

CLINTON KANAHELE INTERVIEWING
JAMES FAY LINDSEY, AT LAIE, OAHU
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Interloper ()

C.Kanahele: Kau mea i olelo mai ia'u inehinei pili ana kou wahi hanau,

C.Kanahele: Those things you told me yesterday pertaining to your birth place,
e hoike mai oe ia'u. Kou wahi hanau ua paa iloko nei, keia mea,
you recite to me. Your place of birth is recorded in here - this thing -
kau mau mea i olelo mai ia'u (ua paa iloko) paa iloko. Aole olelo oe
those things you told me (have been recorded) have been recorded. You must
ma ka olelo haole, aole namu mai (aole namu), ma ka olelo Hawaii not
speak in English, don't speak in English (don't use English), only in Hawaiian
ka olelo a kua e walaau ai.
as we are now conversing.

J.F.Lindsey: Nana ae ko makou wahi, ko makou wahi, ano'e ko makou wahi.

J.F.Lindsey: Observe our place; our place, our place is unusual.

Ina oe e nana ia kou ano, hoalike ka poe me kekahi poe a lakou i ike ai

If you have a certain peculiarity, the people will compare you with some
mamua loa, a kapa ia kela inoa paewaewa, kau maluna, kou inoa ia people they had observed

long before, and you will be given that nickname, and once placed on you
a hiki kou make ana, haalele keia honua. Aole kou inoa maoli, it will be your name

until your demise, until you leave this earth. Not your own name,

he inoa paewaewa. Kekahi ko makou . . (Kou inoa Hawaii, heaha?) O Kimo no,

but a nickname. Some of us . . (What is your Hawaiian name?) James,

Kimo Pe. (Kau makuahine he Hawaii piha, aole hapa-haole?) Hawaii piha.

James Fay. (Was your mother a full-blooded Hawaiian or half?) Full Hawaiian.

CK: Kou makuakane, he haole?

CK: Was your father a haole?

JFL: Kōu makuakane koko haole loa (keʻōkeʻō no). Like loa me Sproat.

JFL: My father was almost all haole (fair skinned). Very much like Sproat.

Ike oe ka old man Sproat? Ua like loa me kela, oia old man Sproat.

Did you know the old man Sproat? Very much like that, that old man Sproat.

Kela haole, oia e hookapa ia'u he keiki nana. Makemake oia e hookapa ia'u

That haole wanted me to be named a son for him. He wanted me to be named

he keiki nana. E noi kōu makuakane. Mea mai nei i ko'u makuakane,

a son of his. He asked my father. He said to my father,

"E kupono haawai mai oe kela keiki na'u no ka mea he keikimahine wale no ka'u

"It is proper that you give me that boy because I have only daughters."

apau loa." (I Kawaihae keia?) No, (i Waimea?) ia Waikii. (Wahi malaila

(Was this at Kawaihae?) No, (at Waimea?) at Waikii. (There at that place

lakou i noho ai). Ilaila keia haole o Sproat i noho ai. Nana i kanu mua

they stayed). There this haole Sproat used to live. He was the first to plant

ke kulina ma Waikii, na Sproat. Me ia ko'u makuakane, me ia 'ku nei

corn at Waikii, planted by Sproat. My father said, said

ko'u makuakane, "Aole hiki, he mau kupuna kona, nana i hanai keia keiki

my father, "Carnot, grandparents he has, who have brought up this boy

i ka manawa liilii a hiki kona nui ana. Mamake e hele mau i ke kuahiwi."

from infancy until he has grown up. He always likes to go up into the moun-
tains."

Haawi ka Ranch, haawi o Carter ia Sproat elua pipi o ka pule i na kanaka hana,

The Ranch gave, Carter gave Sproat two cows every week for the employees,

pipi ahiu. Aole e hele oe e kii i ka pipi laka. Pii oe iluna o kela puu

wild cattle. You were not to get the tamed cows. You had to go up that hill

o Pūlaau, iluna pono o Haumoo, e kii ka pipi. Keia haole lawe ia'u

Pūlaau, right up on Haumoo to get cattle. This haole would take me

ko'u wa keiki, opiopio loa (oia?) Hele like maua, a ike maua ka pipi,
 when I was a boy, very young then (was that so?) We would go together, and
 a pee maua maleila a me ka lio. Olelo mai ia'u, "E Fe, e hiki no oe
 we would see the cow,
 and we would hide there with the horses. He would say to me, "Fay, can you
 ke hana ia mea?" "A ike no wau e kokua oe ia'u." Mea 'ku nei, "Hiki."
 do that thing?" "I know you are going to help me." I would say, "I can."
 No ka mea a'o au i na mea apau, aohe au maka'u. Mea mai kela haole,
 Because I had been taught everything, I wasn't afraid. That haole would say,
 "Ke paewa, kokua." Alaka'i mai leila a hiki o Waikii. Lokihi kela wahi.
 "If you err, I shall help." We would lead the cow to Waikii. That place was
 long.
 Iho ilalo. Ka pipi ahiu, uhai na poe, like loa me ka ilio (oia?) Kela ano
 pipi
 Had to descend. Wild cattle would chase people, just like a dog (was that so?)
 That kind of cow
 hapa ka mama o ka lio komo ka hao. Mea mai nei ia'u, "Nana pono oe i ke alu."
 if the horse was half as fast the horns would pierce the horse. He would say
 to me, "You watch carefully the slack."
 Eia kela mahape.

The cow was right behind.

CK: Keia pipi a oukou i paa ai, oiahoi ka pipi i pepehi ia no na limahana.

CK: These cows you people caught, were indeed the cows butchered for the employees.

JFL: No ka poe hana, na lakou. Hele maua a loa ia maua i ka pipi ahiu.

JFL: For the employees, for them. He and I would go and we would catch the wild
 cattle.

Nana 'kula nohoi o na pipi ano momona. Kela ano pipi aole ike oe he momona.

You would look indeed for cows somewhat fat. In that kind of cows you never
 saw fat.

Pipi ahiu (wiwi). A he ano'e ko lakou kino, no ka ahiu, onioni na waapau,

Wild cattle (skinny). Their body was unusual, because they were wild, always
 moving
 aohe noho malie.

never remaining still.

CK: Pehea i pilikia o kela haole kauka i kela wahi o Mauna Kea?

CK: How did that haole doctor perish at that spot on the Mauna Kea slopes?

Olelo ia ua haule oia iloko o ka pa, ka lua o na pipi.

It is said he had fallen into the pen, the bull pit.

JFL: Iloko o ka mea owa, owa, aluwalu ka pipi paha ka mea ahiu no ka mea

JFL: Into a lava pit, pit, apparently had been chasing a wild cow because

o kela wahi, ka mea mai na kamaaina o kela, ke oe hele like pu me Kona.

that place, as reported by the oldtimers, if you go, is like Kona.

Kona, oi loa ke ino. Nui ino, hihia ka nahelehele (ka waha o ka lua,

Kona is much worse. There are numerous pits, covered over by brush (the
ma'o a ma'o), he lua, lua, lua. Ai no he lio kamaaina, lio kamaaina no kela
mouths of the pits
wahi,

here and there), pits, pits, pits everywhere. The horse must be experienced,
a horse used to that place
ike ke ano, a lele. Kekahi, ke oe alualu, aole haalele mahope iho kau mea

that can recognize the pits and jump over. Besides, when you chase don't
depart from being behind what
e alualu nei. Ke oia haule, nalowale, a ike oe he lua, hiki oe ke ike pono,

you are chasing. If it falls and disappears, you know there is a pit and
you can see clearly
a hiki oe ke kapae paha, paa paha ka lio. (oia?) Aole hiki oe ke oki pokole

and perhaps you can turn or stop the horse (is that so?) You cannot cut short

ma kahi aoao. (Hahai pono oe mahope o ka pipi.) Alualu pololei oe mahope

to one side. (You must follow right behind the cow.) You must chase right
behind,

ano mea a pili, hiki ka loa o ke kaula. Ke oe onou ka kipuka,

right up close as long as the rope. When you throw on the lasso,

a hoohai wale, aole haalele oe mahope o ka pipi kau mea e alualu ana

and drive, you must not depart from being behind the cow that you are driving

no ka mea ke nalowale kela mea, a ua haule iloko o ka lua, iloko o ka owa.

because when that cow disappears, it has fallen into the pit, into the pit.

(Ae, oia ke ano o na wahi pele mamua, nui na lua ma'o a ma'o.)

(Yes, it is the nature of volcanic areas, there being many pits here and there.)

Ike oe he owa ma kela wahi. Kekahi, hohonu. (Lohe au keia poe

You can detect a pit at that spot. Some are very deep. (I have heard that
these people

i haule iloko o ka lua me ka lio, nalowale). Nalowale.

who had fallen with the horse into a pit disappeared). Disappeared.

A paa ko maua pipi, a aluwalu, a mahope mai ua haole nei. Hele mai mahope o'u.

Our cow caught, I would drive, and right behind would be the haole. He would follow behind me.

Kela ano pipi, ke paa ia oe, ku malie maleila, nana pololei, but ka lio

That kind of cows if caught by you would there stand still, look straight at you but the horse

ike kela mea. (Maa ka lio). Ke hoomaka ae, lele loa. Nana pono ia oe,

would understand those signs. (The horse was experienced). When the horse started pulling it would jump up. You must watch out, aole oe e haule. Ua lilo ka lio. Kau wale no he paa mau ka lima i ke kaula,

you must not fall. The horse would be on the run. All you had to do was to hold the rope steadily,

i ke alu o ke kaula. Nana nohoi i ke kaulawaha. Na ka lio e nana omua.

the slack of the rope. Look also at the bridle. Let the horse look ahead.

Kau wale e nana ihope. Lele ka pipi ma keia aoao, kiloi oe ke kaula,

You would only look behind. When the cow jumped to one side, you threw the rope

a ho'iho'i ke kaula maneinei, a paa oe i ka ili, no ka mea alualu mai paha,

and brought the rope on this side, and you would hold on to the rawhide rope because the cow might chase

haalele ia oe, a ho'iho'i ma kahi aoao, a pau, ho'i hou a kii aku ia oe.

or attempt to leave you, and you would bring the rope to the side, and the cow would attempt to get you.

Kou wale no, malama oe o ke alu. Hookahi manawa, he cousin no no'u,

Your only responsibility was to watch the slack. One time a cousin of mine,

hele makou alualu pipi ahiu nona. Ka wa hooheihei ai keia keiki, paa.

we went chasing wild cattle for him. When this boy threw his loop it caught.

Kō keia pipi ahiu. Lele, ka wa i hoomaka iho e lele, hei ka pipi ma ka aoao,

The wild cow stopped suddenly. Jumped, and when it jumped it got tangled in the rope on the side.

loaa ka alu, lele iluna, paku' ilalo. Lucky, hihia ka pipi, wala ilalo.

Caught in the slack, it jumped up and dropped hard. Luckily, the cow was tangled and rolled down.

Ka wala ai, aole hihia ka lio i ke kaula. Paa ka lio. Hele ihope ka kua o ka noho,

When it bowed over the horse was not tangled in the rope. The horse pulled tight. The saddle back slid behind

a kikii oia. Paa, aole hiki ka pipi ke ala iluna, a pakele.

tilting him. Held fast, the cow could not get up, and the rider was saved.

Olelo 'kula kekahi poe malaila e kokua iaia, a paa a hiki ke kau ana.

Somebody there said to help him, to hold until he got on again.

Lucky, aole eha. Oia ka mea nui o kela mea o ke alu o ke kaula.

Fortunately, he was not hurt. The significant thing involved in roping is the slack of the rope.

O loa oe maneinei, lele oe, walawala oe ilalo.

If you were caught in the wrong place, you would fly and you would tumble down.

CK: Pehea i pilikia ai ka lima o Eben Low?

CK: How did Eben Low lose his hand?

JFL: Moku no i ke kaula, ka miko o ke kaula. Ka wa i hoohai ia, he wahi pipi liilii
no.

JFL: Severed by the rope, the coiling of the rope. It was only a small cow that was roped.

He pipi laho keia ahiu. Kii ia 'ho nei keia pipi iloko o ka, o ka puha pipi
kakaikahi, a

It was a wild bull. This cow was separated from a herd of a few head, and

a kahea ia mai o Eben Lowne hoohai ai no ka mea he hookuu ia he kohu guest,

Eben Low was called to do the roping because he was somewhat of a guest,

a alualu loa o Eben Low, a hoohai a paa. Hoomaka ia e kii e hoohai.

and Eben Low gave chase and roped it. He started to drive.

Ka wa e kiloi ka alu, komo ke alu iloko o ka lima. O ka wa i malō ai ke kaula,

When he threw the slack his hand got caught in the coils. When the rope stretched tight

lele keia lima. Oia ka mea moku o ka lima o Eben Low. Moku i ke alu o ke
kaula.

this hand flew off. This was how Eben Low's hand was severed. It was caught in the slack of the rope.

Komo kela alu. Ka wa i malō ai, hemo (lele kela lima), lele, no ka mea

It went into the coils. When the rope stiffened, the hand went (the hand flew),
flew off because

he maneinei o ke amri. Oia ka mea i muumuu ai o Eben Low.

it was severed at the wrist. This is the reason why Eben Low lost his hand.

A ko Makapi (McFee) hoi, a he pu. O kela Makapi, haole haku o Ulupalakua.

As to McFee (McFee), he lost his hand because of a gun. That McFee was a
haole, manager of Ulupalakua Ranch.

A kona, he pu kela, mea he pu laipala no. Ua kukulu i ka pu i ka ~~pa~~ uwea,
 As to his case, that was a gun; it was a rifle. The gun had been set upright
 against the fence wire,
 a nikii ia i ke kui. Ike oe ka manana ke poo. Na kela mea i komo iloko
 and secured to a nail. You know the head of the nail. That thing got caught
 o ka mea iloko o ka wahi e ki ae. Mea ana o ka pu, a pahū. Kekahi o kela hopu
 ana,
 in the trigger of the gun. When the gun was moved it went off. Besides,
 when the gun was seized
 hopu maluna pono o ka waha o ka pu. O ka wa i kani ana o ka pu,
 it was grabbed right on the mouth of the rifle. When the gun went off
 lele keia lima. Oia ka mea i muumuu ai o Makapi.
 this hand flew off. This is how McFee lost his hand.

CK: Keia hana uhai pipi, he hana weliweli no kela.

CK: This business of roping cattle that is a dangerous job.

JFL: Kekahi, aole oe e noonoo heaha la keia mea. Kau wale no kou hele akea,

JFL: Moreover, you never gave thought to this factor. You simply roamed the open
 country,
 a paa ia oe i ka pipi. Nana ke ho'i oe i kuahiwi, ea, kakou pau loa,
 and you caught the cows. See, when we went up the mountains, all of us,
 nui kakou e ho'i ana i kuahiwi, hooikaika ana oe e nui ka pipi i paa ia oe,
 for there would be many of us going up the mountains, you would try to rope
 many cows,
 mahope i huhu ia oe e ka luna, noonoo ia oe he kanaka palaualelo,
 lest the foreman chastised you and thought of you as a lazy man,
 he kanaka maalea.

a man cunning enough to get off work.

CK: I ka po a oukou i hele ai e uhai pipi?

CK: You men would go at night to rope cattle?

JFL: I ke ao no kekahi. Hele i ka wanaao, hele i ka wanaao. I kekahi wa

JFL: Sometimes during the day. We would leave at early dawn, at early dawn. Sometimes
 e ala ana ka pipi e ho'i i kuahiwi a oili ana oe maleila. Pau ka hiamoe ana
 o ka pipi.
 the cows would be up and returning to the mountains when you would run into them.
 The cattle had already had their sleep.

CK: Holo, holo keia pipi, a uhai.

CK: These cows would run, run and you would give chase.

JFL: Holo, a holo ia, a puwehu ma'o a maanei, alualu oe, paa ia oe.

JFL: Would run, run and scatter here and there, and you would chase and they would
be caught by you.
Ke oe he kanaka holo, alualu, hohai, kula'i, a hina, lele lalo, kupe'e a paa,
If you were a fast person you would chase, rope, knock the cow down to the
ground, jump down, tie the legs securely,
a hemo, a alualu hou no ka mea ua nui o ka pipi.

remove your lasso rope, and chase again because cattle were numerous.

CK: O ka lio ma'a (ma'a) o ia wahi (ma'a) oia o ka lio a oukou e kau ai o ia wahi.

CK: The horses that were accustomed (accustomed) to high country (accustomed)
they were the horses you rode in that country.

JFL: O ka poe lio kahiko o kela wahi, e hiki oe ke hana a pau ka pule,

JFL: The horses indigenous to that place, you could ride all week,

aole oe e ike ko lakou . . . no ka mea ke ho'i makou i kuahiwi kekahi wa
and you would not notice their (fatigue) because sometimes when we went up the
hookahi keiki eha lio, eha lio o ka lio (kanaka) hookahi.
mountains

each cowboy would have four horses, four horses to each man (each man).

CK: Keia poe lio no na wahi kiekie.

CK: These horses were used to high places.

JFL: O luna kela wahi (noho ka lio maleila a ma'a ka lio a ma'a ka lio

JFL: Horses from those places (the horses raised there were accustomed

o ka ea o ka wahi kiekie) iluna o kela mau wahi. Oia kana hana e hele ala
to the rarified atmosphere) up in those places. It was each man's work to ride
a hiki i Keamoku, mai Waikii a hele a i Keamoku. Ilaila kela poe lio i hookuu ia.
until Keamoku, from Waikii to Keamoku. There these horses were turned loose.

O Ukeke ka inoa o ia wahi. Ke hoomaha ka lio, ho'i hou ia ilaila,

Ukeke is the name of that place. When the horses were to rest, they were
returned there
a hiki ka wa hana nui, a kii ia no ka mea elua pule kuwapo lio, elua pule
kuwapo lio
until the time they were needed for a big job, when they were caught again
because every two weeks

no ka mea kanakolu lio o ke keiki hookahi. Malama no oe kou lio,

because thirty horses were assigned to each cowboy. You took care of your horses,
malama no wau ko'u lio, kohu mea nou pono'i ka lio. Aole au e hele e kii

I took care of my horses, as if they were my own horses. I did not go to get
kou lio, aole oe hele e kii kou lio. Ke ano hohi o Waimea.

your horses, you did not come to get my horses. That was the custom of Waimea.

CK: Keia pipi a oukou e uhai ai, pepehi keia pipi, ka ili wale no ka mea e laweai?

CK: These cows that you men roped, did you kill these cattle and only the hides
did you take?

JFL: Ma ka ili kela. A mahope iho, a komo ana e Carter. Ano li'uli'u hoomaka o
Carter

JFL: That was when only the hides counted. Later Carter came in as manager.
It wasn't long afterwards Carter began
e kuai keia ano pipi. A komu cousin ponohi, hana oia kohu mea on percentage,

to sell these kinds of cows. My own cousin he worked as if on a percentage

pa keneka, kona helu. Lawe oia he hale pili no ka poe Pukiki, aka

basis, his portion based accordingly. He got a frame house belonging to some
Portuguese but

nana e wae mua ka pipi. Ho'i mai makou mai kuahiwi mai, ho'i mai me ka pipi,

he had the first pick of the cows. We would return from the mountains,
returning with the cows,
oia ka wae mua, a o ke koena oia ka mea pepehi, i i'a na ka poe o Waimea.

he having the first choice and the remaining cows butchered for food for the
people of Waimea.

Kela ano pipi aohe make na poe. Mea mau ia he ili kamaa.

The people did not relish that kind of meat. They frequently referred to it
as shoe leather.

CK: Pehea, pehea i piha ai kela kuahiwi i ka pipi?

CK: How, how did that mountain of Mauna Kea come to have so many wild cattle?

JFL: I ka pipi? Ka wa hohi ia aohe ike o ke kanaka i keia mea ka hanai ana

JFL: Cattle? That was when the natives did not know how to domesticate
o ka holoholona.

animals like cattle.

CK: Maihea mai o ka pipi?

CK: From where came the cattle?

JFL: No mai ka aina haole mai, ilalo mai paha o Texas, oia mau wahi.

JFL: From the mainland, perhaps from down Texas, and such places.

CK: Lawe mai o Vancouver.

CK: Vancouver brought them.

JFL: Lawe mai he elua pipi, hookahi pipi kane, hookahi pipi wahine;

JFL: Brought two cows, one male cow, one female cow;

hookahi lio wahine, hookahi lio kane. Makana kela i ke alii o Kamahameha,

one female horse, one male horse. These were gifts to King Kamehameha,

a lawe ia mai e Vancouver, hookuu ia ia Kawaihae i kela heiau o Puukohola.

and were brought in by Vancouver and turned loose at Kawaihae at that heiau
of Puukohola.

Ike oe kela heiau nui (kamaaina au). Ileila i hookuu iaai i ka pipi.

You know that large temple (I know it). There these cows were turned loose.

A peja aku ana apau, makahiki i na makahiki, hele a laula, piha kela aina

And thus they multiplied year after year spreading abroad and filling that
Pipi ahiu wale no. country

i ka pipi./ Kekahi aohe pa, weiho wale ka aina, mai Kawaihae a hiki ia Hamakua,

with cattle. Only wild cattle. Besides, there were no fences, the land was
open range, from Kawaihae until Hamakua,

hiki i Honokaa uka, a maoo aku he poe Pukiki.

and to Honokaa uplands and over to where the Portuguese homesteaders are.

CK: Pela no na lio, lio ahiu (lio ahiu). Nui ka lio.

CK: Thus were the horses, wild horses (wild horses). Horses in great numbers.

JFL: Nui ka lio, mai kela wahi o Keamoku hele a hiki i Kiola, lio ahiu wale no

JFL: Horses were numerous, from that place Keamoku till Kiola, there were only
wild horses
kela wahi iloko o ka pohaku. A hoohuli ka lio a hoohi'i, pale ka lio

in that country among lava flows. The horses were rounded up and there were
horses

hiki i Waimea (A hele oukou i ka alualu lio). Alualu lio ahiu.

all the way to Waimea (And you fellows chased horses). Drove wild horses.

CK: A loa ka lio, pehea e hana ai ka lio?

CK: The horses caught, what did you people do with the horses?

JFL: Lawe ka lio a hookomo aku iloko o ka pa (hoolakalaka) hoolakalaka

JFL: The horses were driven into corrals (to be tamed) to be tamed

i maikai ka lio. Aole kela lio ua o'o loa, he lio opiopio, a hiki ke laka
koke.

so the horses could be usable. Not those very matured horses but the young
horses could be tamed quickly.

Ka lio ua o'o aole pau kela huhu a hiki ka make ana. (Mau no kela ahiu ana).

The old horses could not lose ^{that} wild nature until they died. (That wild charac-
teristic continued).

Mau no kela huhu, hele a poo nui. Hoopaa oe me ke kaula. Ke kii aku oe,

They stayed wild and had large heads. You would rope one. When you fetched it

aole ai, aole makemake i ka wai, kela ahiu ino loa. A kela lio ano opiopio

it wouldn't eat, nor drink, its wild nature being so intense. Thoses horses
that were somewhat young

a hikiwawe ka laka. He lio oole'a i ka hana kuahiwi. Hana oe i ke kuahiwi

could be tamed quickly. They were strong horses for mountain work. You could
work one in the mountains

pau ka pule, oia mau kena ano lio (ikaika ka lio). Oole'a, maikai ka lio.

all week, and that kind of horse would remain fresh (strong horse). Strong
and good horses.

Hapanui ka lio o kela kamalii. ~~Ma~~ hope mai komo mai ka lio haole, he

They comprised the majority of the steeds of the cowboys. Later haole horses
were imported,

lio Kaleponi (lio ano nui). Hoomaka 'kula ka lio ahiu ke kaka'ikahi kela
manawa.

California horses (somewhat larger horses). The wild horses had become scarce
at that time.

Pau ia a Iula Malii, ku'u cousin pono'i, kana hana ia e kalewa i ka lio.

They were all caught by Iula Malii, my own cousin, and his business was to
sell the horses.

Lawe a hiki o Hamakua a hiki ka pau ana.

They were taken to Hamakua until they were all sold.

CK: Hoiike mai oe ka hele mai ana o na Paniola ma Waimea.

CK: You tell how the Spaniards came to Waimea.

JFL: Ke hele mai ana ma ka aina Paniola mai (mai Mekiko mai) mai Mekiko mai

JFL: The coming of these men from the land of the Spaniards (from Mexico) from
Mexico

keia poe Paniola. Keia poe Paniola he poe aole wahine, a ka noho ana i
 these Spaniards. These Spaniards were batchelors, and by living in Hawaii
 loa ka wahine, kamalii wahine kanaka. Oi hanai ka lakou poe keiki
 they obtained wives, native girls. In bringing up their children
 aale kahea ma ka inoa Mekiko, ka inoa o na kupuna, inoa kanaka. Nana 'ku
 they did not call them by Mexican names but by the names of their Hawaiian
 no nae e hapa Mekiko. (Ehia makahiki a lakou i noho ai maleila?) grandfolks. But when you looked
 they appeared half Mexicans. (How long did they stay there?)
 A lokihi ko lakou noho ana. Kekahi o lakou make i Hawaii. Kekahi poe, ho'oi,
 They stayed a long while. Some of them died in Hawaii. Some returned home
 ua elemakule. Ho'i no, kela aloha paha no ko lakou aina. A ho'i,
 when they were old. They returned perhaps because of the love of homeland.
 but kaka'ikahi wale no no ka mea elima paha, eono ko lakou nui, So they returned,
 but they were only a few perhaps five or six in all who came,
 poe opiopio wale no (a'o mai lakou). A'o i ka poe Hawaii ke ano o ka
 only as young men (they taught the natives). They taught the Hawaiians
 anei ka lio a hiki ko lakou laka ana, a hiki ke hana i ka holoholona. how to tame
 the horses until they were really tame, until the animals could be put to work..
 Pehea ka hoohai, a'o i ke kanaka i ka hoohai ana, ke ano ka alualu ana
 Pertaining to roping they taught the natives how to rope, how to drive
 i ka pipi. Pela lakou i a'o ai kela poe kanaka a hiki ka hele mai ke kamalii
 cattle. Thus did they teach those Hawaiians until the native cowboys
 a hele ahiu. Puhili kela poe Mekiko ke kamalii Hawaii. Ina hele i kuahiwi
 became wild. The Mexican tutors proved no match for the Hawaiians. If
 hoohoka mau ia ana (e keia poe Hawaii) e keia poe Hawaii. Mea ia keia poe
 they would be embarrassed (by these Hawaiians) by these Hawaiians. They would
 he kepolo. Oia ka moololo o Hawaii, a hiki ko makou makuakane, a lokihi loa. call these Hawaiians
 devils. This is the story of Hawaii until my father's time and many years
 after.

Kela poe kahiko, kela lula Mekiko, ke ano o ke kau ana, ke ano ko lakou/^{pono}lio,
 Those oldtimers, those Mexican rules, how to ride, how they cared for their
 like loa me ka poe Mekiko. Kela likini nui iluna nei, oi ka wa e hele iloko ^{horses,}
 were very much like the Mexicans. Those big leggings extending up here, ^{were} worn
 o ka nahelehele oe e puā-wae. Keia ke ano o ka noho. Ko lakou noho ^{when they went into}
 the brush to separate cows from the herd. This was their kind of saddleo
 kela noho okumu nunui Mekiko. Mahope loa ia hoololi ke kanaka ke ano o ka ^{Their saddle}
 had a big Mexican pommel. Way later the Hawaiians altered this type of saddle. ^{noho.}
 Hana keia noho miomio. Mamua kela ano noho mea mau ia he palapalai.
 They made it trim. Before that the Mexican type was usually referred to as
 Keia ke ano o ka noho o ka poe Paniola mamua. A ke mea aku oe hilo kaula, ^{palapalai, the name of a native fern.}
 This was the type of saddle of the Mexicans before. When they referred you
 kaula ili. Keia poe Mekiko kaula ili ka lakou. Hele mai no lakou ^{to a braided rope}
 they meant a rawhide rope. These Mexicans carried rawhide ropes. They came
 me ke kaula ili; aōo i na kanaka ke ano no ka hilo ana o ke kaula,
 with the rawhide rope; taught the Hawaiians how to braid such a rope,
 ke ano no ka hana ana o ka ili maka, kalena anei ka ili.
 how to work with raw hide, how to stretch the hide.

CK: A'o mai lakou i ke kanaka i ka hana ana ka noho (e, ka noho).

CK: They taught the Hawaiians how to make a saddle (yes, a saddle).

O ka laau hea e hana ai ka noho?

What kind of wood was used in making a saddle?

JFL: Ka laau o ko makou wahi, he mea (milo¹), aole milo; kela laau māma

JFL: The wood of our place, the (milo), not the milo; but that light wood
 e like loa me ka hau² but paa, nunui. Ka hau hoi he kioea ko lakou ano ulu
 just like the hau but stronger, bigger. The hau, however, grows long and ^{ana.}
 Ke kahawai ai no i Waimea. Kela kahawai, oia ka mea ka waterhead ^{slender.}

The stream is in Waimea. That stream, it is the waterhead

¹ A native tree used to make calabashes ² A native tree that spreads. Light wood.

o ka Parker Ranch. Kela kahawai piha me keia ano laau - neneleau¹, neneleau.

of the Parker Ranch. That stream is full of this kind of trees - neneleau,
neneleau.
Oia ke ano laau. He kanaka ka mea nana i hana, he kanaka me ka pake

That is the kind of tree. A Hawaiian was the one who made saddles, a Hawaiian
and a Chinese
e hana ka noho o ka poe o Hawaii nei. Oia ka noho a hiki keia la. Ai ne'i
made saddles for the people of Hawaii. It is the kind of saddles being used
today.
kekahi iloko nei. Kiekie i hope nei. Ka poe Mekiko hoi he palaha i hope.

There is one in here. It is high in the back. Mexican saddles were flat in
the back.
O ka okumu, okumu nunui. A mahope mai hana mai ke kanaka me ka pake

The pommel, pommel was large. Afterwards the Hawaiian and the Chinese
he kumu liilii, miomio. Nana 'ku oe ka noho he miomio. Ke aweawe o ka noho
made the pommel small and pointed. You look, the saddle is pointed. The lea=
ther covering the wood
aweawe maka, hilo ia. A oia kena ano laau, mama. Ke oe hoopili hana i ka lio hou

is of raw hide, braided. It is a light kind of wood. When saddling you can
stand beside a new horse,
paa oe i ka lio hou me keia e hiki oe ke hopu kiloi iluna o ke kua. Aole oe
hold the newly broken horse like this and you can throw with the other hand
the saddle on the back. You don't
e hapai he elua lima. Ke ano noho haole o keia manawa me ka hana nui oe

need to use two hands. As to the kind of haole saddles of these times you must
exert much effort
e kiloi ai. Hoopaa maoli oe e ka lio a paa a wili oe ka noho maluna

to throw it on. You must tie the horse securely and then you swing the saddle
on
o ke kua. Kaumaha. O keia neneleau, laau mama, paa, aole ai ia ka mu.

the back. It is heavy. The neneleau is a light wood, strong and not eaten by
insects.

Kela kahawai wale no, oia ke kahawai piha kena ano laau.

Only that stream, it is the only stream bank that is full of that kind of tree.

CK: Nana 'ku nei au ia Sproat i Kehena, he kepani maleila, kana hana kela

CK: I observed while with Sproat at Kehena a Japanese there whose work was that
1
Native Hawaiian sumach with light, soft, tough wood.

e hana noho
 (e hana noho). He limahana no oia no ka hui (mahiko) mahiko. A'o ia oia
 (of making saddles) of making saddles. He was an employee of (the plantation)
 of the plantation. He was taught
 i ka hana ana i ka noho. Hele o Sproat malaila. Na kela kepani e hana ai
 how to make a saddle tree. Sproat went there. That Japanese made him
 ka noho (hana ka noho) me keia laau au i olelo ai (he neneleau).
 a saddle tree (saddle tree) with this wood you mentioned (the neneleau).

JFL: Kela kahawai, oia ke kahawai piha i ke neneleau. O lalo kela wahi o mua

JFL: That stream bank, it is a stream bank full of neneleau. The bottom and the
 front

ka noho i hana iaai, o kela okumu, laau nunui. Peia kela papa o lalo.

of the "tree" were hacked out and that pommel made of a large piece. Thus was
 the bottom piece made.

Okī oe ka neneleau loloa me keia, elua, a kahi, kahi a hiki ka pau ana

You would fell a long neneleau like this, two lengths, and chisel, chisel until
 it was done

a hoopaa. O kela ano noho aole kui. Keia peg, peg laau ua drilled a puka,

and secured. On that kind of saddle you didn't use nails. This peg, wooden
 peg, pounded in a drilled hole,

kela peg oia ke kui e hoopaa i na aoao. Peia o hope, kela papa paepae hope nei.

that peg was the kind of nail used to secure the sides. So was the back, that
 flat board back here.

(Me ke glue e hana ai?) No, wili ia puka, puka liiliin Mea no keia peg,

(Was glue used?) No, holes, small holes were drilled. These pegs

kaki oe a komo iloko, paa. Well, glue nohoi. Hookuu oe ke glue.

you pounded in tight. Well, glue was also used. You would let the glue in.

A o ka mea puka iwaho, oki no oe. Aole kui. (Aole ai kela noho i ke kua

That part of the peg sticking out you would cut. No nails. (That kind of

o ka lio?) Hana ia pattern maleila, kohu kua lio. Elua ano, ka lio nunui

saddle would not "eat" the back of ^{the} horse?) A pattern in the shape of the back
 of the horse was made. There were two kinds, for a large
 a ka lio liilii (ae, ae) and then nana ia apau, pena ia malalo. horse

and for a small horse (yes, yes) and then the "tree" was completely check^{ed} and
 the under part painted.

A o kela wahi pili ke pena, a kiekie kela. Kela wahi ai kela i ka lio.

That part of the animal showing paint would indicate that part of the tree was
 high. That was the part that would "eat" the horse's
 back.

A hiki ka paa ana ka pena a pau loa, alaila a lawa, no ka mea kahi wahi paa
 Until all parts were completely covered with paint then it was enough because
 ka pena, kahi wahi aole paa i ka pena . Ka wahi paa i ka pena oia ka wahi kie-
 and some parts would reflect no paint. The spots covered with paint they were
 kie, a kela ka wahi (anai ia ke kua) mea ia he kamana hoi kela i ke kua
 and those were the parts of the saddle (that skinned the back) that were said
 o ka lio. Hana ia he lio laau, a oia ke kua e like loa me ke kua o ka lio.
 of the horse. A wooden horse was made and its back was very much like the back
 Hana ia ai keia noho a paa. Aole hana oe ke ili, aole uhi i ke ili.
 The saddle tree was then made. You did not put on the hide nor prepared it.
 A pau pena oe keia pu'aliu, a paa ka pena, alaila hookau oe i keia laau.

You first painted these group of horses; the painting done then you put on
 this saddle tree.
 CK: Ka wa hea o ka mahihiki i hele oukou e alualu na pipi no ke kahe ana i na pipi?

CK: What time of the year did you men round up cattle in order to castrate the
 calves?

JFL: Wa kuni, wa kuni nui iloko o Iune, June, July. Kekahi manawa elua mahina

JFL: Branding time, the main branding time was in June and July. Sometimes two months
 e kuni ia ma Waimea. Ma ke kaukani. Hoohuli hookahi la. Hookahi la, wawahi.
 was given to branding in Waimea. By the thousands. One day would be for
 rounding up. One day to separating calves.
 Kela manawa aole chutes kela manawa. Uhai no iloko o ka pa nui. Pa nui keia
 There were no chutes that time. Roping was done in a big pen. This was a large
 kohu pa. Kela kekahi la nui o Waimea. Piha i ka wahine. Hele mai ka poe
 enclosure. That was one big day in Waimea. Full of women. Spectators would
 maka'ika'i e ike ke ano ka bana ana o ke kuni pipi. Ike oe i ka poe ike o ka hoo-
 come to see how the branding of the calves was done. You would see the people
 hai ana. Ko'u makuakane ponoi oia maoli ke kanaka kaulana kela mea ka hoohai
 the roping. My own father, he was really the most famous roper in
 iloko o ka pa kuni. Na ano hoohai like ole iaia. Hana keaka ia ke ano o ka
 the branding pen. He used all kinds of roping skills. He would put on a show
 in roping

o ko'u mokuakane, Kimo Pe (oia?) Nana oe i ka poe wahine maluna o ka pa
 my father, James Fay would (was that so?) You would see the women on the fence
 me ka omole kini, me ~~ka~~ omole whiskey, kahe mai ai i ko'u mokuakane
 with bottles of gin, with bottles of gin, calling my father
 no ka mea he kanaka inu o ko'u mokuakane, kanaka le'ale'a. Puni oia
 because my father was a drinking man, a man of pleasure. He was fond
 i ~~ka~~ le'ale'a, ha'i olelo. Hele a kahea mai la kela poe olalo, "Pipi,
 of good times, and public speaking. He would be carried away until those men
 ua wela o ka hao, pipi." A kahea mai o Carter, "E Kimo Fay, oe hele no e
 below would say, "Cow,
 the iron is hot, cow." Mr. Carter would call out, "James Fay, you go
 ha'iolelo maleila." Ho'i, hemo, ku ilalo, hoomaka oia e ha'iolelo pono
 and orate over there" He would proceed, dismount, stand on the ground, and
 he would speak supporting
 no Sam Puihi, he maka'i-nui o kela manawa Kohu mea oia ka mea e holo nei
 Sam Puihi, who was the sheriff at that time, as if he were the candidate running
 i maka'i-nui o kela manawa, e koho aku hoi iaia ma ke ano holo paloka.
 for sheriff at that time and would solicit votes for him.
 A pau, pa'ipa'i apau, kau e ka lio a kii ia he pipi, wae, wae ia maila he pipi
 That over, the clapping over, he would mount his horse, head for a cow, separate,
 separate the calf desired
 a hiki me kela kihi me kela, like pu me kou hale. Pela ka nui o kela pa
 in an area from that point to that corner like the size of your house. Such
 was the size of that pen
 a hiki ine'inei. He wahi pa poepoe. A hiki maleila, hele ko'u mokuakane
 extending to here. It was a circular pen. When he got there, my father would go
 a hiki ma ~~ka~~hi wahi a ku. A he hale ua hana ia no keia poe waiwai,
 until a certain spot and stop. There was a shed erected for these rich people,
 no kela Mrs. Parker,
 no keia poe, kela mea nona kela waiwai ~~ame~~ kana poe hoaloha la hele maka'ika'i.
 for Mrs. Parker,
 for these people, for the person who owned these riches and her guest spectators.

He hale iluna, iluna o ka pa pohaku. Pa nui keia, kimekime (pale i ka la,
A shed was up, up on the stone wall. This was a big, high wall (to ward off the
ka wela o ka la) iloko o ka la, kohu stadium, a noho lakou iluna. sun,
the heat of the sun) in the sun, like a stadium, and they sat up there.

Pale mai ka pipi, alualu maila kela poe. Kela puka o ko'u mokuakane
The cows would dash out and the cowboys would chase. My father's lasso
kohu mea e hiki ke komo eha, elima pipi keiki iloko. Puka nui. Kana kaula
looked as if four calves could enter or five calves could enter. Big loop.
umi anana ke kaula. Pale maila kela. Kela māma o ka holo o ka pipi, His rope
was ten fathoms. He would give chase. The calves would race with great speed,
hele ka huelo o ka pipi a konini, a lawe maila a hiki i mua pono o kela wahi,
the tail of the cow moving to and fro, and the calves would be driven to the
a kahea 'kula o ko'u makuahine: "Aihea ka ono?"¹ Mea ia maila, "Ai mua o ka front of the grandstand
and my mother would call out: "Where is the ono?"¹ He would respond, ono.¹
Paa mai nei o na wawae o mua, komo maila. (Ina ohope?) "Ai mua o ka
The two front legs would be caught. (If the hind legs?) "The hind is ono."
Komo mai na wawae i hope. Then makemake ia kana ano hoohai, oiahoi kela
The hind legs would be caught. Then his style of roping was desired, that is
hoohai kamakoi² i mea ia. Puka ai mua, na ka pipi no e hele a komo ai iloko
the kamakoi pattern as called. The loop would be thrown in front and the calves
kela puka, kela puka ana. Kana kaula e like me ka uwea, paakiki ke kaula. would run into
that loop as they dashed forth. His rope was like fence wire, the rope being
Ai ia ko lima ke oe kii kana kaula, kaula nunui. (Hana ia ka puka-holo. stiff.

If you used his rope, his large rope, it would skin your hand. (They would form
Heaha ka olelo?) He mea, kamakoi (kamakoi). Kamakoi hoi ia. Alualu meila a lasso.)
What is the term?) Kamakoi (kamakoi)n It was called kamakoi. He would chase
kela o ka pipi. Kiloi ia 'kula ka puka mamua o ka pipi, a o kela puka mau,
the calf. He would throw the lasso in front of the calf, and that loop would oia mau hemo no
stay open

1

2

"Ono" means delicious. "Kamakoi" refers to fishing with a bamboo.

Na ka pipi e hele a komo iloko, paa. Aole hiehie ma ka wawae. Hiki ai
The calf would go in and be caught. The legs would not be tangled. Ten calves
ke hoo hai umi pipi, aole ike e hiehie ana i ka wawae. Pau kana hoikeike ana
would be roped and you wouldn't see any legs tangled. After his exhibition
i ka hoo hai hai then hoomaka mai ke kamalii e hoo hai. Wae ia ka poe hoo hai.
in roping then the rest of the cowboys would commence to rope. Certain cowboys
would be selected.
Wae ia kela poe eleu ana i ka hoo hai. A haawi ia maila ka lula. Mea mai nei
Those who were fast at roping were chosen. The rules would be given. The rules
ka lula, aole poe hoonikii ke kaula iluna o ka okumu o ka noho mahope eha
designated that no one was to tie his rope to the pommel of the saddle by and by
kela poe olalo. Kahi wa hihie ka lio, owala, a nenea kela poe ka oki,
the men on the ground would be hurt. Sometimes the horse might tangle in the
rope and buck and those below would be busy castrating
pa no a eha. Ke aole oe nikii hiki oe ke kiloi o ke kaula, hookum oe ko lio
and could be injured. If you did not tie the rope you could throw the rope
and let your horse
e owala a hemo ia waho. Oia ka lula. Ke paa kou kaula, nana ia maila
buck and release itself. It was the rule. If your rope was tied, and the rope
ka poe nikii iluna o ka okumu, oki ia e ka pahi na kela poe olalo.
was seen tied to the pommel, those men below would slash your rope.
Aole hiki oe ke huhu no ka mea haawi ia ka lula. Oia ka lula o kela wahi:
You couldn't get angry because that was the rule given. The rule of that place
was
aole nikii kou kaula. Aia pipi nunui, hoo hai mua i ka mea liilii
don't tie your rope to the pommel. Unless they were grown cows, the calves were
first roped
a hiki ka pau ana, hele apau aohe mea liilii koe, alaila hoo hai i ka mea nunui,
until they were all roped leaving no calves unserviced, then the big ones would
be roped -
oia kena ano pipi ahiu. Komo maila ka ahiu hoi i ko makou manawa e hoo huli ana.
those wild cows. The wild cows had joined the others in the roundup.
Alaila hiki au ke nikii. Hoo hai oe a paa; komo oe iloko. Aole poe oloko.
Then you could tie to the pommel. You would rope, then secure, and enter the
pen. Nobody else would be in it.

Alaila kahi poe hoo^{hai} i ka wawae, hina ilalo, oki ke pepeiao, kuni.

Then someone would tie up the legs, knock the cow down, cut the ears and brand.

Ina he pipi kane, oki nohoi, kau ka hao kuni. A o kela mea kuni ana i ka hao

If the cow was^{be} male, he would^{be} castrated and the branding iron placed on him.

oia ~~ka~~ mea kahea ana, "He kane," "He wahine," "kane," "wahine." And he who would do the branding

he would call out, "Male", "Female," "male," "female."

Aia o Carter maluna o keia, hana iho nei he wahi nona e noho ai, me ke indicator.

Carter would be up on a platform made for him to stay on, with an indicator.

"Hookahi kane," "Hookahi wahine." Kahea "wahine", he wahine; "kane", a kane.

"One male," "One female." The call would be "female," and a female would be indicated; "male" and a male indicated.

Peia e helu e na pipi a hiki ka pau ana o ke kuni. Hele a ahiahi, pau ke kuni.

Thus were the cows counted until the branding was done. The branding would last until evening.

Kekahi wa eiwa haneli pipi kuni kela la (nui). A peia hoohuli kuni he la.

Sometimes 900 cows were branded one day (tremendous). Thus would the branding continue another day.

Hoohuli kuni he la, o kekahi la, wawahi; kahi la, kuni; peia 'ku ana.

One day the cows would be rounded up; the next day, the calves separated; the following day, the branding; and so on.

Hele hou 'ku no iwaho. Ike no oe ka pipi e hele mai aole kuni ia (aole pau)

You would go out on the range again. You would see cows coming that had not been branded (the roundup not finished)

Nui hewahewa o ka aina. Kekahi aole pa. Ke paha pa okioki ia, aole nui loa

The land is too immense. Besides there were no fences. If it had been cut up into paddocks, there wouldn't be so much

ka wahi o ka pipi e hele laula ma'o a maane'i. Hoo^{hai} mai Kawaihae-uka mai,

land for the cows to roam here and there. The roundup would be from Kawaihae-uka

lawe ka pipi a hiki i Waimea, mai Kawaihae a hiki i Waimea, mai Puako a hiki

the cattle being brought to Waimea, from Kawaihae to Waimea, from Puako until

i Waimea. Lawe ka pipi ileila e kuni ia, aole kuni iwaho. Peia ilalo a iluna

Waimea. The cows were brought there to be branded, not to be branded out on the range. Thus it was up

me na Hamakua. lawe pili i Waimea e kuni ai no ka mea he la nui kela

in the Hamakua's. The cattle were driven to Waimea and there branded because that was a big day

Mamake o keia ohana Parker ilaila wale no e kuni ai ka pipi. Loaa ka lakou

The Parker family wanted the branding to be held only there. They would have
mea e le'ale'a, e nana. (Kono ia mai i na hoaloha.) Nui na poe maka'ika'i.

their fun, something to see. (Friends would be invited.) There would be many
spectators.

Hele mai ka poe o Hilo, na wahi apau loa. Nui ka wahi o keia poe e noho ai.

These people would come from Hilo and everywhere else. Much space was provided
for these people to sit on.

Kela manawa aole hokele. Kela wahi o Keoni Parker, nona kela wahi.

Those times there were no hotels. That place of John Parker's which was his
was a guest house.

(Keia poe hapa haole ili ke'oke'o o lakou na paniola.) O lakou na paniola,

(These half whites with white skin they were the cowboys.) They were the
cowboys,

ko'u makuakane, ko'u uncle (maka alohilohi) he maka palu (blue, ulaula ka
umiumi).

namely my father, my uncle (with blue eyes) with blue eyes (blue eyes and
red beards).

Poe umiumi ulaula (kenokeno, aole hiki ke olelo haole) e like loa me ke
Kelemanian

They had red beards (white skin but couldn't speak English) looking like
Germanics

(aole hiki ke olelo haole), aole. Ninau ia mai e kekahi poe haole

(not being able to speak English) no. Some haoles would ask

i ka lakou mea e mamake ai, a huli 'ku ke kanaka ka mea ke olelo i keia haole.

about something they wanted to know, and these cowboys would turn to the next man
for an interpretation of the inquiry of

Kekahi poe haole ano ku nana, a hele, hoi. these haoles.

Some of these haoles would be astounded, walk away and leave.

CK: Owai keia poe?

CK: Who were these haoles?

JFL: He poe maka'ika'i.

JFL: The spectators.

CK: Owai keia poe hapa-haole paniolo?

CK: Who were these part-white cowboys?

JFL: Ko'u mokuakane, kona ohana pau loa aole ike i ka olelo. (O Lindsey, o Purdy).

JFL: My father, for all his relatives could not speak English. (Lindsey, Purdy).

Kela poe o Purdy; kela poe kahiko o Waimea; aole (Spencer kekahi) ike,
 Those Purdy's; those oldtimers of Waimea did not (including Spencer) know,
 o Frank Spencer; kela poe a pau loa aole ike i ka olelo haole (ke'oke'o ka ili,
 also Frank Spencer; all those people did not know English (the skin was white,
 ke nana oe ulaula, ka maka he haole maoli) alohilohi (alohilohi ka maka)
 with a reddish appearance, the eyes like those of the haoles) blue (blue eyes)
 aole ike i ka olelo haole. Hele mai ka poe malihini a ninau, e
 did not know English. Strangers would appear and might ask a question,
 nonoho ana kekahi poe mawaho o ka lanai o ka halekuai paha e nenea ana,
 When some of these fellows would be sitting perhaps on the lanai of the store
 and just relaxing
 a komo ka poe malihini, a ninau, "O mea aihea la?" A huli e keia poe kanaka
 some stranger would enter and ask, "Where is So & So?" Turning, these men
 ili hauliuli (ili kea), "Heaha ka keia poe haole e mea mai nei, maopopo mai nei,
 with swarthy skin (fair skin) would say, "What are these haoles inquiring about,
 desiring to know,
 ninau mahea o kela wahi o mea, o mea." Peia o ke kamalii Kepani.
 asking where is the location of this or that place." Young Japanese spoke good
 Hawaiian.
 Kamalii Kepani ke olelo kanaka, I tell you what, puiwa ka poe Hawaii malaila
 When these young Japanese fellows spoke Hawaiian, I tell you what, the Hawaiians
 present although intoxicated
 ua kahi'ohi'o. Olelo Hawaii piha maoli. Olelo aole o kela olelo kapalu.
 were startled. They spoke real Hawaiian. They spoke not pidgin Hawaiian.

CK: I ke kahi la hele au i Kona, i keia halekuai he mau a nana au he Kepani,
 CK: One day I was in Kona and at this store there were two Japanese I noticed,
 a Pake paha. Hoomaka au e walaau kela ano walaau kapulu, walaau haole,
 or Chinese perhaps. I began to converse in broken Hawaiian, broken English,
 hapa-haole. Pane mai nei o keia mau mea ma ka olelo Hawaii, auwe,
 half English. These two people responded in perfect Hawaiian, auwe,
 maikai ka olelo Hawaii (poweko) poweko ka olelo.
 good Hawaiian (fluent), fluent Hawaiian.

JFL: I tell you what, hilahila ke kanaka. Kekahi hookani pila, himeni Hawaii,

JFL: I tell you what, they put the Hawaiians to shame. Besides, played musical instruments, sang Hawaiian songs, hula Hawaii, hula maoli, kani ka pila, ka ukulele (kohu Hawaii, kohu Hawaii danced the hula, real hula, strummed on the ukulele (their voices like those ka leo), kamalii Hawaii ka leo. (Keia poe Kepani male lakou i na wahine kanaka) of native Hawaiians) and sounded like the young Hawaiians. (These Japanese married Hawaiian women) wahine kanaka kekahi. Hapanui kamalii wahine kanaka. Ko lakou makua some married Hawaiian women. The majority married native Hawaiians. Their parents he poe Kepani kahiko loa i komo ia Waimea. Hele mai lakou mai Iapana mai were the old Japanese that migrated to Waimea. They had come from Japan ko lakou wa opio a noho paha i ka plantation paha, haalele, hele i Waimea in their youth and perhaps lived on the plantation, then left and came to Waimea ma ke ano mahiai. Ua nui ka aina mahiai, ka poe homesteads, a noho me ka poe as farmers. There was much farming land, the homesteads, and they stayed with homestead mahiai. Na lakou mahiai kulina, oi ano ai, a oia ano a hiki ko lakou homestead farmers. They cultivated corn and such crops, and such kinds of crops until their attaining nui ana a loa ko lakou poe ohana keiki. Me kanaka wale no e hana ai their maturity and having their children. These Japanese worked only with keia poe Kepani. Kela poe Kepani kahiko i hele mai lilo loa i kanaka maoli Hawaiians. Those early Japanese that came transformed into real natives (ke ano o ka olelo ana) ka olelo ana (Kepani, he Hawaii) he Hawaii maoli. (by language) by speaking (Japanese becoming Hawaiians) like native Hawaiians. Nana 'ku oe he maka liolio, ai no nae he Hawaii. Eleu kela kamalii Kepani You noticed slanted eyes but nevertheless they were Hawaiians. These young Japanese cowboys were energetic i hele mai i Honolulu nei lawe mai ka lio heihei o Parker Ranch ka wa when they came to Honolulu bringing racing horses of the Parker Ranch when heihei i Kapiolani Park. Lawe mai ma kela hale lio o Colburn, Territorial stables, horse races were held at Kapiolani Park. The horses were kept at Colburn's stables or Territorial stables,

mauka ae o Kawaiahao Church. He hale lio nui maleila mamua, a ileila, ileila
 above the Kawaiahao Church. Formerly there was a large stable there, and there
 ka lio i weiho iaai a hiki ka wa makaukau oia ka wa heihei a lawe ia i
 the horses were kept until the propitious time, the time of the races, and were
 Kapiolani Park. Keia kamalii iloko leila kahi e hula ai, le'alela ana
 to Kapiolani Park. These Japanese cowboys were in there dancing the hula,
 keia poe kamalii, poe kamalii Kepani. Kekahi wa elima lakou i hele mai
 themselves, these Japanese cowboys. Sometimes five of them would come
 me ka poe lio. Komo maila kekahi poe a puiwa ike he maka li'oli'o
 with the horses. Some people would come in and be startled to see slanted eyed
 oia ka mea e himeni ana (ano like lakou me keia wahine o Keawe i noho ai ma'o.
 fellows doing the singing (they were like this woman, Mrs. Keawe, who used to
 Ai lakou i Honolulu i keia manawa. He Kepani piha kela, aka, ua hanai ia
 stay over there.
 They are now living in Honolulu. That person is full Japanese, but was raised
 e na Hawaii. Ke walaau mai he Hawaii maoli). Hawaii maoli (Hawaii).
 by Hawaiians. When she speaks she is a real Hawaiian). Native Hawaiian (Hawaiian
 Nui ke camp. Kekahi mamua, mamua o ke komo ana o ka Pokoliko i Hawaii nei,
 There was a large camp at Waimea. Before, when the Porto Ricans first migrated
 me ka poe to Hawaii
 nui ka Pokoliko i Hawaii, /keiki, wahine me ke keiki hele wawae ana,
 there were many Porto Ricans on Hawaii, women with children walking
 hele ana huli hana. Kekahi wa hele mai a hiki i Waimea; kahi wa e hele aku
 and looking for work. Sometimes they walked until Waimea; sometimes walked
 mawaena o Waimea me Keamoku e moe ana ma ke alanui me ka paa huluhulu.
 from Waimea to Keamoku and you would find them bundled in their blankets asleep
 along the road.
 Hele wawae keia a hele a hiki ia Waimea, kamalii piula. Lilo i kanaka,
 These people walked until Waimea, the children being exhausted. They became
 hanai ia e kanaka. Hiki no ana keia poe Pokoliko i kanaka maoli, Hawaiians
 being fed by the Hawaiians. These Porto Ricans became real Hawaiians,

ai no nae he kamalii Pokoliko.

yet they were Porto Ricans.

CK: A mahea i lawe ia ka pipi a hoouna i Honolulu? i Kawaihae?

CK: Where were the cattle shipped to Honolulu? at Kawaihae?

JFL: Lawe ia i Kawaihae. Nana kela ano pipi ahiu, lawe makou i ka po oko'a no,

JFL: Driven to Kawaihae. Looking at that kind of wild cattle, we drove them at night,

lawe ina aole poe ma ke alanui. Kekahi kiani ia ka pipi hookahi paha pule

drove them when no people were on the highway. Besides, the cattle were
guarded for a week perhaps
mamua ka lawe ia ana i Kawaihae. Aole puiwa ino loa. I ke ao lawe ia

before they were driven to Kawaihae. So they wouldn't be too frightened.

During the day
i kekahi wahi hookuu maleila a he mau kanaka mawaho nana, kia'i ia ia lakou,

at some place they were allowed to graze and a few men outside would watch and
guard them
aole hoi hele lalau ma'o maanei. A ahiahi lawe ia lawe ia iloko kela -

so they wouldn't roam here and there. In the evening they were driven into that -

ike oe o kela pa pohaku nui ke hele oe mai Waimea ke hele oe i Hamakua,

you know that large stone fence when you go from Waimea to Hamakua,

pa nui ki'eki'e o Frank Spencer, no Frank Spencer mawaho aie kela, a he pa

a high large fence of Frank Spencer's Frank Spencer's and beyond that there is
a corral

ai mauka. He pa ilaila ka pipi hookuu ia i ka po, maka'u hoi i lawe ia i
Kawaihae.

above it. There in that corral the cattle were left for the night, for the men
feared to drive them to Kawaihae.

Keia ano pipi ahiu me keia, kekahi wa hora elua i ka wanaao lawe.

This kind of wild cattle, sometimes they were driven two o'clock in the morning.

Ke lawe ia ka pipi, lawe ia a nui, aole lawe liilii. Komo mai o Claudine ma,

When cattle were being shipped, they were driven in large droves not small ones.

The S.S. Claudine would come,
Claudine o Maui. Oia na moku nunui no ka mea o mua me hope open; ilaila

S.S. Claudine of Mauin It was one of the bigger steamers because there was open
space at the bow and aft; there

ka pipi e hookuu ia. Kekahi wa lawe ia Kawaihae kanahiku-kumalima haneli pipi.

the cattle were turned loose. Sometimes 7500 cattle were driven to Kawaihae.

Hele i ke alamui, lilo. Hoohai a hiki i ka piula ana, weiho. Lawe nui ka pipi. Going along the road some would run off. These would be run down until they were tired and then roped and left. Many cattle were Kahi wa komo i Kawaihae, lawa ka helu pipi. Kahi wa short (hoau ia ka pipi). driven. Sometimes when the cattle got into Kawaihae, they were counted. Sometimes the count was short(cattle forced to swim)e Hoau. Hoohai oe, alaka'ei oe iloko (iloko o ka wai) iloko o ke kai. Made to swim. You ^{would} drive and lead them into (into the sea) into the sea. A o keia poe lio ka lakou hana wale no oia ka hoau pipi. Aole lakou And these horses, their only work was to get the cattle in the sea. They did not hana i kekahi hana ana ae. Hoau pipi keia poe lio. Elua kanaka hoohai, do anything else. These horses got the cattle to swim. Two men would drive, hookahi kanaka mea huki huelo. Keia ano pipi ahiu aole oe e hoopaa ia lakou. one man dragging the cow by the tail. You were not to tie these wild cattle. Hakalia wale no pa i ke kaula ai waho ka poe apau loa e like pu me ka nui As soon as the rope touched them all the cowboys would be in the water, as many o ke kamalii lawe keia ano pipi i Kawaihae, o lakou maluna ka lio cowboys as were involved in driving this kind of cattle to Kawaihae would be on the horses; mau ma ka puka pa. Ka wa e lilo ai hoohai koke mahope lilo, lilo iloko o ke kiawe. some stationed at the gate. If any got away they had to be roped quickly lest they disappeared into the algaroba forest. Mea mai ka luna na poe apau maluna o ka lio, Aole oukou e noho luna o ke pa. The foreman would say to them on the horses, "Don't you ever perch on the fence." A keia ano pipi ano laka, hele mau ke kamalii ka hoohai wale no me ke keiki huki wale. These somewhat tamed cattle the cowboys would simply drive and draw into the sea. Mamua keia ano pipi ahiu aole oe hoopaa. (Pehea ina pili i ke kai aole manihaka pipi?) Formerly these wild cattle you must not touch. (What if they touched the sea wouldn't they balk?) Lele, a kekahi manawa lele a kau luna o ka lio (oia?). Keia ano pipi ahiu Would jump up and sometimes jump and land on the horses (was that so?) These wild cattle ka wa e pa ai ke kaula mamake loa e loa ka lio. Ike oe kahi wa ike oe ke poo o as soon as the rope touched them they wanted very much to get the horse. Sometimes you would notice the head of

ka pipi kau mahope ou, oluna nei o ke kikala o ka lio, ili iluna, aka
 a cow riding back of you on here the rump of the horse, astride on the horse,
 aole hiki ke uhai (iloko o ke kai keia) iloko o ke kai keia, (ke au nei).^{but}

couldn't be driven off (this being in the sea) this being in the sea (and
 swimming).
 Aia ka moku ka mea o keia waapa i hoopaa ia, hookahi kaula i ka moku.

The rowboat was hitched to the ship, one rope going out to the ship.

Na ka moku e huki no ka mea eono pipi o ka aoao hookahi. Umi-kumamalua pipi

The ship pulled in the rowboat with six cows on each side. Twelve cows
 hoopaa ia i ke paia o ka moku. Ke alo huli iwaho, hoopaa ia ma ka hao.

were tied to the sides of the boat. Each cow faced outward and was fastened
 to the boat by its horns.

Ka lula aole hoochai ma ka hao, komo ma ka a'i. Komo mai ke kaula o ka poe ke-la

The rule was that the cow was not to be roped by its horns but by its neck.

ma ka hao, ^{a maleila} /e hoopaa ia ma ka paia o ka moku. ^{The sailors would put a rope} Kou kaula ne paa ma ka hao

around the horns and secure the animal to the side of the boat. If your rope
 got onto the horns
 oki ia no ka mea pipili, aole hiki ke weihoko. Hoochai oe ma ka a'i.

it was cut off because it would be sticky and could not be removed quickly.

^{You had to rope the cow by the neck.}
 Ka lakou wale no e hoalu wale no, hoochemo ~~malalo~~ e ke kino a huki,

Their only task was only to slacken the rope until it got under the cow and
 then pull,
 a hoi hou ^{oe} me ka pipi a kiloi mai ia i ke kaula. Nui ino o ke kaula.

and when you brought ^{the cow} /alongside then the rope was released. There was plenty of
 rope.

(Keia kaula ma ka hao o ka pipi. Pehea i hapai ia ka pipi iluna o ka moku?)

(This rope was attached to the horns of the cow. How was the cow hoisted on
 to the ship?)

A sling ia. Hoopaa ia ka sling maaneinei a maaneinei (ma ka opu)

By a sling. The sling was tied here and here (at the belly)

ma ka opu i nei aku. Kekahi wa pahemo, haule iloko o ke kai. Au kela pipi

at the belly, a little further up. Sometimes, the rope slip^{ed} and the cow would
 fall into the sea. That cow would swim
 a alualu mai ka poe ke-la maluna o ka waa. A komo kela ano pipi ma ka wahi

and the sailors would pursue it on the rowboat. If that kind of cows got to the
 papa'u
 shallows

hele kela poe pipi me ke kaula a hiki ia Puako, a pii uka, a kau ana ke kaula
 those cows would run away with the rope until Puako and climb upland, and the
 rope would remain
 a popopo iluna o ka hao no ka mea paa no kela kaula a ia hoopaa maoli ia ka
 moku.
 until it rotted on the horns because that rope was secure having been really tied
 on in transit to the ship.
 Aole hookuukuu maluna o ka moku, hoopaa ia. Ka wa i poholo ai, hemo i ka sling,
 This rope was never released on the ship, but left secure. Should it slip and
 the sling came loose
 pahū iloko o ke kai, au keia poe pipi, aole i ka wahi hohonu, e paa ia koke
 the cow would fall into the sea, and these cows would swim not toward the deep
 so they could be quickly caught
 i ka moku, e kela poe kela, (Au i ka wahi papa'u) au iuka i ka wahi papa'u.
 and tied to the boat by these sailors. (The cows would swim to the shallows)
 swim to the shallows.
 Hele aku ka poe sailor maluna o ka waa a hiki ole. A pela lakou i au ai
 The sailors would chase until the boat couldn't go any farther. Thus did they
 swim
 a pae i ka'e. Hele me ke kaula. Loaa aku ou popopo ke kaula maluna o ke hao.
 and get ashore. Would go with the rope on. When you found them the rope had
 rotted on the horns.
 Oia ke kaula hoopaa ia ai iluna o ka moku. A na ka mikini e huki keia waapa
 It was the rope used to tie the animal to the boat. The machine pulled this boat
 ua kaumaha i ka pipi, ka derick iluna o ka moku. Ke paa signal ia 'kula,
 loaded with cattle, this derrick on the steamer. When the cows were securely
 fastened the signal was given
 a huki ia e keia derick o keia moku a pili malalo o ka wahi o ka sling.
 and this derrick would pull in the boat up under where the sling would be.

CK: Pehea o Maunakea o kela manawa, nui ka puaa, puaa ahiu, puaa Hawaii?

CK: What about Maunakea in those times, were there many pigs, wild pigs, native pigs?

JFL: Puaa, nau (mokaki), nau e wae i ka puaa. I ke ahiahi hele i ka la ano molehulehu

JFL: Pigs, (numerous) you selected the pigs. In the evening when it was dusk

hiki oe ke kuhihewa i ka pohaku. Aole manao oe he puaa kela (manao oe he pohaku
 kela.)
 you could mistake the pigs for rocks. You wouldn't think they were pigs (you
 would think they were rocks.)

Kuhihewa oe he pohaku; hele a ~~mo~~aki. Hele oe ma kahi wahi, noho malie oe,
 They would be mistaken for rocks, being so numerous. You would ^{go} to a certain
 nana oe kau puaa i makemake. Nana 'ku oe hinuhinu ka hulu, a ua momona.
 spot and remain quiet,

and select your pig you wanted. You would select one with shiny hair, a sign
 of fatness.
 Kahi wa maanei makou e kaha i ka puaa. Ke oe ike momona, momona maikai

Sometimes at this spot we would castrate the pigs. When you see one with
 kaha wale ia no. Ke ole momona hookuu, hookuu. A ka puaa wahine, oki
 just the amount of fat

you only castrated it. When it was not fat you simply let it go. Concerning
 kela ma'i o ka puaa wahine, a mahu. Ke hoopaa hou 'ku au keia puaa wahine,
 a female pig, you would cut

off the female organ of the pig and render it sterile. If you should catch
 ua mahele ia ka mahele, ua mahu (oia?) Aole hiki ke hanau. Kupua.
 again this female pig

you would notice the genital cut, therefore the pig was sterile (was that so?)
 Penei makou i hana ai (momona maila), momona, mahu, (mahu). Ka puaa kane no,
 It could not reproduce. Unusual.

Thus did we do; (the pig got fat) fat, sterile (sterile): The male pig,
 oki no oe, a hookuu. O kekahi poe, oki ka puaa kane, aole oki ka huelo

you castrated and released. Some people would castrate the male pig but
 no ka mea ka puaa kane, loloa ko lakou huelo. Ke holo wili ka huelo.
 would not cut the tail

because the male pig, their tail was long. When they ran the tail would spin.

A ke ike kela ano poe, poe hele alualu puaa, aole maopopo lakou he puaa kane

When these kinds of people, pig hunters, saw the pigs they would not know
 keia ua oki ia, momona. Oia ka puaa makapono ke oe alualu (hapa-laho)
 the boars

had been castrated, and they would be fat. These were the hogs worthwhile
 hapa-laho. A kekahi kau mea e ike ai i keia ano puaa, ~~mama~~ ka holo
 hunted (castrated),

castrated. Moreover, you would notice in this kind of pigs the ability to
 no ka mea ua hoohai ia mua a eha. Ke oe hele, ke hoomaka kela ano puaa e holo,
 run fast

because they were once roped and hurt. If you went and if that kind of pigs
 ike oe he ~~mama~~, makahewa ka ~~mama~~.
 started to run

notice
 you would how fleet, exceedingly fast they were.

CK: Hookahi la hele au maka'ika'i me Albert - owai la kela keiki o Albert -

CK: One day I went sightseeing with Albert - whose son was that young man Albert - Akana, ka mea malana i na hui homesteads (Albert Akana, ball player before).

Akana, who was in charge of the homesteads (Albert Akana, the former ball player).

A kona makuakane kela (for All-Chinese). Ke keiki keia (ke keiki),

That was his father (for All-Chinese). This is the son (the son who was married

male i ke kaikamahine o Waimea (No Waimea kana wahine?) no Kaaua. (Archie Kaaua;

to a girl from Waimea (Was his wife from Waimea?) of Kaaua's. (Archie Kaaua;

he ohana kela o Eben Low.) Poe hapa-haole. (Keia Archie Kaaua me Eben Low

that was a relative of Eben Low's. Hapa-haoles. (This Archie Kaaua and Eben Low

he cousins laua.) Hele makou, hele a kaapuni o Maunakea maluna o ka jeep,

they were cousins.) We went, went around Maunakea on a jeep,

owau me Sproat, a me ia. Ko makou hele ana, maliapaha ehiki kaukani kapuai

Sproat and I, and he. Regarding our trip, we were about 7,000 feet, which was

oia ke ki'eki'e (kau iluna), ike makou i ka puaa ma ke alanui e holo ana.

the elevation (way up), when we saw pigs along the road running.

A lele makou e uhai ka puaa (alualu), alualu ka puaa (alualu wawae) alualu wawae.

We jumped and chased the pigs (chased), chased the pigs (chased on foot) chased
on foot.

Hele wale no kahi wahi kokoke, pau ke aho (pau ke aho). Aole ma'ā ka ea

Had only gone a short distance and I was out of breath (out of breath). Not to
used to the air

(māmā pu loa ka ea). Ki'eki'e loa kela wahi (māmā pu loa ke ea). O Albert, ma'a
oia.

(the air being too light). That spot is very high (the air is very light). Albert
was accustomed.

Loaa wale ka puaa ana, hookomo iloko o ke eke. Na puaa liilii, aole ka puaa nu-
nui,

He got the pigs wiout effort, and put them in bags. Small pigs, not big pigs,

puaa keiki, keiki wale no. (Hoopaa ka ihu a paa, aohe hoi e alali.)

baby pigs, only baby pigs. (Must hold the nose tight, so the pig would not squeal

JFL: O keia mea ka puaa, kekahi mea lula o ka puaa ahiu, a ina he pepehi no oe

JFL: Regarding this thing the pig, there is a certain rule pertaining to wild pigs,
if you kill

keia puaa ahiu a ho'ihohi no i ka hale, lawe oe ke eke, hookomo iloko o ke eke,
this wild pig and take it home, you must get a bag and put the pig in the bag,

nikiniki oe i ka waha a paa no ka mea ke make ka puaa, hu'ihu'i ke koko,
 and tie his mouth tight because when a pig dies, the blood turns cold,
 hoomaka ka uku e eu, piha oe i ka uku (oia?). Kekahi poe aole ike i kela mea.

and the lice begin to move and you will be full of lice (is that so?) Some
 people don't know this.
 Ke hele alualu puaa ho'iho'i i ka hale, a pepehi. Mea mau ana au

When they went pig hunting they would bring the pig home and kill it. I would
 always say
 i kau kamalii, ka poe hele ana me au, "Oukou lawe i ka eke ma'u, eke huluhulu."
 to my boys, these fellows going with me, "You bring a sack, gunny sack."

Mea maila, "No keaha hoi?" "Ma hope oukou eu ia ka uku." (Hookomo oe ka puaa
 They would ask, "Why?" "By and by the lice crawl on you." (You put the pig
 iloko o ka eke huluhulu) iloko o ke eke huluhulu, nikiniki oe a paa i kawaha,
 in the gunny sack) in the gunny sack, you tie tight the bag's mouth,
 aole wahi ka uku e hemo aku ai. Aole ka eke pukapuka, eke maikai.

leaving no place for the lice to exit. Not a gunny sack full of holes but a
 good sack.
 (Paa no ka uku iloko o ke eke?) Paa no ka uku iloko kela eke, aole hemo.

(Would the lice be contained in it?) The lice would be kept in that bag and
 wouldn't come out.
 A komo i ka hale, kiloi oe ke eke iloko o ka wai (pau ka make) pau, make ka uku.

Going into the house you would throw the bag into water (killing the lice)
 killing all the lice.

Kekahi poe ike 'ku oe, uwau, uwau, hele a komo ia o ka uku. Ke oe keia mau aku

I would notice some people scratching, the lice having penetrated to their
 body. When you hereafter
 e hele oe me kekahi poe e alualu puaa la, mea mai e hele kakou i ke alualu puaa,
 happen to go with some people to hunt pigs, they having invited you to hunt pigs,
 aole poina i kela mea o ka eke huluhulu. Hana no a lola (roll) a paa,

don't forget to take that thing, a gunny sack. Roll it (roll)

a hoopaa i kahi lio (na puaa o kela mau wahi he puaa Hawaii maoli). He puaa ahiu.
 and tie it to the saddle (the pigs in that country are indigenous Hawaiian pigs).
 They are wild pigs.

Kela ihu loloa, ihu loloa, nuku loloa (nuku loloa). Ne no kela puaa laho
 That long snout, long snout, long snout (long snout). If that is a boar
 ka niho e like loa hapa ka pahi. Ke pili, moku pu, moku ka lio.

the tusks are almost as sharp as a knife. When they contact there is a deep
 gash, the horse is slashed.
 Kekahi poe lio crippled. Kela mea o ka puaa me kela, ke oe alualu

Some horses have been crippled. That kind of pig when you chase him
 aole alualu i ka piina no ka mea ke huli pokole moku ka lio. Ke pii no ka ihu
 you don't chase him up a hill because when he makes a sharp turn he cuts the
 horse. When the pig puts up his nose
 o ka puaa, moku. Nana oe ka lio hele ana ke koko. Ke moku ma ka wahi

he leaves a gash. You will blood flowing from the horse. If the gash is at
 e pilikia ai ka lio, pau ka pono o kela lio. Ka lula o kela mea, ka poe ike
 maoli
 a vital place of the horse, that horse becomes worthless. The rule of that
 thing, those who really know
 ke alualu ana kela mea ka puaa laho, holo oe mamua. Na ka puaa e alualu ia oe.

how to hunt down a boar, you ride ahead. Let the pig chase you.

Hoo hai oe mahope (alualu ka puaa ia oe) alualu. Ke oe kaa mamua ko lakou wahi
 You lasso the pig from the back (the pig chasing you) chasing. If you get
 ahead of their path
 makemake nei e holo, ko lakou wahi e hele ai, holo mau ana ilalo, aole holo
 iluna.
 in which they want to run, their customary trail, they always run down and not
 run uphill.

Holo ka ihona, aleila lakou mama ho'i. Holo oe mamua, ike oe mamake loa

They run downhill so they can run fast. You ride ahead, and you see how eager
 e loa i ka lio, a hoo hai oe mahope. Komo ma ka a'i ana, komo o ka wawae

the pig wants to get at your horse, and you lasso it from behind. When the
 neck goes through and then the legs
 huki a paa, aole hemo no ka mea ka puaa alualu ka mea ke paa ma ka aoi, hemo,

you pull up tight and don't let go because the pig will give chase if the noose
 around the neck comes out,
 aale paa. Aia komo kela uha o mua, paa i ke kaula, kauwalako a hiki

and is not secure. When the front thighs are roped also you drag him until

i ka manana ana, a lele oe ilalo. He puaa laho, mamake oe e oki,

his legs stiffen and ^{you} jump down. If it is a boar and you wish to castrate him,

kupe'e a paa, oki a pau, hookuu. Aka, aole oe hookuu koke.

turn him over, castrate and then release him. But you must not let him go
too soon.

Hana oe a hemo ke kaula, paa ia oe ka wawae, kii oe ka lepo, hopala i ka maka,

You remove the rope, you hold the legs, you get some dirt, and smear the eyes,

a paa ka maka i ka lepo. Holo oe i kou lio, a ike oe ke ala,

until the eyes are covered with dirt. You then run for your horse, and you
notice when he gets up

aole maopopo ai mahea la. Alualu ka lio, alualu ia oe (iloko o kela eha?)

he does not know where he is going. He will chase the horse, chase you
(in that pain?)

iloko o kela eha.

in that pain.