

Roy Wilson, Int. 1

1/13/01

Kale: Tell us about Ka'u.

Roy: I was born in 1920, August 21<sup>st</sup>. But my father registered me, August, I mean September 23<sup>rd</sup>, 1920. One month back. Then I grew up in Ka'u up to 5 years. When I was 5 years old, my father took ill, so that we had to move away from there and come to Kalapana in 1925, we live with the Kama family, they live behind of the church up on the hill.

Kale: Which one Joseph?

Roy: I don't know. There was two Kama's there. We live with Jenny Kama's family. And Jenny Kama's.

Kale: Oh yah, John's...yah...okay...

Roy: Bumatai's, you know the fire chief, his grandmothers place, so from there, in 1926 there we stayed there with them, then we stayed with Japanese fella by the name of Yamakami. And he use to be a farmer and so he and my father became very good friends, so we stayed there with him for about a year I think and then after in 1927 my father worked out with the Kamau family and then we moved out to Kama'ili. Yes, then from Kama'ili, we stayed there. We use to fish and plant our own taro and veggies like that. Um, you don't depend on the market, now, you depend on your right there, your ocean is your food. And for your other stuff, like 'opihi and fish and everything, that's all from the ocean. And your salt is from the ocean and your taro and what ever you plant, pumpkins and all, that's what you going eat, that's your staple food. Then only thing what we use to go out and buy, father use to get either sometime if he had enough money to get a big box of cracker, and then that box of cracker, a little rice and some shoyu. But very seldom shoyu, so other then that, so we stayed there until he passed away in 1929. He passed away in September 1929.

Kale: you were only young then.

Roy: I was only 9 years old. And in fact I went school when I was 9 years old. So I went to school and then he passes away. We went to school there, the school now, well, we can get back to that. Right there we stayed there. And we used to work from there. My brothers use to go out and come back. Whatever. What we feed after the father died, my oldest brothers use to take care of us. We use to

go fish the same place where my father used to fish, do all the fishing thing. So we can support the family. So we had seven now.

Kale: Seven brothers.

Roy: No, seven children, and then from there, as time goes on, we use to go, and from that part in Kama'ili to get to the store we had to walk about  $3\frac{1}{2}$  to 4 miles to Makio store and Okuda store, we don't go on the road, we use to use trail, back trail. Come up from Kama'ili makai up to Kama'ili mauka and cross over you go to Okuda store or Makio Store.

Kale: You folks were living makai?

Roy: We live makai. And there is another trail that use to come up, certain half way of the main one. Cross over again, you come up another place. Then from there sometime in going back we don't go back the same way, we go around the main road and back to our home. Amazing, those trails are still there but some of them have been covered with lava already. I went back to check on it about two years ago. And they have round rocks set up for about good half a mile or more, you step on these rocks to go. And then when you come out from that you get into the guava bushes. Then there was no stepping-stone and some parts rocky, some parts pahoehoe. Then you walk on the ground again. But you can see where the indention of the animal and the human have been travel, it's still in the rock yet. It's still yet there. Amazing. After that we grew up from there, I went to Kauea school. Kauea School was down 'Opihikau makai. I when walk the  $2\frac{1}{2}$  miles to the school, daily now, which you gotta walk back and forth. Then in 1930, it change that, they moved the school up to Kaueleau, that's 'Opihikau mauka now. So it moved to Kaueleau. So I went there to school from 30 to 35. 1935, I quit school when I made 15. 1935 I said I not coming back to school to my teacher, who was Harlan T. Kubo and wife. During the mean time, when we moved up there, we moved to Kaueleau mauka, which is on the Kauanihi side. Now there is Kaueleau on the Makio Store. Okuda store on this side, where Okuda store is from there on was Kauanihi. Okuda store was in Kauanihi and Makio Store was in Kaueleau. So people get confused, well, but that's the story.

Kale: I think some people don't know that name

Roy: They don't know. Kauanihi. Then when you pass from there over to the round house the Johnson's live right now. And you go down the hill, that's Kama'ili mauka.

Kale: We look at a map later. So if you coming down from the road, Pahoa to Kalapana Road down the road, down the hill south, you come first to Kauanihi.

Roy: No, you make the bend like this left side is going to Kauanihi, right side is Kama'ili, you know when you come down the hill, bend like this, Kama'ili is right here. Where the bend is, Kama'ili trail come up. And that trail use to come up almost parallel to that old road old Kalapana Road. That road coming up now, they cut through the bushes and come up their new road. But since somebody got an accident and then its been changed. They changed it around this way to go left about 1,000 ft to Kalapana road junction. But usually it comes up to the old road. Yah, that's a good road, the old road we use to go before thru. From when you turn that way and when you get the turn, you go just about half way of that that is Kauanihi toward Okuda Store. Then Kaueleau, just pass by the Cagusana house is Kaueleau, so you see the big hill, on the other side is Kali'u Mauka. So its all that. But actually it is Kaueleau. Then when I was 12 years old, I worked for the plantation already. I when start working for the plantation. I was small kid. Few cents make money any way. So when I was 12 years old, I use to work for Kudo, he was a contractor for the cane planters anyway. After that Iwasaki came in. But anyway, when Kudo start me working, I was broom cane gang. You know what we call that broom cane? That's like when the harvester come in, and you pick up all the good cane, you haul and put it in the cane car. And then what ever is left back, you go and turn those leaves over with a hook made out of guava. It was about 8 or 10 inches long and maybe 4 or 5 feet long for the handle, so that you can just hook the rubbish and throw it aside with the cane knife, and you find some left over cane and you cut and pile it up in one pile, then after when that is done. Then the next one they come and pick up all this cane, all that one is scrap cane. We take all that up, you don't want to waste no cane. What ever they find, they salvage.

Kale: Then going to crush that too.

Roy: Then going to crush that too. They load that too. That was a special price, because you have to go here and there to pick it up. But any way.

Kale: You call that broom cane?

Roy: Yes, broom cane. That was the broom cane. And that was 35 cents a day for me.

Kale: Only young boys did that?

Roy: I was only the young one that worked with the broom cane gang job. There were about 7 of us. All old Japanese people, Hirabara was the foreman. Nitta was Labor Foreman and I can't remember the name. They all had gone so far. Yah.

Kale: But, some of them were doing other jobs or all broom caning?

Roy: All broom caning. Because they all old people. I was joining the old people gang. So that's why I was the youngest with them. At 2:30 they send me home, they go home 3:30. I go home at 2:30, you only work so many hours, you go home. And that on weekends. All the weekend days, I used to work.

Kale: Cause you were still going to school still?

Roy: Every weekend, I worked that. That's Kaueleau Mauka. Then junior time, Kaueleau mauka, as we grew up. We used to haul water, we had a pack mule. So we used to haul water for the cane growers. They had a 100-gallon barrel, that you put water in. So you pack four cans on a pack mule and you take it and unload it in a barrel and when that's full, you go to the next place and load the water in and when a good day like that they can go and use that for poison. Herbicide the grass between plants and rows of cane.

Kale: So where did you haul from?

Roy: We hauled it right from Makio Store, right across that was the stable house. Right across there, just if you go by there, you can see somebody living in the house now. Right across the railroad track I don't know whom else lives there. On the left side use to be a stable, use to call it, the main stable use to be there.

Kale: There was a water source there?

Roy: Well, no all go by catchments tank, if no rain no water. All catchments. If no rain, no water. So when you do that, your barrel in the field, they either put two sheets of iron on a cane or whatever you can hold it. One on each side. So in case it rain, it will fill up the barrel. So if it doesn't rain, when you haul it fill up

there. And another thing is when you put water in those barrels, make sure if people going up there, and they don't know the thing, some may be mixed with herbicide or contaminated with it, so they use the utensil, put it in and out, dip it or not. Some of that, your herbicide might be mixed with some of that. So if you do go up in there, make sure if you see wiggles in the water you can drink the water. If you don't see wiggles, don't drink it. That's what happened with the army people when they came in 1942. They were camping out there. But we had some barrels way up on the other side. They were out up there and stationed up on the hill someplace. And some of them roam around and look for water. They saw the water, water was clear. No wiggles, so they drank um. Bingo. So they call that sabotage but it's not. If they had the knowledge, water is clear, don't drink it, water with the wiggles, drink it. If the mosquitoes survive, you survive. The one dead, don't. So that's how it goes. Then when growing we used to broom cane, cut cane, haul water for the cane growers, then I used to haul awa. Oh yah, awa root, Okuda used to have a contract with Bishop Estate at one time. And so the oldman Okuda had that contract, so I was helping him with that. Take our pack mule, go down where the `awa tree plants is, chop it down with using an axe, pick or crow bar. So one stump you might get about four bags. You got to chop it so that you can put it in and then load it on to the mule and then bring it up. You bring 5 sacks. Two on each side and one on the top so you bring 5 bags out. Then when you take it back, to where Okuda's Store was, he had a little shed there, that you set it down and then they chop it up into maybe 2 inch and half cubes. Then they put it the drier and dry it out with the shed on. If it's clear weather, well they can move the iron roof off but if it is wet weather they leave the roof on, it will dry anyway.

Kale: The contract with Bishop Estate is because it was Bishop Estate land?

Roy: So well, He got a permit to get to the `awa and out. So he was contract to get the `awa out. And same thing with the Kahaloa, the same thing too. They had the outlet from certain place that they can get `awa from and they get the `awa out of there. Get some from another place. It belonged to Houston? I think so was Houston. But now that place there, that's between `Opihikao and Kama`ili. You'll find the Mac nut plants in that area now. Yah, but before back it was all `awa in that area.

Kale: I think somebody was talking with Leilani Chow. She was talking about that area.

Roy: Leilani Chow's father used to work on most of the contract for the `awa. That's his life. Then from `awa we still was hauling cane. When the `awa slack, I used to go over to plantation. Either loading cane, we call it cane cars. I think they come 8 by 12 long and then you stack all this cane inside.

Kale: And those went on the railroad?

Roy: It runs on the track. They run on the formal track when you bring it to the field. Then if not, you just go on the main one. So when loading those sugar cane cars, you start from the both side end and you build it up, so it would stay inside. Some had 6 poles, some had 4 poles. The extra long ones had 6 posts 3 on each side and the shorter ones had 4 posts, two on each side. So you got to stack the cane, you make sure it doesn't fall. It's only a 4 by 4 posts now, and if you stack it high with the weight of the cane moving it will settle down like that, sometimes the post broken and then who ever loads that cane in that car would loose some cane on the road coming from the field going to the Ola`a plantation mill and then he only get that much less tonnage that is in the cane care.

Kale: They got paid by contractors? They are contractors?

Roy: Yes, they get paid by the contractors. Well, the cars are 12' long by 8' wide. The side you have a wall on both ends. One side they put a brake, where they have a brake lever it works out there. So you start loading from the end first and come up even both ends and work toward center. The last part you put it in the center, this would hold the cane down. But lot off people don't know how to do it, they loose lot of cane. They keep on throwing and they keep on throwing it, and now there is plenty waste space in between. Your tonnage is little waste space but if you stack it good, you get good tonnage. You can get 4 tons, if you stack it good. Six tons is the most biggest you can load. On those carts. About average 4 tons. It all depends they give you \$1.15 for a ton or dollar a ton or that is all you make. And cutting cane the same thing too. They use to give \$1.15 a day. Then after that they went to bundle 100 pound, they came up 10 cents a bundle. Every 10 or 20 bundle is scaled and then they average the weight and then they pay you by the weight. But after that they changed it again and went back to regular. Just cut and what ever you cut you get paid \$1.25, \$1.50 per day that's all. So I use to work on that thing from broom cane, cut cane, load cane. They usually run those cane cars down to the main track and they haul it up to the field with the mules. If you are the mule man, you take one pair of mule, so you have two mules and you might

take two or three cars and pull it up on one side of the train track. Take it up where ever they going to park it. Take it there and block it up. Then the next one, they put a stick cane stock with a knot on the topside so you know where this is where one car going to be. Every so many feet they have one so you know where one car is going to be. So you park the car where the stick is has a marker. So if you can make two cars load that day you lucky. Usually they only make one, but if they try hard they can make two cars. With two cars they make extra money. Then good moon light, we use to load cane in the moonlight. We use to do that. Load cane. If not moonlight not that bad but good moonlight it's good. Well, we were crazy when we were young. And with these Filipinos that come from the PI, they were young too. Some of them were about 19, 20, 21 and I was about 15, 16. We use to do everything. But if you could get along with the PI, they damn good people. We use to Kaueleau, when I was younger anyway when I was about 10 or 11, this Filipino man came from the Phillipines and every time he look at me, he always think of his boys in the Phillipines. He asked my mother, "Mama, I like keep this boy. Me, I miss my boy." Then she said well okay you can keep him but he got to come home and he got to school yet. He feed me in the morning, I go to school then to work and then I go home pick up my clothes and come back. I do something else; I come back to his place and do my homework some times. And when it's time for sleep, he says we go moemoe. Then the next morning we get up early. Prepare breakfast for me, feed me and then he say, " I go work now, when you pau, you lock the door and then you go school." I think I did that for him for about one whole year. And he was so nice the old man. Then finally he made enough money, he went back to the Phillipines. In 1935, 1936 I was working in Kama`ili and Kaueleau. Then in 1937, kind of tired of the same job, load cane, unload cane. Just then this Civilian Conservation Corp was coming up there, it start in 1932. So I told the other Japanese boy and one of the other Hawaiian boy, we go take a chance. I'm 17, you 18 him 17 too. So we went to Hilo on train, I went up to that place. I lie my age, the other guy lie his age. Okay sign you up. Because you gotta be 18, 17 you too young. But we were all muscle bound kids. So we went. We went to Volcano, up at the National Park. See they had two types National Park or State, we took the National Park. They had the state camp, use to be down here at Panaewa. So I serve my two years in the national park area. In front of Kilauea Military Camp there four pillars there that is still standing. That was built in 1937, the later part of 1937. They are stone pillars. Our boss was Markwitch. There were four of us, one Hawaiian boy, Portuguese, Japanese, myself and Markwitch our boss. So five of us we work on that. So we were carpentry and masonry. Lot of places we put a lot of those walls up, but some of them had tumbled down already. Some of them

are still standing. But the only ones that are really noticeable are standing at the National Park Military Rest Camp, those are the four pillars. We also built the ranger's quarters. Then I got transferred to Maui. I got transferred to Haleakala. Still with the National Park. We had no house; we had to build our own bunkhouse. We only had a big shed to put the other stuff in. We had to make our own cabin. We slept in the big shed first, in the open. Then after that we did three bunkhouses. Then we started building the ranger's quarter. Then when the ranger's quarter came out half way, then my term was up. I said Bye I am going. So instead of coming back here, I got off in Maui and went to work for Maui Pineapple Company in Wailuku. Stayed with my brother in Wailuku, Maui. Then I work for Maui Pine. That job was feeder. You know you feed pineapple one by one on to the machine. You put one here in shoots the pineapple up, punches the shell off and then only the pineapple would come out clean. That's the old type. Then I got through working there in Maui and moved back to Kaueleau in 1939. Then when I move back to Kaueleau. Then when I was back in Kaueleau, I didn't have job. So I was playing around catching the train going back and forth to Hilo. Then the old man Evan Costa said, "I think I can get you one job." Then the boss said "Oh, we get one opening all the way in Kukai`au." Now that's the opposite side of the island. Kukai`au, Hamakua. "Get one opening there, you go there, all you do is take your clothes and what ever you need for boarding. You board over there with some family, they feed you and everything. The food is taken care of on the other side." I work out there for about six months. I was the only young boy in there too. The rest were three old Japanese men, plus the foreman, Takeguchi and myself. He still living yet.

Kale: What kind job?

Roy: Track repairman. We call it section gang. On the railroad. So what you do is, if you find a tie that's been over run or smashed already, you take it out. Put a new one in. Then maybe a track has been broken, then you go over there and take it out or if a rail has been worn out, you take that rail out and you put another new one. So that was our job. You know those rails are about 30 feet long and if it is a 60 pounder, that's a heavy rail, you can't lift that thing up. So what we do, is two guys, at each end using the bolt holes, you stick the bar in on both side ends, the point of the bar and we use to put one side on the track and the other side on the other side and we slide it. No matter where you want to go, you don't carry it. You just slide it. When you got it in place, you hold your end, pivot you place in the sinker, ponk, right in. And you nail it down. People use there head, they never you



to carry it, you know if you carry it, you going to brake your back. They just slide it.

Tape ended. Change tape over.

Roy: So after I serve my six months there. They said there was another opening down in Kapoho. Somebody moved out to work for the cracker factory. So I moved back to Kapoho. Then I stayed there 'til 1941. In middle part of 1941, they called and changed my job. They need a brakeman in Hilo. So the other guy that was going back and forth. So they pull him out and put him in Hilo and put me in on the Puna run area because I come from that area. So I went in that guys place. So I work from Kauanihi all the way to Pa'auilo daily. You ride the train daily to pick up passengers and freight. You leave there in the morning, 5:15 in the morning, then we go down to Kama'ili and then from Kama'ili we start all over again. By the time we get Kaueleau it's 6:15. Then we come all the way thru Malama, Kapoho, Pahoa junction, then Pahoa back again, Maku'u then to Keaau and then to Hilo.

Kale: Then you go all the way to Pa'auilo?

Roy: Yah. Then we pick up the school student. Now they going to school in Hilo. We drop them off, then we reload again. Then we head out for Pa'auilo. All the railroads along there, the stations. We use to stop. There is quite a bit of stops. Passenger and freight, then maybe pick up, then unloading. So that was quite a bit of job when I was working railroad. You meet a lot of people. But some people you to say: "You know we just ride the train so we can see you and you just ignore us." Me I tell them I can't be bothered, you know I got to collect my money. I got to collect my ticket. We got to tally the money with the ticket. Every evening after our dinner we got work to do, we never sleep until about 8 'o clock or 8:30. We got to tally. Every ticket that you got, you got to tally with the amount of money that you pick up. You count so many tickets that have been out from each station you know. Then that got to be tallied too. So nobody can crook one another. Now if one short, well the fair was cheap anyway. So if you run short, maybe dollar half or 50 cents like that. We use to put it out of our own pocket. So you put out your own money or other wise you might get in to hot water. So they don't think you stealing money or like that. So if we short we just put in and then sometimes, you say eh, how come I get extra money now. Then you got to think again, did I punch that guy's ticket? Then you count the number of tickets, then you figure the price, then ok, yah this is the one, never punch we just when mark it. So you punch one

ticket out, then tally the money. So it's kind of hard, you really got to figure good. In those days there was a lot money that comes in and goes out. Cause we use to haul freight from Kaueleau or Kama`ili sometimes, they got some freight, like some people have veggies, our something like that or eggs to sell out. So we use to bring eggs and some other fruits from there coming out in the morning and we pick up on the way, like some people have watermelons for sale, some people have ginger, some people have maybe cabbage in sack. So we load all that on and then we bring it all to town. You got to make each one a bill now. So you know what the thing get and how much it cost. Some of them cost only 15 cents, some of them 50 cents for hauling or what not. So you got to put all that and mark it all down. Then when you reach Hilo to that agent, then you pass all this thing. Well you give all the billing to this guy so he can call the people and say that you got this and this here to pick up.

Momi: The things that you haul in, the people that you haul it in for, you get the money from the other end?

Roy: No. We haul this thing in to over there. Then at the end of the month, they will take one ride, maybe twice a month they take a ride. Go to where they distribute, like Tahara Market, Ebetsu, and Kawamoto Vegetable stores. Those was the big one before. Tahara, Ebetsu and Kawamoto. They were on Keawe St. So all of them was there. I think there was a Tanaka one time too on that street. There were four people who had the veggie store. So these people would just send these things in and then these other guys collect them and tally them out the amount of the money and when they come in they pick up their money and they take um back. So that is how they get paid, they don't pay us. No, they come in and pick it up themselves.

Kale: So what about the freight charge themselves?

Roy: For it self, for one small item, 10 cents if it is a small stuff. We charge them 10 cents. They pay down there. So we make it down there and send it up there. Then we give them this, so they know this is for so and so, 10 cents. Round trip ticket from Hilo to Pa`auilo was 70 cents. I know at one time it was 70 cents, from Puna to Hilo it was 35 cents, then they added the tax on it then came out to 70 cents something like that. Other wise yah it was cheap fare. 25 cents, 50 cents can take you all the way. Then when you have to make tickets, maybe 25 tickets only on 10 cents, that is the worst par I don't like. Every time when payday

Laupahoehoe Plantation and Papaaloa Plantation get payday these guys ride from Waipunalei about 2  $\frac{1}{2}$  miles to Laupahoehoe and Papaaloa and I got to count those tickets. That's plenty. I say eh give me the money. I mark it and put it in my pocket. When they get off. When I get spare time then I punch all the ticket and tally all the money out. Oh my god I tell you. Cause you got to tally the money, cause if the tally don't match, then you got to put out money yourself. So after that in 1946 when the tidal wave hit, I was in Puna because I was arguing with the dispatch in Hilo that, couple of days before that, I not suppose to go to Puna, I suppose to do the Pa`auilo run, I got Pa`auilo run. My two weeks is Pa`auilo run after that when I come back, two weeks I suppose to go wharf. Every two weeks. When you want to trade. You get two weeks. We call it Warf run. Two weeks Hakalau run. Two weeks Pa`auilo run. Two weeks Keeau run. But when they go to the Puna run you steady. If you Puna run you steady. If you Puna and Pa`auilo run, you steady. So on the weekends somebody come and relieve you. So you don't get relieved until Sunday. You work Saturday, Sunday you get day off, Monday you come back and the other fella that work with you goes up Monday and comes back Tuesday. That is how we work the thing out. So it was quite a deal. Going back when I working going into the wharf, they stop me. You get Japanese name. You cannot go into the wharf. Just before you go in the gate there. I got to jump off because I got Japanese name and talked to the guard out there. When the train comes out, I get on again on the other side.

Kale: You got Japanese name?

Roy: Yah, Japanese name. It was Suzuki.

Kale: How you got Japanese name?

Roy: My father was pure Japanese. My full name was Shotaro Suzuki. So I was talking to the guard. He said you don't look Japanese. So he asked me who's your father? Who's your mother? Who's your grandfather? My mother side is Wilson. Oh you know what I'll call up the public office, up at the federal building. He call up the guy, he say you know I get certain guy here that he doing the work for here, he doesn't look oriental beside he can't do his work, only four people work, if you get five man crew, do only four people work, so I can't work until they come out. So he said, send him up. So one day I tell the boss I going up see the guy. He asked me where I born? I said over here. So he said let's go up to the Board of Health office, to look for your birth certificate. He said that's funny it is not

here. He said no there is none. So I said eh, maybe it's in Ka`u, I was born in Ka`u. Ok, Tomorrow meet me over here. The next morning he drive me all the way to Ka`u looking for the papers in the Ka`u Hospital in registration. Then they found but it showed Shotaro Suzuki. I tell him that's the one. They look, oh yah that is the one. So ok, we take it back; bring it all the way to Hilo. We went to see Martin Pan, Judge Martin Pan. He was the chairman at that time. So he fix it up every thing. Send it to Honolulu. Governor signed it in four days. I had my name changed. In four days my name was changed.

Kale: So it changed to?

Roy: To Roy Clarence Wilson. That's how I got the name Roy Clarence Wilson. But getting back to this `Opihikao. There is a lot of story there. Right in `Opihikao, if you talk to some people down in the lower side of the canoe landing, the old canoe landing. This side of the canoe landing where the warm spring road goes up, get the warm spring road, it's been covered up already. Now when you see these two round houses like the water tank, make two houses there. That thing is sitting right on top of that is the hot spring is underneath. What you can do is drill a hole, put one pump in there and you get fresh water coming up. Hot water coming out. If you go down below that road, just below that road there just where the people go, the entrance to the sandy place. There is one hole there but it's been covered up quite a bit of times. There use to be brackish water in there. They use that water for bathing and maybe sometimes you can drink that water.

Kale: Somebody told me they called it "Pohoikiwai".

Roy: Um, Pohowai. So it's right there. If somebody get some time and clear all those boulders away and you can see the top part is flat. They cut a hole in it and went down. There's water in there.

Kale: Was it a natural hole?

Roy: No, I think they made that. Because the way is was, some pieces come off. They keep on undermining. Then every time when high seas some big rock gets inside and that's why it's lost now. But actually it is still there yet. If you go there you can find it. You can still find it where the thing is. I can more or less tell where the thing is.

Kale: Maybe we can take you down there sometime?

Roy: Down there is quite a bit of places. Right in `Opihikao. Did somebody mention anybody by the name of Kahao. Well, that warm spring road is, there is a new big house, right on the slope there, that is the Kahao family that use to live there. Right on top the hill that is where their house was before. They were all fisherman before. Then where the Makuakane get there, their house wasn't there before, it used to be only taro patch. People used to farm there.

Kale: Which Makuakane house?

Roy: The new house that they have now. John. At one time there was no house there. I can still remember when I was a kid, the only house I remember is if you go just pass John's house, get one little bend and you go that way there is a big house in there. Ma`iola family use to live right there. Then had coconut frond side and metal roof. So they use to live there. So they use to live there. So the old man use to fish with the other Hawaiians and he use to be awa man too. He used to pound his own awa and drink his own awa. Down in Kama`ili was the same thing too. We been living in Kama`ili at the Kamau's place. Right next was Peter Waialo`i. Tom Makuakane use to live with him. So the Waialo`i, the wife passed away in 1927 or 1928. That's down in Kama`ili. Makuakane, Ephram lives on the other side, the opposite side of us south. So if you go the road where the new house now. That's when you reach Kama`ili. The new road where they planted the coconut tree right on the side of the road. Well, just beyond that, if you go about another half a mile, that's where Ephram Makuakane lives. Ephram Makuakane lives, "Eplima" we used to call him. Eplima is Makuakane.

Kale: So that is a relative of cousin John?

Roy: That is Kahu John, all of us that is relatives to us, Ephram Makuakane is granduncle to us. We all relatives some how. Another maybe 300-400 feet down toward Kehena, lived Mrs. Kamakolu. Mrs. Kamakolu used to live there. She used to help us too when we were small kids. That was Franklin Ahn's grandmother. But see, Franklin Ahn just passed away last year. He had some more relatives living here. That's his grandmother. Then when he was growing up a little later. Then this fella, Solomon Kahana, from `Opihikao, picked him up and took him to work with Okala Plantation. From there I don't where he went. He did not come back to Kama`ili. Then when he moved out, I think he worked for engineer when the war

came out or something like that. Kamakolu was Franklin Ahn's grandmother. Beyond that where Kalanihonua is now, there was nothing there. But there was a house, a pahale, beyond where the Kalanihonua was, on the `a`a was flat. You had the pahale on the floor. On the mauka side, there were coconut trees; there was sugarcane there. There used to be a pahale. That was Kanakaole Family. Some of the Kanakaole's family use to live there before one time. When I was young kid we use to go look, you know when you young kid you used to go travel look for something in the bushes. So we was looking and we found the Hawaiian sugarcane there. So that's why we new we found the pahale there. But there was no house on it. Only `ili`ili was left back. But it was a pahale. We all connected to the Kanakaole's. From Puna District to Ka`u District to South Point, we all one family. Only thing they took different names. Coming to `Opihikao mauka, I think you covered most of `Opihikao.

Kale: Waialo`i was on the Kapoho side of you folks.

Roy: Waialo`i lives here north of us, about 350 ft away. They had to put a church here and now there is another house here. The church is all dismantled. Now you have a new house there where the church was.

Kale: What kind of church?

Roy: It was a protestant church, something like the one in `Opihikao but it was small. The old man William Kamau Sr., he was the minister at that time for the opening. Then that church stay until it crumble down. I forgot what the name of that church was. So the Kahaloa Family should know the name for that church, but they all gone already but the kids wouldn't know. But I think Kahu John, he might know because there must be some record. Some of our family, our brothers was baptized in that church and they transferred those records to `Opihikao. So it should be there in `Opihikao, the record and maybe what the church is. Then from there went down to Ephram Makuakane and then went down to Kamakolu's.

Kale: Do you know the name Pu`u Kamali`i?

Roy: Pu`u Kama`ili should be. Pu`u Kama`ili is gone, it is in the ocean. It is in the ocean already. This part used to have the gravesite. The gravesite is all gone already. No, you won't see anything there. All the villages when topple, so you won't see anything there.

Looking over maps, and trying to find certain maps.

Roy: `Opihikao you coming up the road, before you reach Kaueleau. About a mile and a half, Kini Aki used to live there and a Ahina used to live in there too.

Kale: Kini Aki used to live Kalapana for a long time?

Roy: For a long time he was Kalapana but then he moved back to `Opihikao. Ahina, who had a Hawaiian wife lived just about 400-500 feet away from Kini Aki's place on the right hand side as you coming up the road. That place is guava now or vegetation or either papaya. I think they went into papaya. There is some orange trees in there and some other citrus trees used to be that property. Across where Ahina used to live there used to be two old people but I can't remember their names. These two old ladies sitting there in their house looked spooky. When my mother used to go visit them, I use to stay behind her and my mother yell in Hawaiian. In the olden days, you had to acknowledge yourself before you enter the house. So she used to go, Oh I am so and so, I am coming in to visit you. From inside, you would here, "E komo mai no ho`i, e komo mai, come on in, come on in", that means you been recognized. No, no I not going near the old two ladies.

End of tape, changing tape.

Kale: When you come further up from that, before her, where the house was, use to live. Who use to live there? The old house when Chow was living there. I can't remember now but you have oldman Nitta, and the Nakano family. No house there now all went down.

Kale: I thought she lives at the store?

Roy: She lives at the store now but the other house that she lived in before she was married to Chow that is about maybe a quarter mile below that. When you come out from the forest area you get to the cane field on both side of road, then you get some banana bushes on your left side further up. You can see an old shed there on south side of the road. On the left hand side off the road. She was married to Chow already, that's where they lived. Then after that, then that went well, then when Makio moved it out, the Chow's moved in. Then you had another house. We used to call it Hara Camp. Then anybody mention anything about Hara

Camp? Well, where Chow used to live, just up the hill on the north side, that was Hara Camp.

Kale: Is there a house there now?

Roy: No, it's all crumbled down already. There was a big monkey pod tree in the front.

Kale: That's kind of where the curves are?

Roy: No, where the Chow's house, as you come up, you have another house, you have Jack Kahana house. Did anybody mention the Jack Kahanas? Okay, Jack Kahana house, between Jack Kahana's and Chow's, right on the other side of the street is Hara Camp. We used to call it Hara Camp House. They used to live there for quite a while. And those houses was made of `ohi` a lumber and they were strong. It was milled there, some place near the railroad turntable. Some of them after that had put up 1 by 12, but the 1 by 12 was important lumber. But most of the old houses was made out of `ohi` a lumber. You can't just pound it. You can pound a nail in it when green but don't try pound it when dry or you'll bend the nail or pound a finger. Further mauka where we used to live, the same thing. Where the railroad turntable was. Ok, anybody told you of Mr. Johnson? He bought the place right next to the turntable. Mr. Johnson is there.

Kale: So the turntable is on which side of the road?

Roy: As you going up, you coming from `Opihikao, you coming up it's going to be on your left hand side. But you can't see it from the road. You have to walk or drive down the road to get into Johnson's place.

Kale: His place on that side of the road too?

Roy: So you can drive down to this spot and talk to him. Someone else use to live there before the house there was pulled up and Johnson moved there later. Before that there was somebody else lived there in the old railroad house. But anyway, Johnson lives there now. So you stop at Johnson's if you like to see where the railroad turntable is. The turntable is a round sunk hole man made with tracks embedded in the ground in the concrete. These rolls, we roll on to theses tracks and it was sitting on bearings inside, big barrings. But somebody took some of the bearings out already. I think there is one or two more left, the rest is all gone.



So that thing used to turn on the barrings. When we get back to the roundhouse in the evening we had to turn our motor coach around and back up inside under our livings quarter and leave it there. Then the next morning you go out to the track and you back all the way to Kama`ili. So sometime, we leave our motor coach the back end, Kama`ili, so we don't have to bring it back. So the next morning we arrive down there hitch up and come on over. That is about 2 miles.

Kale: When you are in Kaueleau and you going up to Hilo, so it's the other way that you going to Kama`ili?

Roy: You got to go south to go to Kama`ili going north to Hilo.

Kale: Doesn't the railroad go to Kapoho?

Roy: It does, so when you come from Kaueleau it goes to Malama then to Kapoho. Then you get down there. You don't have a turntable so you go in one way your engine face north and then you back up all the way to the station and out the other way or sometime if you going into Hilo, we come all the way in this way and back up. There is a triangle track here like this. So you come in this way and you back up to this station. Then we get all our passengers, then we go north. This switch is always locked. We are the only ones who got the key to this switches. The conductors, brakeman and all train crew have key to the switches and the phone booth. If we go this side, then you stop the train unlock switch then turn switch the track to the other side. So you cannot turn around, so you come up to the triangle back up all the way to the station. Then from there we head for Pahoa. The triangle still there yet. Impression around there but no track now. The sugarcane goes this way to the station over here. If they hauling cane from Kama`ili, they use the other one going over. Each crew has a key to open it? One side goes to Kama`ili and one side goes to Kapoho, that's the short distance. Then the other way you can do is come up this way and go straight up this way but then you got to back way up this distance. So the fast way is come up this "Y" and back up in here. Then you don't have to bother with switching side. You lock it and that's it. Then you go to Pahoa Junction, the same way. The main road is this way and there is another triangle like that. So what we do, the telephone station in here, so we run all the way down to the telephone, make out reports, then we see where we arrive at Pahoa Junction now and then we leaving for Pahoa. Then we leave out stuff there, we come all the way we go up to Pahoa. Then we turn around at Pahoa. There was a turntable there. I know where the turntable is. Then turn

around and come all the way down, then you back in, hitch up with the half trailer. If we have freight, then we take the other part of the train. But if we don't have freight to pick up, then we leave it down. Then it's just the dead end wagon. There is a side cart there too.

Drawing and going over the junctions and triangle.

Kale: They said at one time it (the railroad) went down to the beach at Kama`ili.

Roy: The railroad? No. No. It just ended up there at Kama`ili. What they are thinking is one old train at one time at Kehena on the old road, rot there, left there on the lava rock until the last lava flow came and pushed it over. I don't know how that thing got there. But they thought it was train and with the 1955 lava flow it went down covered by lava. Finally that thing disappeared. Well, that's what I think they are thinking of that train.

Kale: It's really hard to understand how the railroad worked?

Roy: Yah, if you had an old map. If you go from Puna to Hamakua, there are a lot of names. Lot of names there. When I use to work on that train as soon as you leave Hilo, then we move over to Wainaku. Then Wainaku, then you go to Pauka`a. Then from Pauka`a, you go to Pueopako, Pueopako you go Papaikou, then you go Paihaaloa. So you go on to Kalaa, then you hit Onomea, then you go to Kawainui, then Kawainui then Pepekeo, after you hit Pepekeo, then you go to another name Kaupukuea, that use to be an old Puerto Rican camp there. Then you reach Honomu, then Honomu you get Waialea after that, then you go Waialea then you get Hakalau. Then another one goes to Umauma, we used to drop off people there. Umauma you go to Honohina. Then Honohina you go to John Ross School, we use to call it Kahuku before. Just before the bridge we use to call it Kahuku. Some people call it Kahuku. Then in Ninole. Then when you pass Ninole, you go to Kaiakea. Some people call it as Pohakupuka because the railroad tunnels go under there. But actually the real name is Kaiakea. But people say we just going get off on this side of Pohakupuka. We know where they going to get off. That's Kaiakea this side. Then you get down to Malua Gulch. Then they say oh, I'm going to get out at Malua Gulch on the opposite site. Ok. Then we went to Kapehu, then Kapehu you go to Papaaloa. Then Papaaloa over to Laupahoehoe. Then Laupahoehoe suppose to be called Kihalani. Kihalani is the real name for Laupahoehoe mauka. But now they took the whole name, Laupahoehoe makai and joined it like `Opihikao. But that is

Kihalani that was Laupahoehoe mauka. Then from there we go to Waipunalei, then Waipunalei you come to Ookala. Then from Ookala you go to Kukai`au and the last one is Pa`auilo. Then you turn the process go back again. There is so many name. You cannot remember plenty. Then somebody say, oh I want to go off so at certain. Ok, I know where you want to get off. So I run and let the driver know, eh we got to stop at so and so place we get two passengers getting off. Ok, we drop off there. Now don't forget, when we come back to pick up the two same passengers and take them to Hilo. Yah, that's how there are so many names. There's another name between Kaupakuea and Pepekeo. Kauwa used to be an old lady by the name of Kauwa that used to live between there. So they used to call it Kauwa. They got plenty names. It's all gone now. Maybe the old timers can still remember all those names. Sometimes they ask me, "How can you remember all those names?" I say I still can remember all those names. I can remember all the names of the employees working on the train but most of them died already. All the old timers died, I think only about three more other guys. The rest is all gone. If I can tell you more about `Opihikao. You know where the `Opihikao school was. Kauwaea School at the lower side. Kauwaea School then you come to Malama ki forest is there. You pass that you going to hit the Kaukulau, I think that's it, that's a flat place before you hit Pohoiki. So when you come out from McKenzie park, you come out, when you come out the pine trees, you see the other side. Lots coconut trees growing on that side, that use to be Kukulau. Kukulau use to be from makai to mauka. It's almost like Malama Ki mauka and Malama Ki makai. Well there use to be an old trail that use to come from Malama Ki to Kaukulau near by Frank Kumo's place and then would come out Kaukulau flats and then we would take the road and go back Pohoiki. So that trail from Malama to Kaukulau was one trail. Another trail that used to come around the same place had a fork. But it comes out, Pohoiki Junction. The Chinese used to live inside there; they raise coffee at one time. That's an old trail. I remember when we was small kid, I used to walk through that trail. 1929, 30, 31.

Kale: The trail goes up to where?

Roy: The trails come out to Malama to the railroad tracks. From there it goes back to Takaki's place. Makuakane's hale, ok it goes up to there and then it go north and come out Pohoiki Road. It used to be all trail, human and animal train.

### Train - Hamakua Run

1. Hilo
2. Wainaku
3. Alae
4. Pauka`a
5. Pueopako
6. Papaikou
7. Paihaaloa
8. Kalaoa
9. Onomea
10. Kawainui
11. Pepeekeo
12. Kaupukea
13. Honomu
14. Waialea
15. Hakalau
16. Umauma
17. Honohina
18. Kahuku
19. Ninole
20. Kaiakea
21. Pohaku Poka
22. Maulua Gulch
23. Kapehu
24. Papaaloa
25. Laupahoehoe - Kihalani
26. Waipunalei
27. Ookala
28. Paauilo

### Train - Puna Run

1. Hilo Station
2. Waiakea Station
3. Olaa Station - Olaa Mill area
4. Makuu side track -  
Report/Phone
5. Pahoa Junction - Report/Phone
6. 21 Mile Lonokapu Place
7. 24 Mile
8. Halakamahina - Report/Phone
9. Kapoho Station
10. 31 Mile
11. Malama Side Track -  
Report/Phone
12. Makio Store - Kaueleau
13. Okuda Store
14. Train Turntable
15. Round House & Sleeping  
quarters
16. End of Railway

This portion of the railway was started in Late 1929. They started to clear the forest for cane field as soon as railway was in place. During that time the camp was coming up. The upper part of this camp is the gym for volleyball or basketball. The lower was for labors. Three other buildings came up for family people. For Nakasone, Kashimoto and Iwasaki Family.