it's difficult. All my cultural education and the values that I have. The values that I have developed over my life in Germany are sometimes not the highest values here. And lots of things are different. On the other hand, what I also realize, there is this kind of attitude that science is something which is not really good. And takes you away from your old and important values, and I think that is also a very dangerous...

KM: Is it a misconception?

RK: Yes. Misconception I think, is a good description. Again, if you come back to it and realize that the element of exploration has been...

KM: It is tradition.

RK: Yes, it is tradition if you do it right.

KM: Yes.

RK: And if you do it with the right intention, that's the important thing. Of course you should never...I think when you're young and you are a student and you make your decision that you want to do science, you never will do it with the intention that you want to become destructive. I think you rarely do something like that. When I was young and left high school and decided to study physics, I think the reason why I wanted to do it, I thought it is a most fundamental way to understand the world. At the age of 18, it's a difficult decision for you, what you want to study, what you want to do. When I was at a high school in Germany, the emphasis was on old languages, Latin and ancient Greek. These were the first languages that I learned before English and French. For quite some time I was considering "okay, that's what I'm going to study." And in Greek these are all the aspects of philosophy which I could read in the original literature already. I was almost torn apart, what to do and then I decided there's all this modern development in physics which raises a lot of philosophical issues, and they are deep and important and you probably only can understand them when you study science. And that's why I did it. It had nothing to do with any kind of destructive or whatever ideas, more fundamental ideas.

KM: Understanding how it works.

RK: Yes, that's what I believe science is for. That's by the way what I believe universities are for, that's what we have to teach. There are lots of practical things at the end. As an Institute Director, you have to get a budget and you have to do a lot of things. But still there's a great goal in it and you better proceed in ways that you're not in violation with it.

KM: Thank you very much. I really appreciate your taking the time to do this, and sharing some of your vision. I really love this idea of the connection, and again the tradition, you can see the depth of it spanning—in a way of working and building the bridge.

RK: Yes.

KM: So that we can bridge the tradition and cultural values with the science so that they're complimentary of one another.

RK: Yes.

KM: I think the unfortunate thing for Mauna Kea and perhaps facets of Haleakalā, has been that things have—the science have sort of played hard ball on the landscape, in some instances.

RK: Yes.

KM: So there's a way of working around that as you've in part described. You move forward?

RK: Yes. The reality is always of course, say if you think of this 30-meter telescope, it's a huge building, so it will mean something to the land. So you avoid to make the mistake in whatever you explain to people, that you want to minimize verbally the picture of what could be the impact. Again, one has to be straight. You need to explain that. And I think probably what also happened with things on Haleakalā, like this big Air Force Telescope, when this was built, that nobody really was aware what that would mean in the future. Therefore, I think for the Advanced Technology Telescope, which will be a big telescope because it's a four-meter mirror, and then because it's a solar telescope it has this long focal length, one has to explain this to everybody appropriately. At a very, very early stage, so that people are not suddenly just absolutely surprised what it is. That's part again, of what an EIS should be for, you need to explain the dimensions and you need to explain why is it so. What is its intention? Why does one really need this? What is the intention? Scientists are normally not very good in explaining these kinds of things.

KM: Fortunately, you have an ability to talk story. Because you're right, so often the scientists can't even get up and speak in front of a group of people. It's looking through the telescope or through the microscope. We need to be able to connect the parts.

RK: Yes. I think that's very important and I think in the past that is what probably happened. When people built the Keck they sort of didn't explain that they would chop off the mountain, and just did it.

KM: And so it leaves headaches for you. Now you're dealing with the baggage.

RK: Well, that's okay [chuckling]. That's what I have to do. I tell you it's a deep experience. I bet in ten years from now when I think about this, I will think it was a deep experience.

KM: Yes. Well, thank you so much. I really appreciate it.

RK: Okay.

KM: I'll get this transcribed verbatim. Pardon me at some of the German I'm not going to catch.

RK: [chuckles] That's okay.

KM: I'll leave a little space if you want to fill it in. We will get this back to you relatively soon, you have to look at it. I want to make sure that it reflects accurately what you would like to share as these concepts and these values. I think they are very important things you've shared again, the culture, the history, the tradition, and how it relates to Hawai'i, to the islands and Polynesian experience. Thank you.

RK: I'm happy that you came... [end of interview]

Wahi mai nā kūpuna "Pīpī a holo ka'ao!"

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