

Nīnauele Me Mr. Roy Wilson,
Sepetemaba, 2010

N: Okay, right there... I, I think it's working. I hope it's working. So I guess, just, start off umm... Where where were you're parents from?

R: My parents... my parents, my mother's side is missionaries which come from England.

N: England.

R: And we goin back, fourteen generations.

N: Ho...

R: I mean, yeah... back to 1400, I mean.

N: Oh, 1400? So...

R: From Germany, to England, and then from England to... Massachusetts, uh yeah Massachusetts. And then to Boston, Massachusetts, and then they eh, came here. From there... Then my great, great grandparents came and mission- missionaried in Honolulu.

N: Ah.

R: And both of them died in Honolulu, they was uh, Locke's, and uh Monteral (?). Both of them. Andean Locke was the fa- was my great, great grandfather. And, uh, what you call, Martha, Lowell, Lowell, was my great, great grandmother.

N: So..

R: And then they're parents, they died in Honolulu and buried at Kawaiaha'o Church, someplace. Plus they're buried in Wailua. And then they were movied into Kawaiaha'o Church right now.

N: Oh...

R: So they're in there... So that's where my mother came from. Because then, they had their children, then the both of them died there, so the children's, were taken back by the uncle, uh, was the Arthur B. Smith back to (*'a'ole hiki ke lohe*). And after that, they got adopted out, so one was adopted certain place. And after that when they got big, and she was living, in uh, Florida, and she got married. She first married to uh, Barker (?), and then after that, Barker died... They had one child, that was Edward Lowe-Wilson. And then, after that, my great grandma, got married to another fella by the name of Wilson.

N: Ah.

R: So this Barker's son, went take...

N: The Wilson guys...

R: ... the Wilson side, so that side we call that Barker but their Wilson. So we try to get back and find, where the Wilson's come, and we couldn't find.

N: Oh, for real...

R: So, so the Barker's we end up and it's right (?), but just one way mistake how they but it on, but it's a one they mistake, he's a Arthur for... he was from British, and then he came to the mainland, and then he settle down there.

N: Yeah.

R: But then anyway, when, that came out, that boy, then they moved to California. So when they moved to California, he came uh, with the gold, he came a sea merchant, so he came down with the boat, and they, what you call, worked at um, Halapē, yeah, Halapē, that's uh...

N: Halapē!

R: Keauhou, Kea, Keahou, um, down below what they call Keauhou landing. Uh...
(*'a'ole hiki ke maopopo aku*)

N: Down, down where the National Park now?

R: That's there, National Park, right there, that's (*'a'ole hiki ke lohe aku*)...

N: Yeah, long time ago...

R: So, they came here to load something, and he frequent, yeah they would ask, they would live here for couple of days, so he, he came down to Kalapana, when he went down to Kalapana then he met my, grandmother. (*'aka'aka*)

N: Oh, she's from there?

R: And, then, that side, after that, he jumped ship, he didn't go home! He's crazy!

N: Nobody came looking for him?

R: Huh?

N: Nobody came looking for him, or...

R: Nah, they didn't, they didn't look for him. The time is up, eh, you go, you go.

N: Oh, oh, oh, I see.

R: ... And so the boat those days, if you not there, your company, just like you lost or something like that, just move the boat, they went go.

N: So, what, they did down at Halapē then?

R: Halapē. Uh not Halapē but Keauhou landing.

N: Oh down Keauhou landing.

R: Keauhou landing, they were loading uh, pulu. Pulu is uh, they call, from the 'āma'u... uh...

N: Oh yeah...

R: ... the fuzzy stuff? And then they use, they use it, uh, pulu from 'āma'u, and 'āma'u and from the umm... What you call? Other ferns.

N: The Hāpu'u.

R: Hāpu'u, hāpu'u ferns. They take that, they were loading that as mattress, for filling for mattress so send mainland.

N: Oh so it was about that...

R: So that they just like cotton, they just filled it full of big bags, and then, ship it out. And then they were shipping sandalwood and koa wood at the same time.

N: Oh, so... whe, when was this then, this...

R: Heh? Way back.

N: Way back, yeah.

R: That's in 18 something... (*namunamu...*)

N: Yeah, just, still doing the wood trade wow.

R: ... I think was 1886...? 1886? Would be '86, or something that's around there... Anyway that's what this. So that's what, he stayed here. And then from there they had their offspring, my mother came out, and they had what, what a total of 14 children.

N: Oh my goodness.

R: And then only about what, eight survived.

N: Eight.

R: ... And then two died, so six survived so, the six survived, and yet part of us came out, but, (*namunamu 'o ia...*), yeah. So my mother's name was, Violet Grace Wilson.

N: Violet Grace Wilson.

R: Yeah. Uh Violet Grace Kahalehauoa, Hālauoa.

N: Hālauoa.

R: Kahalehālauoa. It's how they call that long house in Hawaiian. Interpretation, long house.

N: Oh they, yeah.

R: So, that was her name. Then my father, came in 18, eh, 18... 96. He was born in 1884, he came here 1896 when he was only twelve years old from Japan.

N: Oh, for real?

R: Yeah, so he, he came as um, plantation laborers. At that time Kalākaua was having uh, was looking for laborers for plantations.

N: Oh was that time, huh.

R: So that, that's when he came he, he joined those other Japanese people when he came here when he was twelve years old, and he stayed in um, a Hawaiian Ag, that's Pāhala Sugar Company at that time, Hawaiian Ag. And he worked out there... yeah...

N: That's kind of young, yeah? To come. Twelve years old?

R: Yeah, twelve years old, but he, but he lived em. Then when he came here, he mingled with the Hawaiians, so.. the Hawaiians don't understand Japanese! So ('aka'aka), and um, this Japanese doesn't understand Hawaiian... So fi- finally boy says, "we gonna teach you Hawaiian", so they come, they talk in Hawaiian to him. So after that, if you put him in the dark, and if you don't see his face, you, you think yeah that's a Hawaiian.

N: He sounded just like.

R: ... Because he's speaking Hawaiian. Yeah so, and then he, he joined that, so he was frequenting with the Hawaiian, the.... kids down there while they were working plantation too see, they were working plantation at that time.

N: Yeah.

R: So... and then part-time, this uh, Hawaiian boy's father, he used to work for the ranch. So frequently he joined these boys, and go work up there with the ranch. And so after this, he came partly cowboy too. When he grew older.

N: What ranch? Which ranch was that?

R: So at that, that ranch was um Kapapala ranch at that time. So he stayed there, and plus he was working for the plantation, so he had two jobs. While he was working plantation, he used to go out and look for water. That was his job, to go look, to collect water. Any stream that comes out, he can get to, he'll take two mules and lu, lumber and a horse and he'd take 'em up to to certain place, drop this lumber off, and then try get the water going into his flume. He'd build it up so, so far, the the main flume be built below. So they connect that, so all what you have to do the main uh, that water to the flume. So when he does that what he does is put two planks, like he, like a 90 degree angle, in a corner, v-shape like that?

N: Ah, oh.

R: And then, he would stick it underneath where the water goes in where the water comin in, coming in down, and then protect it, and put bullet (?) pipe on both sides and uh let the water in and put drop in the bullet pipe (?), so the water into the, eh...

N: To the flume?

R: Into the flume. And then that flume will run down to the cane field while they loading cane. That, they'll throw cane inside and this water will take em down to the mill.

N: Oh, so they don't have to carry them then!

R: Yeah. So, so what they did do is yeah, cut the cane, and then they run the flumes in the cane, in cane fields wherever the cane in the can always move it either way but, but, stationary was always there, so you had to connect it to the stationary. The stationary one was pretty big.

N: So he went, he went around looking for water for when...

R: Yeah, so if all this area was cane field now, one stream running here, one stream running here, and all this cane go to go this way, so this cane, this stream yeah, this flume going take care this one, go this side.

N: Yeah.

R: And then the next one then does that, they're the same, yeah. So, he's standing (*'a'ole hiki ke maopopo aku*), he goes out and looks for water so that he can get out and looks for water so that he can get to that flume, so they can send the cane down.

N: Oh, I didn't know they did that...

R: Oh they did. They did, you can see some...

N: He's up there all by himself too?

R: All by himself.

N: Wow, geez.

R: Him and his dog.

N: At least he'd get the dog then (*'aka'aka*).

R: So, when I was about. When I was about, five, four, and five years old. My mother folks used to come into Hilo, to go see, they're parents live in Kalapana. So they come all the way this way and down to Hilo, so I, I usually stayed back with my dad, all the other's, goes with my mother. So I stayed back with my dad, he used to take me on a horse, with all his things, put everything down, the dogs is there, he put me down, "Okay you stay over here, I going do work over here." And maybe only just, was short ways, anyway he could see me. And then the horse was tied up that was sent to him there (?), so he carries lumber from there, put it over. Yeah.

N: Oh so you, you was born down there then?

R: I was born down Pāhala side.

N: Pāhala?

R: Yeah.

N: Oh, oh, oh.

R: Yeah I was born in the mountain, that was where our, uh, taro farm was.

N: Oh, for real?

R: Yeah, yeah, eh, that taro farm now, then after that, after we moved out of there couple years later they, they went move the plantation, the plantation start moving up, and the plant cane in that area.

N: Oh..

R: That's a good soil area, but its a little a little fork that comes out like that and eh...

N: This is in back of Pāhala...?

R: Uh, yeah, but way up uh Keaiwa, above Keaiwa. Between, between Wood Valley this way, and then um you coming this way through Keaiwa. Wood Valley and Keaiwa this side. So, at the mountain keep to this side here, to the, this part of, this part of this mountain, at one time had a big slide. So that slide was uh, happened in 1868, 18... yeah...

N: 1868? Was, was just one great bad rain... or?

R: ... See they had that slide, well that was there. Anyway, we lived up there and then, we worked from there, that's were my dad was at. We had, everytime we want taro, make poi, we go stay at the Mountain House, maybe one, one week or so, then clean the taro patches and then from there he can go out and work wherever he wanted to go.

N: And so..

R: On the horse.

N: So, whose land was that then?

R: Oh, those were part of, what you call, plantation land at that time.

N: Oh so, you just stayed at... Everybody used em?

R: Yeah, yeah, so anybody used it. And, some, some of the Hawaiians owned some land up there too. So, my father was connecting with the.... Keahi family so, the Keahi had family and... the Suzuki family. Used to stay in that one house. Had one big house, long house, we had a cooking area, we had a sleeping area. Eh... so anyway that was a... That was life for us.

N: So that was a thing, they, they usually have couple families living together inside of the house.

R: Yeah.

N: Like for most families...

R: To most families, if, uh, they gonna come up and make poi, then they join us, up there, and stay with us maybe, two, three days. Then we start, we either clean the taro patch... plant, then make poi, then after that, after they get make poi, then they go back down. They get same thing like us, when we finish do everything, then we go back down. We had, uh, we had Mountain House, we had Keaiwa Reservoir House, and we had Keaiwa Plantation House, way down. Three houses!

N: Oh s you, you never really have one single place you was living at then?

R: Yeah. So sometimes if you, you have to, my dad have to walk this section going different way while we move up to this Reservoir Camp and we stay here. Then we go, that way, and then if your gonna need poi, we need poi, we just cross over the gulch and go over the other side and stay a couple of days and make poi and then come back again. Or else, we, if we goin work below, then we go back down to the other house and stay down low in different.

N: That's all around Pāhala?

R: That's, that's out, No that's outside of Pāhala, you... Up, up in Keaiwa, and Keaiwa Reservoir Camp. And 'Īpu'u was where uh, what you call, our uh, taro patch was.

N: Oh...

R: 'Īpu'u.

N: 'Īpu'u...

R: Yeah... yeah. So there was, quite some time. And then, from there, my father used to be... work with the ranch same time so, certain time, if they having round-up like that, then he runs, goes on his horse, to go to uh, help round up cattle.

N: Oh..

R: Yeah... I'll be back.... That's my extra arm... (*A'ole hiki ke lohe*).... So if he work at the ranch, uh... they're rounding up cattle like that, then he goes up, maybe sometime one month.

N: Just, to go up help out with them?

R: Yeah, up Kapapala Ranch and then, round up, cattle, branding, all that.

N: So it was mostly he was working for plantation then?

R: Yeah he working both, he was working both sides, to weeks (?). So he get plan, plantation time, he runs get everythig set, and then the other guys take over from there.

And he know about what time, when he gotta come back he come back... to do the thing, connect the other on his, go back...

N: That's kinda... That's a lot to do yeah?

R: Yeah. So he got, all over the place... So even they, they come as far as um, Kalapana sometimes for round up. (*'a'ole hiki ke lohe aku*) ... Well, they work for the National Park too. And they round up that goats at that time.

N: Oh yeah...

R: Way back, they used to round up goats too.

N: 'Cus goats, I heard that goats used to be really bad, yeah?

R: Down that coast, oh they was so bad. In fact uh, we had this place here, in Ka'ū, just this side of, uh, Honu'apo, and uh, Pāhala in between.... Hīlea. Where this uh, Punalu'u, Sea Mountain is? About that.

N: Yeah, yeah.

R: (*'a'ole hiki ke maopopo*)... So that Hīlea, at one time they would plant sugar cane, they plant the sugar cane, all this high, the goats came, and wipe the whole thing out! (*'aka'aka*).

N: Are you serious?

R: Yes.

N: Oh my gosh.

R: So over there, they try this for about one year and they gave up.

N: So... What do the plantations do to keep the goats out normally then?

R: Well, you can't keep them out! They can just jump and go, just like deer.

N: Oh, so just, you just leave 'em? You just...

R: ... So that's what happen, so you have to, see I was reading plantation stories, and that's what they say in there. Eh, I think they went about two years and they end up, they couldn't do nothing...

N: Oh, that sucks.

R: 'Cus the goats just cleaned all... Yeah, they had the plantation, but no meat like that. There was no meat, was only plantation kind. They were planting cane, but they was hauling the cane someplace else and grinding. Yeah....

N: So.... yeah, I never heard that. I guess it makes sense 'cus goats eat everything yeah?

R: Yeah... goats.

N: So they used to just, the ranch guys would used to just go hunt them to help, to the, just to the...

R: Yeah.

N: Plus helps their cattle yeah? I should think.

R: Well, they, they don't uh bother. The goats wouldn't bother that. But, uh the cow, but they bother the cane, just they can eat the cane easily, they just eat all the cane tops, and they had thousands of goats at that time.

N: Yeah.

R: 'Cus even when I was, I was uh, certain time, what you go to... Down, um, Nīnole, what you call, Punalu'u? In the back there was just loaded with goats!

N: For real, just all over the place?

R: Where the, where the Sea Mountain now have housing all behind there and the golf course?

N: Yeah.

R: Then the lower side, there were all goats back there!

N: Like how, like how when you drive down Kona you see plenty goats? Or like more than that...?

R: Yup. More than that! More than that. And then uh, another place, uh, you see them goats was um... Just this side of Pāhala if you come out just this side of Pāhala you come... toward, toward National Park area? Right just before you hit National Park area, in that area used to get lot of goats, all the way up National Park, all full with goats.

N: Those too, they cross the lava too even? Or...

R: Mmmhmmm. The lava and all! You'd be surprised...

N: About how sturdy they are.

R: ... how good those goats is. When they were starting eradicating in uh, um, what you call National Park in the 70's.... yeah. Uh, in the 70's, I think. And then I used to go and... round, shoot goats over there. Man, the lava was coming down, now. There's lava coming down. And then, we were hunting from their side, you'd think they wouldn't jump that lava?

N: They went over the lava?!

R: No bull shit. About over twenty feet! Pa-pa-pa-pa-pa. They're out!

N: So, over the hot lava, now?

R: You could see just little bit black spots.

N: Yeah.

R: And you're running down, you can see that, the thing is moving now! And get hot black spots on top. Pa-pa-pa-pa! Yeah they're over!

N: Oh my goodness!

R: Twenty feet! We said, "What?!"

N: Super goats!

R: You see them, you know, you not goin shoot 'em. You can't get 'em across today!

N: So, it was like, you thought you had 'em already...

R: Yeah you thought you had already and then (*'a'ole hiki ke maopopo*), gone!

N: Oh so you was like, you was helping out with the eradication then?

R: Yeah.

N: Oh...

R: Every weekend, eradi, umm, weekend, Saturdays and Sundays. We used to go up.

N: Did they pay you for that? Or just...?

R: No, no, you go up. And you can shoot as many as you want.

N: Oh so it was just open? No restrictions.

R: Yeah, open. They were trying to get rid of it.

N: Yeah.

R: So... We go up, and get about three or four. That's good meat for eat now. If you know how to prepare goat meat, I'd rather eat goat meat than sheep.

N: Oh yeah, for real? I've never had so...

R: Oh yeah.... Sheep, they come little high... But the goat is high, but if you know how to treat goat, they're very good eating.

N: So, how many years they did that then?

R: Huh?

N: How many years were you guys going up there to do that?

R: Oh... um it was about... I think, I think about two years that. And after that they fenced the place off, and then, all gone.

N: They said no more already.

R: Then of course the lava flow was, 1974 the lava was going anyway. So that's why... But the lava was coming down mean... (*A'ole hiki ke maopopo*)... Then you go to that lava, boy you think he'll stop? No way! Pshhhoow!

N: Like twenty feet?

R: Twenty feet of lava! Straight open wide, eh? And you can see these black spots. Yeah they are so light footed that they...

N: They was running on the lava?

R: On the lava! On that lava now!

N: Crazy.

R: And you would think they'd get burned. But then they're so fast that thing Shroopoooot! They're out! By the time you look again they stay running.

N: Yeah. You'd think that would stop them yeah?

R: Aww, if you had really to (*'a'ole hiki ke maopopo*), you'd be, you'd be surprised at how these animals just cross that lava boy. If they're aggressive, you, you chase em corner 'em, you, that's, that's when they do anything to jump.

N: Yeah, they know yeah?

R: Mmmhmm. And, and in 1938 when I was in the Triple C, we used to, National Park had a round up, we used to chase them form National Park boundary Ka'ū, you know where the National Park Ka'ū... Boundary, all the way down to the Hilina Pali, now. From Hilina Pali, we chase, whatever left back, we chase 'em towards Halapē. That's all in one days work.

N: What's that Triple C's? That's the uh, Conservation... Civilian Conservation...

R: What's that? CCC, yeah Civilian Conservaton Corp. So we worked in that. I was in that 1937, 38, 39. But in 38 they had a big goat drive. Man, just talking about what, 5:30 in the morning?

N: 5:30 in the morning?

R: Got, got up early, ate breakfast, pack your lunch, and you want two water cans.

N: That was from where, to Hilina? Oh from Hilina Pali to Halapē, you said.

R: Yeah. From, no, from National Park boundary, you know the main road going to Ka'ū now, that's the National Park boundary. From that boundary, about maybe... half a mile this side, we was facing all along side, about a hundred feet apart. You've got maybe about a hundred feet apart.

N: Oh yeah, so it was real organized then.

R: Yeah organized. So then about hundred feet apart then. You, you going down, you talk loud, you make noise. So you go, some hear, they'll run down. Yeah soon as they hear they going be running. So we keep doing that, then there's a big, big crack down there, on the otherside, if you're coming from the other side, that's the only one way you can cross. You'll have to go way down below, and then cross the fence, that's pull, that's a little space that they'd fill up and you cross that uh, big crack. But, other than that, that's a hard thing to cross. And then from up this side we cross that one there, we got one place to cross, we go down, keep going, till we reach Hilina Pali. From Hilina Pali,

the goats now all went down, over the hill now. And this pali is high, yeah? So when this pali is high, you used to go there chase em, then they get rocks, big kine rocks. If you see big ones (?) down there, you'd roll one rock down, you'd start a landslide. And all these goats were dumb, go down with the landslide. You'd be surprised how much we made, but. We just go from one edge say, "Eh! One bunch over here on the other side," so we roll the rock, big kine like two guys, roll the rock, start one landslide, and then all the goats go down, they still down on the edge down there. You can see 'em going back and forth, but they no come up, because they know you up here and they trying to get down and hide. But they don't wanna go down, because if they stay between, they safe. So, but anyways, we roll rocks. And then they go down, and the cowboys, with the horse, now, coming from the other end, on the lower side, then they run, chase 'em up this way, keep on going. Then we reach to, uh, Hilina Pali, down below, what's that one place there. That uh, Kahui, I think they call that place. So, so they used to put 'em in there, but 'em in they had a big corral. Round they put all, whatever goats get, in that corral. We were told, "You kill every bit of that goat," just slaughter all the goats.

N: So you, you push 'em all the way from all over the place, down all into that corral.

R: Yeah. Yeah, and then whatever, went the other side, just let 'em go. But whatever got into that corral, I don't know how many we slaughter in that corral. But it was all full of blood.

N: Hundred's maybe? Oh, I dunno.

R: Hundreds it don't matter, just cut all their necks out there. Just, just wasting, just waste of meat.

N: Oh, nobody took the meat?

R: Nobody! Because there was...

N: Oh too far?

R: Uh, too much, ah, too much goat at that time so they want to get rid of the goat. So that's what they did, whatever get inside the corral, slaughter all before you move on. You slaughter all that, My God, I don't how many goats must've been. You slaughter all that, that place was all full of goats. Just for the heck of it you throwing this, some of this goats in the water. It don't take long and you see the fins going this way...

N: Oh for real?!

R: Holy man! This, one guy said, “We goin get some fun, we goin tie this goat to wire.” So we (*‘a‘ole hiki ke maopopo*) this wire, and that buggah made me pull!

N: Oh... you... had the shark biting ‘em?

R: Yeah, jus, yeah! Oh man!

N: That’s crazy!

R: That’s crazy, but holy man... Look at the buggah pull his legs! (*Hana ‘o ia i ke kani o ka manō e ‘ai ana*) That’s why... Just for that he just was teasing him....

N: The goat was on a rope?

R: No. Not rope, on wire now, this wire-

N: Oh, wire.

R: Wire, that’s this spare wire. So said, “we going get some fun, tie this goat to the wire and then, throw the buggah inside!”

N: And then you play with the shark?

R: Then that shark would come, and maybe had... but I said, “Eh that’s enough, let’s move, we gotta go.” So, we’d get that about two ‘o clock. That was about two ‘o clock in the afternoon already. Then we have to go all the way to Halapē now, we still went driving, we still went driving, all the way to Halapē.

N: Was there still people living down Halapē? No there’s nobody...

R: Nobody. Nobody there. National Park was taking care at that time. So all this kao from the, watch you call, Keau-, ‘Āinahou Ranch ma uka, they all, all the goats on the lower side of the ranch, all come down there. So they had one big uh fence all the way up from ‘Āinahou Ranch on the side all the way down to Halapē. So they chase ‘em right down into that corral, and that one there they had about, oh how many, how many thousands of goats was inside there. And that was, they kept ‘em in there. And then their Pū‘ula (?), they had a small boat go over and pick ‘em up, whatever they can, and take them out for sale.

N: Oh... So what you saying is they tried to, they saved some of that...

R: Yeah. So, they took the boat, boats out and then shipped to Honolulu, and then some place like that and, they had it for sale. About a hundred... Man. There were a lot of goats in there. Hū!

N: But that was all for the CCC?

R: Yeah, yeah. Then we, we worked hard to chase all them bastards down, plus the cowboys, they're, Kalapana people, they're Ka'ū people, working to pull with the National Park, you know? Driving the uh, goats down to Halapē. Then when that day was done, I think, we were going home, we were going up, alongside fence line. The only way we can go, is the easiest way to go up back up, is to follow the fields or else to follow the fence line. You can, hang on the fenceline and go up much easier.

Hō'ulu'ulu No Ke Koena:

Ho'opau 'ia ka 'ōlelo 'ana no ka hahai kao me kekahi mo 'olelo pō'ino no kona 'anakala. A laila ho'omau 'o ia ma ka 'ōlelo no kona hana 'ana no ka CCC (Civilian Conservation Corps) ma Kīlauea, Hawai'i a ma Haleakalā, Maui. Pau kēlā 'ōlelo 'ana, wala'au 'ia kona noho 'ana ma Puna, Hawai'i i kona wā 'ōpio a me nā mea a kona 'ohana i 'ai iho ai ma laila i ia manawa. Ma hope o kēlā, wala'au hou 'ia kona mo'okū'auhau. Pili ka hapanui o ke koena o ka nīnauele i 'ekolu hana 'ē a 'e uku a 'e āna i hana ai ma kēia ka'ina: Ka hana no ka mahikō, ka hana ma ke alahao, a me kekahi 'ike 'u'uku wale no kona hana kūkulu hale a me ka ho'omaha loa.