

BIOGRAPHICAL SUMMARY: William Paris, Jr., 58, rancher and landowner

"In the old days, I liked it [Kainaliu] much better. Every store had benches and this raised veranda from the curb. People used to walk to the store and sit down and talk. Women used to nurse their babies on the porch. The town was more rural in atmosphere. It was a different tempo of life--much slower."

William Paris, Jr., Caucasian-Hawaiian, was born December 18, 1922. He is a descendant of kamaaina families who have resided in Kona since the mid-19th century. With the exception of years spent in school and military service, William has spent his entire life in Kona.

In 1956, he became manager of the Hind family-owned Puuwaawaa Ranch. Four years later, he returned to his family estate in Kainaliu where he presently oversees more than 2,000 acres of ranch and agricultural land.

William is active in a number of local community organizations. He and his wife, Bertha, have two daughters.

Tape No. 9-78-1-81

ORAL HISTORY INTERVIEW

with

William Paris (WP)

March 3, 1981

Kainaliu, Kona, Hawaii

BY: Warren Nishimoto (WN)

WN: This is an interview with Mr. William Paris. Today is March 3, 1981, and we're at his home in Kainaliu, Kona, Hawaii.

Okay, first of all, Mr. Paris, can you tell me where and when you were born?

WP: I was born in Honolulu on December 18, 1922. At that time, the facilities here in Kona were practically nil, so people who had the means usually went to Honolulu to have their children. That's why I was born there. However, for all practical purposes, I came back here as an infant and I've lived all my life in Kona with the exception of time spent in the service of our country in World War II and going to school, primarily in Honolulu. However, I've taken courses on the Mainland, both military and in my civilian education. But those are the only times I've been out of the state. So, that's where my origin is. I've lived in Kona all my life, as I say, with the exception of time spent in the service and in education.

WN: Can you tell me how your family got established in Hawaii?

WP: Well, to the surname of Paris, my surname, he came--my great-grandfather John D. Paris--came to Hawaii in 1841 as a missionary. He was not originally supposed to come to Hawaii. He was on his way to the Oregon territory. But the boat they were on brought some of the missionaries who were to join the mission here in Hawaii. They were going to drop them off, then proceed on to Oregon. But they'd had an uprising in the Oregon territory, and the mission there was massacred and all the people were killed. So, with the unrest in the territory at that time, they prevailed upon him to stay in Hawaii, which he did. And he was assigned to Ka'u. He established the church--the Congregational church--there in Ka'u, and he stayed there until 1849. At this time, his first wife had died, and he had two daughters. So, he felt, for the well-being of the daughters, he should go back to the United States. And he did. However, while he was back there, he met a person that he had known, another woman, a Mary Carpenter. He was married to

her. And then, they started back to Hawaii in 1851.

When he arrived here in the mission, they said the field in South Kona had deteriorated and they had nobody really there. So, they prevailed upon him to take the assignment in South Kona, which he did. He was very active here. He built nine churches throughout Kona, mostly in South Kona, the first of which is the old church Kahikolu above Napoopoo, which is in a state of semiruin now after the many earthquakes that we had, especially the earthquake in 1951. That practically ruined the church, and they have not used it since. However, there is a movement underway to get funds to restore the building. But that was his arrival here in Kona.

And then, his son by his second wife--he had two children, Ella Hudson Paris and John D. Paris the second. John D. Paris the second being my grandfather. He married Hannah Johnson. Hannah's father [William Johnson] came from California. He's originally from the New England area, but he came over to California in the gold rush. Shortly after the gold rush, in year of 1849, he came to Hawaii. I judge from his early purchase of property that he must have landed here in about 1850. I was going through some of the original grants to the deeds we have on our property, and I discovered that after the Mahele, he started acquiring property about 1851 here in Hawaii. He brought with him the first American Indian to come to Hawaii and the first Chinese to come to Kona--as work people, trusted employees, but they came by way of California. He brought them with him.

He married Eliza Davis, who was a granddaughter of a chief from South Kona. Her father was John Davis, the nephew of Isaac Davis, who was one of Kamehameha's trusted advisors in his conquest of the islands. He taught him how to use cannons and muskets and trained his people in the Western art of fighting--the Prussian method of drill, et cetera, that was used. So, you can see that the conquest of the islands, not as all people thought, where they just thought of the people using clubs and spears and everything. No, they had canoes lashed together with cannon mounted on them. They used muskets and more refined instruments of war. So, really was an unfair fight with the other chiefs of the rest of the islands.

He married this daughter, as I say, of a chief from South Kona. Her people came from the Manuka-Kapu'a-Milolii area. The chief had originally come from Maui, and he was placed in South Kona in charge of that area. So, that takes care of the roots of my surname side of the family.

My mother was a Hind. Her grandfather was instrumental in the early development of the sugar industry in Kohala. They came from England--Mr. Hind. Her father was Robert Hind, one of the sons. He was for 32 years a senator in the territorial legislature. He founded Puuwaawaa Ranch in North Kona. He took over the Captain Cook [Coffee] Company here in Central Kona, which his father also

started. So, they were involved in the (coffee) industry.

Her mother's family were Lows, and they came from Gloucester and New England. They were seafaring people originally, but they came here in (the late 1840s) and come from there. From the Low side of the family--I mean, on my grandmother Hind's maternal side of the family--are descendants from Princess Kipikane, who was from the court of King Kamehameha the first. It's the same person who's the great-great grandmother of Richard Smart that is at Parker Ranch. So, we're related to those people also. Both sides of the family go back to a little of the early ruling people in Hawaii, such as the chiefs and chiefesses who were in charge of the area, from my mother's side and from my father's.

I think, primarily, the early people, such as John Parker on my grandmother Hind's side and Mr. William Johnson, they came here. They were probably also opportunists. They knew if they married into these ali'i families, they would also have an easier time procuring property under the Mahele. I think that was partially why they did marry into the native ruling class. It bears out because if you go back, you can see he was able to get a lot of the original land grants that were given here in Kona. When you research the early books, the royal patents that were issued, you can pick up the names of Johnson, Parker, and others, who, because of marriage, they were in a position to have good contact with the chiefs. I guess they were more or less favorable toward people who did marry people of high Hawaiian status. So, that is the origin of us getting our property.

WN: The lands in South Kona, what were they? Were they agricultural?

WP: My grandfather Paris and great-grandfather, their purchase of their homesteads were principally to have places where they could raise their food and things of that nature. So, the lands there he purchased--grandfather Paris--were very little. However, when King Kalakaua's father and mother passed away, some of those lands in South Kona were sold, and they were able to purchase them at auction. Same as the Chiefess Kapiolani, who went to Puna and was the first ali'i to defy the goddess Pele. I guess you read about that. Her homesite is right there at the Captain Cook junction. Upon her death--she died intestate--and they purchased her property at auction also. So, as far as my great-grandfather, he was not so as spoken about many of the missionaries--they came and they did well--but the only property he gathered was at these auctions and also to establish his homesite. But he did not build a great land empire. This was done by my grandfather Johnson.

And then, my grandfather Paris, he was an opportunist. He bought out other members of my grandmother Paris's family, et cetera, and he was able to acquire land on his own also. On the Paris side, he did more to gather land than the rest. And then, my father, likewise, the lands that he's passed down to me, he bought out from other

family members. Whether it was his, or his cousins, or other people, he was always buying lands, as I remember as a youngster. Borrowing up to the hilt to buy out his brothers and sisters from the Paris estate. Later on, when my aunt Carrie Robinson died, he was able to buy a lot of land from her. So, dad was constantly purchasing land by buying other member's. He was left some property by his uncle William Johnson, my grandmother Paris's brother. Dad was his heir, as he died with no children of his own. So, whatever property he had, he left to my father.

WN: How much was the original purchase of land by your grandfather?

WP: Which grandfather?

WN: Paris.

WP: Grandpa Paris, between the two of them together in Kaawaloa area, the Mauna-alani, the house site, was about 15 acres he purchased. And then, Princess Kapiolani's home up on the hill there, right above the Captain Cook junction, that was about 6.7 acres. Later on, as I said, after Kalakaua died and others--there were Kapaakea and Keohokalole--they were able to purchase at auction, Keohokalele. They were able to purchase....Let's see, on the other side, that's 184 plus 70, about 250 plus 120--about 370 acres in that Captain Cook area. Both by grandpa and then later on, his son. Between the two of them.

WN: I'm still confused as to who William Johnson was.

WP: Originally, their family comes from England. They settled in the eastern part of the United States. In California gold rush, he came over. He had oceangoing background behind him. After the California gold rush, he came to Hawaii in about 1850. Then, he married, as I was saying, Eliza Davis, the granddaughter of the chief from South Kona. She had married John Davis, the nephew of Issac Davis. When the Mahele was being established in the latter part there, he was able to purchase quite a few grants in this area. The big Lehua tract up above, here--let's see, we have Pa Haole, Waikamano, Waikaala, Monohaa, and Ka Palenaaina. Each one of those will average out about 500 acres. That's 1,500 acres there, plus the two lower ones. (Pa Ko and Pa Nui. The latter was built by Kamehameha I to enclose cattle given him in 1793 by Captain Vancouver.) Oh, in this area, he purchased about 4,000 acres in this Kainaliu area.

WN: Eventually, when your father was buying out the brothers and sisters or whatever, did he buy any land not belonging to the Paris family?

WP: Most of the land he purchased originated from either the Paris side or the Johnson side of the family. His grandmother Johnson married again. She married a William Roy. Mr. Roy purchased some properties in this area also. Upon the death of both his wife and himself,

the trustees, to educate those children and et cetera, did sell some of the lands. And dad's father, grandpa Paris, bought up above here about 390 acres from them (lands of Honalo ma uka), and he bought down below here a little bit more. That is the only land that was not either Johnson or Paris to begin with, though my father has purchased some of that land.

My grandaunt Carrie Robinson, C.J. Robinson, she was a Johnson--my grandmother Paris's sister. She was a very frugal woman. Rather than see the lands of either of her half-sisters and half-brothers or her true sisters and true brothers sold at any time, she would advance money to them and take land in turn. So, she built up quite a little land of her own. And then, when she passed away, some of her land was left jointly to the Parises and the Shipmans. Well, my father's sisters and brothers did not care to get into this property, so they agreed to have the Shipmans buy the property out. My father signed the agreement with the understanding what lands he wanted, he would be able to purchase back from the Shipmans. So, that's how it was. From my aunt Carrie Robinson's property, my father did buy quite a lot, but he purchased through the Shipman family. These were properties that were left jointly to two sets of cousins, because the Shipman's mother, Mary, was also a Johnson. So, my father's property originates from either Paris property or the Johnson-Roy property.

WN: Though the years, what's been on the land, besides ranching?

WP: Well, you know, quite a lot of the land was in coffee. At one time we used to lease quite a lot of land. In fact, this land right next to me, 32 acres, was all in coffee. You see the [macadamia] nuts there now. There's a little coffee left down on the bottom. But over the years, during the depression years and the years when coffee was not too well, this Fukuda family used to farm all the 32 acres. But his sons, with the exception of one, left Kona. He had 32 acres, and he gave it up, gave it up, gave it up. So, we turned a portion of it into vegetables. We raised lettuce, and tomatoes, and Maui onions, and everything else on the property for a while. But Kona, because of our slope and everything else, it's hard land to go into intensive type of agriculture. Orchard seems to be about the best use of our land because you can keep some kind of cover on it. But when you get into intensive agriculture, when you plow your land and everything, if you get one of those Kona storms or something, you keep losing a lot of soil. So, for that reason, we gave up vegetable farming.

And bulk of the land, now, is back into raising cattle. With the great macadamia nut boom now, we're giving serious thought to putting a lot, maybe about 80 or 90 acres of land, back into nuts, because it is quite a profitable thing at this time. We've had certain amount of coffee. Down below, my sister's land that my father gave to my sister still has nuts, and coffee, and other things on it. Of course, a portion of the land in the early 1900s,

when we had the KD--Kona Development--Company here up to 1927, was leased out for sugar. This area was a sugar-raising area. Quite a lot of all these upper lands up in this area were leased out for sugar.

WN: How many acres of your land was leased for sugar?

WP: In the Lehua tract up here, we had, I'd say, just looking, maybe our property. . . . Maybe about 1,500 acres in this Kainaliu area. Not all of our land, but what various members of the family own today. Because there are other members of the family--whether they be from the Paris, or the Johnson, or Roy origins--still own land up in this area. So, I think we'd have about, maybe, 1,500 acres of sugar in this Kainaliu area at one time.

WN: What part of downtown Kainaliu is part of your estate?

WP: We just have one vacant lot left right across from Harold's Union Service. But all the land in back of Oshima's--in fact, all the land in back of the whole village. . . . The village lots only go down about, maybe, 150 feet, and in the rear of the village to the ocean is all lands owned either by myself, my sister, or the Paris estate, or my aunt Ethel Paris's estate. When seeing the frontage of the village, my father did own all of the upper side of the village, and he owned where the bakery--Standard Bakery--Oshima Dry Goods, Oshima Store, and Nozaki's were all his property at one time, plus the whole upper village. But when he had to buy out the property from the Shipmans after the death of my aunt Carrie Robinson in 1938, then he sold the village property to get the money to buy out the lands he wanted from the Shipman estate for the ranch itself. In fact, his family controlled the whole village at one time. He or the Paris estate.

WN: I was wondering, there was a lot of intermarriages among Caucasians and whatever. Was it more expedient to marry another family with a lot of land?

WP: I think, like my mother and my father . . .

(Taping stops, then resumes.)

WN: We were talking about the intermarriages?

WP: I'm just thinking of my mother and my father. There was a normal courtship. Naturally, if you were of--in those days--people of certain levels and landowners, I guess you traveled in similar circles. It was always a chance of their children meeting each other, and as a result, it was. . . . So, there was no arrangement or anything done in that particular case. I'm just thinking of the other marriages that took place. Just reading back some of the letters of my. . . . Great-grandfather Paris kept quite a number of journals and other things, and my grandmother Paris, who was a

Johnson, well, those children, families, they used to associate with and play with each other. Go on picnics together and things of that nature. So, there was a long time that the two individuals knew each other before they were ever married.

WN: You were born in 1922. You were in Kaawaloa from 1922 to 1926, and then after that you moved to . . .

WP: Kainaliu.

WN: . . . Kainaliu, yeah. Why did you make that move?

WP: My father, prior to that time, had leased a lot of land from Bishop Estate in the Ke'ei-Honaunau area. We used to raise both cattle and Angora goats down there. And then, the Bishop Estate, in that period of time, decided that they didn't want goats raised on their lowlands anymore. Dad just felt that, well, if that's the case, we just can't make any money off the land because the Angora goats did a heck of a lot better down in that dry lowlands than the cattle did. So, he decided to give up the Bishop Estate holdings and concentrate here in the Kainaliu area, knowing that, those days, everybody rode horseback and having to go another three miles every day before you ever got to the area you're going to work to meant a lot of time. So, he decided to concentrate his efforts in this area.

From his aunt he was able to get this homestead here. They built their home then for about what? This house cost \$7,500 in those days. (Laughs) You'd never duplicate it today. So, that was the reason of the move. As I say, the sugar was phasing out then. I still can remember the slings of sugar going down the hill over on the Trusseau road between the Nobriga pasture and our place, down to the railroad, which was down about the 750 foot elevation. Sugar phased out in those years of we moving here.

WN: Do you remember them actually destroying the plants?

WP: They just harvested the last crop and that's it. There was a few--you know, you could see volunteer ratoon here and there as we'd go up the hill when I was a kid on horseback. But they harvested the whole crop. The sad part of it was that the landowners didn't insist upon them fertilizing the land and planting it to good grasses and everything before they let 'em off. That was a mistake maken, because the land, you could see--this lower area, where they farmed heavily--you could see that the land was weak. All the nutrient had been taken out of the soil and it had never been put back. As a result, they left the land in pretty bad shape when they took off the last crop of sugar.

WN: And most of that land was replaced in coffee?

WP: Not the upper land, just the lower. Just lower areas (950-1,700 feet

elevation). Because the upper area, coffee, in those days, they did not like to go up too high an elevation. It was a problem, because all they used to harvest the coffee in those days were donkeys and things of that nature. It wasn't until the 1930s where vehicles got a little better. I can remember Mr. Fukuda and a couple of the other gentlemen that helped him raise coffee on the upper area hauling rock in and lining a road so a ordinary two-wheel drive truck could get up the hill to get some of that coffee. But as their families left Kona, they just couldn't keep up with the large acreage anymore.

WN: After the sugar company closed down, the lands that were leased to the sugar company . . .

WP: Reverted back to the owners. Most of them went back into cattle and things of that nature, outside of what went into coffee. Oh, maybe, few farmers raised watermelons and things of that nature. Because you don't get many macadamia nuts. Macadamia nuts didn't really start to be planted in any great amount until the (mid-) 1930s. That's when you had Bob Pahau come here. He was the head of the Agricultural Experiment Station. He could see that the coffee was a real problem business because it was dependent upon the South American production. If you had a freeze in South America, then you had the good prices of coffee. But when they were at full production, your coffee price just went boom [i.e., down]. We're only a small part of the world market. He advised many of these people to interplant and to plant macadamia nuts as a source of outside money. Then, you had what is now Hawaiian Holiday get started with Honokaa Sugar Company. My wife's father was instrumental in inventing all the machinery used in the nut company there at Honokaa. He was an engineer at the mill, and he invented the machinery to crack the shells and all of that stuff.

WN: What was his name?

WP: Otto Herrmann. Her father started that. She says when they were getting started, that candy-coated nut, he'd experiment mixing chocolate a certain way. Then, he'd have his children and family taste it to see which one was the best, you know. (Chuckles) But that's how they got started over there.

WN: Do they still use some of the things he invented today?

WP: The principle is the same, but as you go into greater volume today, naturally, you expand on your facilities. You're probably using equipment that is much larger. You have Mr. Tengan over there in Hilo. He has sophisticated the machinery and improved upon it, but, basically, the principle is the same, only they've refined it to a better point today.

WN: In Kaawaloa, where did you live?

WP: The home is still there. My sister lives there today. It's right below Gaspro. If you're ever over there where the county service center is, you know? Where the Koehnen's has their store and Cap's Drive Inn, right there. It used to be---Sure Save was there at one time. Now they've moved up to the Kealakekua Ranch Center. The Captain Cook Post Office used to be in that building. It's moved up near the ranch center also. If you look below Gaspro and that service center, you'll see a relatively tall structure, a red roof, and that is the original Paris home. Started building it in 1852, and I guess it was completed about 1854.

WN: That was on Paris lands?

WP: Yeah, that's the land he got--Mauna-alani. He was able to purchase.

WN: When you moved to this house here, somebody continued to live in the other house?

WP: My grandmother Paris lived there until she had her stroke in the mid-1930s while she was visiting her sister in Honolulu. During those days, people were very proud people. She was paralyzed on one side of her body. She said she would never come back to Kona as long as she had to be carried aboard ship or anything of that nature. As a result, she died in Honolulu about 1938. She never did return after that. She continued to live in the home after we left. We used to go over, all of us cousins, visit her every summer. Dad and mother would check on her couple times a week. She'd come over here. Then, after grandmother passed away [and] her estate was settled, my grandfather Paris's estate was left with all revenues going toward the keeping of his wife from the leases, from the land. Because they had quite a lot of land leased in coffee in that area. So, upon her death, that property was split up and my aunt Ethel Paris took over the properties on that side.

WN: Were there any problems with inheritance taxes or anything like that?

WP: Oh, this has been a constant problem. There's something--I don't know, to me, especially lands in agriculture--that we are going have to do to remedy. This is nationwide. It's not just in Hawaii. We feel it, because my generation, we been dealing with settling these inheritance taxes. It's finally caught up over the years. The evaluation is based upon current market value. If you have your land, say, in a ranch, well, you're in a marginal interest rate to begin with. Your profit per acre is not that great. If you have a IRS [Internal Revenue Service] tax review person in Honolulu, he comes in, and if you have an appraisal like we did for my dad--come in and appraise the lands at agricultural value, plus, maybe, 10 percent for inflation, which our appraiser did because the land is appreciating--you take the agricultural value and you increase it for inflation. That IRS clerk will look at it and he'll laugh. Because he'll see that, maybe, over in Waimea or some

other place in Kona, a thousand acres of land or 200 acres of land sold for quite a high figure. And he said, "This is way out of base." So, they, the IRS, base their appraisal on current market value, and as a result, he triples the appraisal on you. If your appraiser cannot really argue with him, you're in for a problem.

I feel, agricultural (land), as long as it stays in production, should be assessed on agricultural production value. But they should have safeguards in there to say that, now, if the heir, within a ten-year period, should go and sell that for some exorbitant price, then they should be able to come in with a power to get certain penalties to get a portion of that, which would be only fair. Because if he sells the land at ten times what it's worth, you certainly can afford to pay some taxes on it. And that's how I feel they should handle agricultural land. Because you just see it in California. Anaheim was all in orchard at one time. Now, you got Disney World and Garden Grove and everything else. The whole thing is going urban, and we're having acres and acres of food-producing land going out of production each year. But that's besides the point. (Chuckles) It's not Hawaiian history.

WN: What was it like growing up in this house?

WP: It was a wonderful experience. Being a young kid, we only went to school for half a day, and we could come home from school. I had certain chores--take care of the animals--or else I'd get on my horse and ride up into the uplands to meet my father who would be bringing cattle down from the mountain. Ride down toward the ocean and meet him there. We had other children in the area that we played with. We were able to do a lot. The roads were safe. There was hardly any people on 'em. You could ride a bicycle anyplace and never have any fear of being hit or anything of that nature. Cars were few and far between. We had a heck of a lot of freedom. I think children then, you had more freedom than you do today. Because you could go places. No one would ever molest you. You never worried about a child being hurt by anyone, molested by anyone.

It was wonderful. In those days, you learned to have fun by doing things without spending money. I think you hiked a lot more. You played a lot more games than kids play today. You were constantly making things with your hands. You made a lot of your own toys and things of that nature--things you played with. You didn't go and buy, buy, buy, because, naturally, a parent who's buying land and everything had to watch his pennies. You lived on strict allowances. I think we had a greater appreciation for the value of a dollar when we were kids, but yet we had a wonderful life.

WN: Was there hired help around here?

WP: We had, because, naturally, my mother. . . . In the back room there [where] the chair [is]. There was no counters on that part

of the room at that time, and there was a doorway there. That's where our workmen had their breakfast every morning. We fed all our cowboys breakfast and lunch. So, they were fed breakfast here. Some mornings (chuckles) would be 2 o'clock in the mornings. Most of the time, about 5:30 or 6 o'clock. The guys would come in there and eat their breakfast, have their coffee and everything else, and then they'd go off. But when you had special work like shipping cattle to Honolulu or having to go get up ma uka early. Or sometimes we'd take cattle to Puuwaawaa, so we'd leave our upper corral just at daylight, 5 o'clock in the morning, and we'd take the cattle over the top of Hualalai and meet the Puuwaawaa cowboys on the top of Hualalai. My father used to buy all his bulls from Puuwaawaa, so they'd bring the bulls up the hill, turn the bulls over to us. And then, we'd turn over the feeder cattle that we're selling to Puuwaawaa, and they'd pick 'em and take 'em down the hill. In taking cattle to that part, we didn't go along the highway then. There were no cattle trucks per se, so we used to drive 'em over Hualalai. So, those kind of mornings, we'd leave real early.

END OF SIDE ONE

SIDE TWO

WN: Why would you take some cattle to Puuwaawaa?

WP: Of course, Mr. Hind [who owned Puuwaawaa Ranch] was my grandfather, my mother's father. Then, certain times of the year, they'd have extra feed up in the mountain area where they had their cattle that they were fattening to be shipped to Honolulu. And so, they'd buy the feeders, because their country was not conducive to having the best calf crop in the world--that rocky Puuwaawaa land--so he really didn't have enough feeder cattle for that particular area. So, he'd buy each year, and dad would sell his feeders to him. These were yearling cattle. And then, they'd keep 'em for about ten months, and then ship 'em to Honolulu.

Because at that time, our lowlands here in Kona, where we fatten all our butcher cattle today, were in pretty bad shape. They were all lantana and everything else. We didn't have the production we have today. We greatly improved our lowlands when we planted them with koa-haole, and guinea grass, and things of that nature. So, our lands now, we can fatten all of our own cattle, but, at that time, we couldn't. Plus we had a (chuckles) real situation down here in those lands that had not [yet] been divided when I was a youngster. My uncles, and my aunts, and everybody else all had cattle down there. So, you had a real chop suey conglomeration, you know. As a result, you couldn't run the lands like you wanted. But now, since then, the lands have all been divided out. Everybody has his own place, so it makes it a lot easier to run your ranch as you'd like to.

WN: How often would you ship cattle down to Honolulu?

WP: I'd say, the boat would come into Keauhou, on an average, about four times a year. And we sold locally. My father had a little butcher shop of his own. He killed his own cattle and sold his own. Later on, when he gave up that, we used to sell to the two Kona markets--Mr. Jim Ackerman, he had a market, and then the [W.H.] Greenwell family had a market that's now the slaughterhouse in Central Kona run by Louie Costa. So, there's always been room.

When transportation became better and the highways became a little better, then we started selling our cattle also to Hilo Meat Company in Hilo. They had a truck, and they'd come pick 'em up. Then, off and on, we'd sell some feeder cattle to Kahua. This comes into the 1940 era. Because Puuwaawaa, later on, they turned all that country where they used to fatten cattle at Puuwaawaa into either raising their yearling cattle or turned a portion of it into breeding country. And then, they concentrated doing all their fattening down in the Holualoa beach area, where that Kuakini Highway goes through today, Seaview--all that was pastureland. Now, it's slowly (chuckles) becoming an urban area. They did a lot of fattening of cattle in that area between Keauhou and Kailua.

WN: Did you ship your cattle from Keauhou Bay? All . . .

WP: Keauhou. All.

WN: All the time until when?

WP: I guess the last shipment out of Keauhou was probably in the early 1940s. By that time, trucking had become better. So, in the 1940s, Humuula did not stop in at any of the outlying ports anymore. They cut it out, and cattle were all trucked to Kailua. They continued to ship cattle at Kailua with the horses until the early 1950s. Then, they built the present pier there, and they had some cattle pens and a chute on the end of that present wharf at Kailua. The barge used to come in at Kailua. But when they put in the pier, they made a big mistake. They started out on the right angle, then they turned it into the open sea. So, the portion where our cattle pen was, when we get any surge running in that bay, you tie up these barges, and the hawsers that they secured them to the pier with would just snap! Great big rope like that, you'd hear it going up, the sound like firecrackers going off. They'd just snap. They couldn't hold the weight of that--they'd have to keep the tug revved up and fighting the current. Even with that, when that big surge would come in, that barge and the tug would move and snap all the hawsers, and they'd have to go out and splice all the ropes up again. Then, they'd come in, you'd start, and another wave would come in. Oh, it was a mess. So, finally, Young Brothers gave up coming into Kailua anymore, and they've moved. They do all their shipping out of Kawaihae. So, any movement of cattle to Oahu today goes through Kawaihae, no longer through

Kona.

WN: Do you know about when they stopped shipping from Kailua?

WP: Hm. It was, I'd say, in the mid-'60s. Then, they had a shed there at Kailua where we'd. . . . For a while, they used the shed on the wharf. They had a large shed on the wharf as a receiving area. Kona people would bring their produce down and marshal it there, and then it'd be trucked over to Kawaihae. Later on, they had a warehouse in the back of where the King Kamehameha Hotel is now. Where their parking lot is, they had a large shed there. They used that as the Young Brothers' office and marshaling area for quite a few years. Finally, that was abandoned, and everything goes to Kawaihae today.

They tried for a while [shipping from Kailua]. They gave up the cattle pen on the outside, and they tried just loading inside directly from a truck to the barge, but that was a mess. We had to give that up. Finally, no cattle were taken out of Kailua. They shifted that all the way to Kawaihae, and then, slowly, they abandoned even taking freight out of (Kailua). They've taken it all. When they stopped that--I was president of the Farm Bureau, I remember, that year--I really pushed for that highway between Kailua and Kawaihae to cut down on our hauling cost of our agricultural (produce) going all the way up to Waimea and down. When you haul that way, it's 51 miles as opposed to about 36. It makes a big difference, plus the fact that you have that dangerous road going down to Kawaihae--not the best in the world, anyway. Finally, with Governor [John A.] Burns, he made up his mind that that coastline should be able to develop, and with the push from the Farm Bureau and other civic organizations, we were able to get that done.

WN: Was it mostly ranching people that wanted that kind of road?

WP: No, not all. Vegetable farmers, too. Every little bit you can save, that's where the outside farmer on this island is up against it. Even on Oahu, you have, sure, higher land cost, maybe, higher rentals per acre, but in your handling costs or charges, you're way down. Plus, you eliminate a lot of the chances to bruise your produce because the farmer is taking his stuff directly, in many cases, right to the. . . . They deal through no middleman, a lot of them. Especially specialty crop raisers in Honolulu who supply, maybe, Japanese restaurants and certain Chinese restaurants. Certain of the specialty type vegetables and delicacies that are used go right to the back door. So, you eliminate a lot of handling; you eliminate a lot of middlemen and everything else. Plus, you're able to pick your market and then bargain a little bit yourself. Whereas, the fella up here is at the mercy of a couple of people.

WN: How were the roads of Kona, as you remember?

WP: Well, when I was a kid, the only paved roads in Kona, per se, the

belt road, which is Mamalahoa Highway, was paved as far as Honokohau on the north to as far as the Honaunau-Keokea area on the south. That was the upper road. Then, you had the Palipoko Road, which is the road to Kealahakua Bay from the upper Captain Cook junction. That road went to Napoopoo. That was paved. Then, Hualalai Road, the road from Holualoa to Kailua, was paved.

All other roads, like your Middle Ke'ei Road (and) what is now our Kuakini Highway, the old road was Walua Road that wound down through there. On the bottom end you pick up a part of it by the [Kona] Hilton [Hotel]. And then, as you leave Kuakini Highway, start down from the old Keauhou School, you can see a part of it up above. I don't know if you've ever been where some of our pump sites are in Kahaluu. Not the new one, (the horizontal incline shaft), the vertical shafts. But you know where the Kamehameha III Road comes up? The Kamehameha III Road hits Kuakini Highway down to Keauhou? Right across, you go up, and then you'll meet that Walua Road again there. It comes up almost up as far as the old Keauhou School and stops right below Tanaka's Quarry. That was just a winding road, where, if you met a car on, you had to fly off on the bushes. Well, those roads were all gravel. So was the Kamehameha III Road to Keauhou gravel. Ali'i Drive was gravel. The road down to Honaunau was gravel. The road from Napoopoo across to Honaunau was a gravel road.

The only paved road was the upper road as far as Keokea to Honokohau and then the roads going down to the two main port of calls, which were Napoopoo and Kailua. Napoopoo was a port of call for many years. The American Factors had their store there, and they had a lumberyard. Standard Oil had a plant in Napoopoo, as they did in Kailua. So, these were the two main service areas of Kona. Then, Napoopoo was phased out and everything shifted to Kailua.

WN: That area that you're talking about, Napoopoo, is that below the [coffee] mill?

WP: Below the mill. You can still see part of the old wharf left. You know, you come down the hill from the mill, and then you hit where the road branches off to go to the City of Refuge and the other branch goes over to the bay. Well, directly across, there's kind of a paved concrete area? That had a shed on it at one time, and you had a winch on a boom that lifted the cargo out of the lifeboats. With all our Kona ports, your boat could not come up against the wharf. They had to anchor offshore, and your freight had to be ferried in by these little whaleboats. Then, you had a boom on the wharf with a steam winch that would pick up the cargo out of the slings out of the lifeboats and swing over onto the dock. That's how cargo was handled.

WN: You did that with cattle, too; huh?

WP: Cattle, you didn't load from the wharf. You loaded from a pen on

the beach. You'd rope the cattle, drag 'em in the water, and throw your rope to a helmsman on the boat. And then, he'd pass the rope back. It had a beam down the middle of the boat. They'd put a halter on the animal, and then keep its head out of the water, and tie it to the beam in the boat. Then, they'd take it out to the mother ship, and put a belly sling on, and hoist it up with a winch.

WN: How long were they doing it like that?

WP: Well, the last time we shipped cattle by horseback in Kailua, I think, was 1952. The last cattle shipped. Kawaihae stopped in. . . . Kawaihae, in the early 1940s, they built that long finger pier up to the north of where the present facility is. From there, you were able to drive the cattle aboard the boat. Trouble is, once in a while, it would get damaged by a storm, and then they'd have to go back to the old way until the repairs were made. But they were shipping [directly] onto the boat a lot sooner than we were on this side of the island.

WN: What kind of a town was Kainaliu when you were growing up?

WP: Kainaliu, basically, is (chuckles), you know. . . . On the ma uka side of the road you had different stores. You had Masuda, who was the watchmaker, and the Singer Sewing--Nakamoto, who now have the poultry, their father had a store in Singer sewing machines and things of that nature. It encompassed the same area, but the buildings were different. You know, the fire we had there--when was that?--1948 burned down the lower side of the village, all the way from Nozaki's almost to the Aloha Theater. And so, as a result, the town, after the fire, was rebuilt on the lower side. Well, to keep pace with that, the other merchants, like the Nakamotos and others, they decided their old ramshackle buildings and everything that they had were quite out of style, so Kimura, and the Nakamotos, and Okumuras, where Blondie's is now, they all built new buildings. So, it changed the character of the village.

In the old days, I liked it much better. Even though they were a little more shabby, but you had raised porches with benches. It was more---people came, would sit down, and talk. Every store had benches and everything and this raised veranda from the curb. I don't know, the town was more rural in atmosphere. It was a social center. People used to walk to the store or whatever it is, and they'd see their friends, and sit down and talk. Women used to nurse their babies on the porch. It was a different tempo of life--much slower. You don't have that today. Today, just people coming, and buying, and going. The only people you see sitting around, maybe talking a little bit, are the few Filipinos that sit down outside of Blondie's. But before, every nationality would stop, and visit, and talk. That was the difference.

WN: Did Japanese own most of the stores?

WP: Yeah. Charlie Aina's father owned a restaurant and a store on the far end of the village at one time. And then, the plantation had their own store on the ma uka side of the road. But that was all phasing out when I was a youngster. I have very faint memories of that, but I can still see them. Then, they had their livery area, stables and things, on the ma uka side of the village, too, at one time.

The only original building--I mean, say, from the 1920 era--that is still in the area, at the end of the village on the upper side where it's property owned by Sam Liau now, you have a building there where the Takeda's used to live. He had a tailor shop. They have kind of a religious church thing there. Across from Blondie's. You go there, that is the only building that dates back to that era that's left in the village.

The Mundon building, which is next to Harold's Union Service, there was another shop. They were tailors. They used to make riding britches and everything else for the people--dresses, trousers, everything. That is built right around the latter part of the 1920s. That's a newer building than the rest, but it's from. . . . Those are the oldest buildings left in the village. Then, you go down the road, towards the south, you see the Kanehiro Store. That's old, but that's no longer used. But that was typical of Kona buildings in the old days. So, Kainaliu is not the same town anymore. To me, it lost its historical significance when the fire came, because, after that, the whole village was rebuilt.

WN: Do you know what caused the fire?

WP: Well, I think, (chuckles) nobody likes to pinpoint anything, but the Oshimas had a furo down low, basement level. You see, the building is raised because you have a fill there along the highway. They think it was from the furo. Spark from that caught the fire. My god, that fire, you could hear firecrackers going off in the store and everything else. (Chuckles) It was something else. And then, right next to it, where the dry goods store was, was a great big Yonezaki Hotel. By that time, it had been purchased by a Mr. Nielsen, who became a representative here in Kona. I guess you've got some information on that. He had appliances. He went into the appliance business and other things of that nature. He had a store downstairs. He'd converted that. The upper level, where the hotel rooms were, he'd converted into his living quarters. That building was right next to Oshima's. So, we were trying to keep that building from catching on fire.

The whole village turned out. I had been bowling, and I'd gone to the post office and come back. I saw the fire going. We called the police and everything else. (There was no fire department in Kona at that time. Fire trucks from Hilo arrived five hours after the fire started.) We got the village out, started a bucket brigade. Sam Liau had a water tanker and we fought the fire the best we

could. It's a wonder we didn't lose the whole village that night. We were keeping the sides of the Nielsen building wet, but we forgot all about the eaves. And eaves draw heat. And all of a sudden, the ceiling over us went off, poof. I was up in the upper story with the hose and boom! The whole thing on top of me went on fire. Ah, we just couldn't stop it. So, it spread this way. We lost the Nozaki building, but we were able to keep the Nakamoto area. Thank god, there was a driveway in between. By heavily wetting the building down, we were able to keep it from spreading south.

WN: So, the northern side wasn't touched? The ma uka side, I mean.

WP: The ma uka side, no. The ma uka side was all right. By that time, you see, then, Dr. Hayashi had bought an old surplus Quonset hut, and he'd put in that building where Shizu Uchimura and them have their bookkeeping CPA [certified public accountant] office and where Wally Nakamoto and them, they turned that, later on, into shops downstairs. But that building was originally established--the Quonset hut was a bowling alley. We had a bowling alley in Kainaliu in the late 1940s into the '50s. There just wasn't enough volume, so they folded. Wally Nakamoto used to run the bowling alley. He has the watch shop now.

WN: You said that, growing up, you did a lot of things, like making your own toys and things like that or going down to Kainaliu. What else did you do to have a good time growing up?

WP: Well, it's natural. I mean, besides that, you have your ranch. We're all ranch oriented. I'd spend a lot of time with my cousins. We'd visit a lot with friends and cousins, especially during the vacation. All my cousins from Honolulu used to come up and spend time over at my grandmother's. Had a lot of horses then. Maybe, sometimes, 17 of us on horses going down to the beach to go swimming. You think nothing of it. You know, kids from Konawaena School would come home. And those days, I can remember Charlie Mundon and all of them, "Ey, we go beach." And bang!--they'd walk down to Kainaliu Beach to go swimming and come home. And this is after they've been to school, if they weren't harvesting coffee or something like that, when they were slack. But kids thought nothing of walking in those days. They walked to school, so it meant nothing. They were in good shape. And ride our bikes, after we got a little older, all the way to Puuwaawaa, come back. That's 32 miles from here. A big gang of us, the Yonezaki boys and others, would get together and ride over there.

But on the ranch, I had a lot of chores. I had to take care of the chickens. I used to raise vegetables. I looked forward to winning prizes in the fair that we used to have here. My Irish potatoes and other things.

WN: What fair was this?

WP: The county fair, before the Lions took it over.

WN: Where was that held?

WP: Up at Konawaena School. The games we'd play, like peewee, where you'd get a puck, and shape one end, and hit it. Toss it up and whack it. All of that. Those kind of games, we'd play.

WN: Is that peewee? P-E-E-W-E-E [sometimes pronounced "pee-o-wee"]?

WP: Uh huh [yes], peewee. I don't see kids play that anymore. Oh, and we'd make our own tops. Fight top. (Laughs) Make our own kites, and then you fight kite. You'd see somebody else put his kite up, and you'd maneuver yours. Rub your string with fine glass and then cut his loose (laughs). We did a lot of things on a ranch. As a result, as I got older, I'd always be going out to meet the gang. I'd come home from school, maybe, 1, 2 o'clock, and go up on my horse. Especially when they're driving cattle, I'd meet 'em to help out.

WN: How many hired hands were there?

WP: Well, when I was a youngster, we had about seven. And over the years, as mechanization came in, we'd just cut 'em down, cut 'em down as time went on. You don't need as many men anymore.

WN: How about hired hands in the house?

WP: We had Haru Mitome was our housekeeper. She used to cook the men's breakfast, everything. And then, we always have had one yardman. He raise the vegetables, plus keep the yard. When I was a youngster, we also had a man who we call our milkman, because we kept all our own milk cows. He would plant taro and sweet potatoes to help feed the men, and the excess, we'd sell off. This area here was a jungle when we first came. This particular area was lot of noxious plants and everything. Then, each year, we'd clear off a little bit more. Then, he planted to taro and sweet potatoes, papayas, things of that nature. My father and I made poi (with a poi pounder) once a week. Our own poi to feed the gang.

WN: Were any of those vegetables sold?

WP: I used to sell mine. I raised vegetables for the house. Then, I had my clients, and I used to sell to the Ackermans, and to the Weekses, and the Cushinghams, and Greenwells, and people like that, beans, and lettuce, and plants like that, my extra Irish potatoes, and then papayas. Then, I would sell my eggs also. I raised quite a lot of chickens when I was a youngster. So, these are things that kept me busy. (Laughs) I was an active kid, and to keep me out of trouble, I guess, my father gave me a lot of things like that to do. (Laughs)

WN: So, that was like your side money?

WP: Side money. Then, I'd save that money, and we'd go to. . . . I remember the 1930s, going to Hilo. Going to Kress Store when it first opened. Boy, that was a big deal. And being able to buy with my own money a present for all the family. That would include the Hind side from Puuwaawaa and ours here. What a thrill it was.

WN: How did you get to Hilo?

WP: If we went, when I was a youngster, by way of Ka'u, it would take us 13 hours. You know, the roads were so bad. Because, as I was saying, the paved roads ended in the upper Honaunau-Keokea area. So, from there, all the way to Ka'u, except with the exception from Waiohinu to Pahala, which the plantation had paved, connecting their two plantation towns, it was all gravel. And then, when you got to the volcano, then from the volcano into Hilo, they had put in that 31 miles of concrete highway at that time. So, going to Hilo from south took you about 13 hours.

Usually, you spent the night at a friend's place in Ka'u, and then you would go on. But my aunt Marjorie Hind, who was my mother's sister-in-law, she purchased a home up in the volcano area. From the volcano to Hilo was good highway, so we'd stay there. And naturally, children, we wanted to see the park. We'd spend about a week in the volcano area, then we hiked all over the darn place up there, visited, then one day we went into Hilo to do our shopping.

I can remember when President [Franklin] Roosevelt, after his election, whether it was one or two years later--I think it was 1934 or '35--he came to Hawaii. He went up to the Volcano House that day. We went to spend some time with my aunt at the volcano especially so we could line up alongside the highway there and see him as he came by.

Usually, when we went there, or else, when we went to Hilo, we would spend the night with the Shipman family in Hilo, because they were my father's cousins. They're on Reeds Island. When you went someplace in those days, you just didn't come home on the same day. It took eight hours to go to Hilo the other way, Hamakua. There was all that narrow road going in and out of all the valleys in those days.

WN: Which roads were better? The Hamakua one or the Ka'u?

WP: If we went and spent the night with my grandmother at Puuwaawaa, grandmother Hind, going to Hamakua was better. That's only six hours from Puuwaawaa to Hilo. Because even the road from Honokohau all the way to Puuwaawaa was unpaved also. Gravel road. And then, only a portion of the road in the Keamuku area (the land should be called Keeaumoku, but it is not so on the map) was paved. From where the Saddle Road is to four miles this way was paved. But in

between Puuwaawaa and there, was not. And then, on the Saddle Road toward Waimea was a dirt road. From Waimea in, though, Ahualoa area, by that time as far as I can remember, was already paved. But you didn't go down that new road to Honokaa; you went the old Ahualoa upper road.

WN: They had a railroad, huh, running from Hamakua down to Hilo?

WP: Yeah, from Paauilo. She (my wife) used to ride it into Hilo. Then, when the tidal wave came in '46, several of the trestles were damaged, and they never repaired it after that.

WN: What connection do you have with the Paris Hotel?

WP: That was my aunt. I told you my great-grandfather, with his second marriage, he had two children. His daughter was Ella Hudson Paris. The home I was telling you about, he first built, was down in Mauna-alani, where my sister's living now. Up on the hill--directly on the hill there above the junction, where the deep cut is on the upper side of the road--the home is still there. (The house site name is Kuapehu.) It's quite in pretty bad shape today. My cousins have just recently sold that property to someone. And I see they're starting to clear the lot now next to Kamei's Cleaners there--- Shiraki's Cleaners or whatever it is.

See, that is where Princess Kapiolani [once] lived. That's the person I was telling you about who defied Pele, went up specially, took that trip to the volcano, after she became a Christian. To get the Hawaiians to believe, she openly defied Pele. Well, after she died, her property was auctioned, and my great-grandfather purchased it. And then, when his son, John, married my grandmother Hannah Johnson, he finally turned over that home to them, and he built up there on top of the hill. And after his death, that went to his daughter, Ella. She turned it into a hotel. It was mainly catering to people coming around the island. And then, later on, as the inter-island tours started to come around, those tourists would stay there. There was no Kona Inn until 1929, you know. So, those people would spend the night with her. She had built a second building there where the chauffeurs would stay.

WN: Could anybody stay in that hotel?

WP: Well, you know, anybody who could afford it.

WN: Oh, was it expensive?

WP: No! Not expensive. God, for your meal and everything, it was relatively inexpensive. But the bulk of the people who stayed there were people like Mr. Brown, I remember, who was from McInerney's in Honolulu. They'd come around and send a salesman from their stores in Honolulu. They'd come around and take orders from all of the people here for clothes and everything. They'd measure you and

everything. Tailor you and everything. They'd go back. So, you'd order from these sets of suits in there. They'd make sure that they'd be tailored properly when they arrive. Come out and take your shoes and everything. Because those days, people hardly went to Honolulu. It was a chore going on those inter-island boats, spending 14 to 28 hours to go to Honolulu. They'd stay there; the tourists would stay there; a lot of people. Then, of course, Manago started his hotel, and then, Yonezaki here in Kainaliu.

WN: Where is that Paris Hotel? Where is the site of it?

WP: As I say, you know the Captain Cook junction, where you go down to Napoopoo? You come about maybe 50 feet this way, between there and Shiraki's Cleaners. You know where the cleaners is? Well, you'll see a roadway on the left going up. The hotel is on top of the hill. As you go pass the junction and you go up towards Gaspro--you know where Gaspro is--you look on the lefthand side up on that hill. You'll be able to see the building there.

WN: It's still there?

WP: Still there.

WN: Do you have any old photos of it?

WP: We'd have to hunt 'em out. We got an album someplace. And my cousins have, because my aunt May Paris was her heir. They inherited all that stuff. So, they do--Raymond Smith in Honolulu. I gave you his address last time.

WN: Right. Okay. Well, thank you very much, Mr. Paris.

WP: (Laughs) If you think anymore, we can keep going someday.

END OF INTERVIEW

A SOCIAL HISTORY OF KONA

Volume I

ETHNIC STUDIES ORAL HISTORY PROJECT

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