

# Albert Silva

## Ohikilolo Ranch, Wai`anae, O`ahu



Albert is known for his selfless spirit of Aloha, which he shares all year round. But he is known for his annual mother's day ranch branding and luau which he opens to the whole community. He has given so much to so many involved in the Paniolo lifestyle. In 1961 he started the Wai`anae roping club which got a lot of people involved in roping, riding and training their horses. Albert is a horse trainer, cattleman and good rodeo competitor. He has lived all his life in Wai`anae and keeps a wealth of knowlegde in his head about the old families

from the area. He received the title of Konahiki from the Wai`anae Coast Preservation Coucil. It means "caretaker". Albert says he does just about everything - ranching, taking care of the land and feels joy and gratitude for being on his ranch, nestled between the beauty of the mountains and the sea. "I tell you - I get a high every day out here. That's the truth!", he says.

---

Series 1, Tape 10  
ORAL HISTORY INTERVIEW  
with  
Albert Silva (AS)  
on February 26, 2001

in Waianae

BY: Anna Loomis (AL)

- AL: This is an interview with Albert Silva done by Anna Loomis, done on February [26, 2001], at Cathay's Place, which is a restaurant in Waianae.
- AL: So I guess the first thing that I just wanted to start out with, is if you could tell me when and where you were born.
- AS: Oh. I was born in Waianae, just behind the police station there, the courthouse, September 15, 1929.
- AL: And you told me last time we met that you grew up listening to your parents and your relatives speak the Hawaiian language.

AS: Oh, certainly. Yeah. It seemed like everyone spoke Hawaiian. And that was, you know, like a standard greeting, in Hawaiian. That's the way they spoke. So I was just on the tail end of that—nicest experience, where **greeting** was just so—beautiful. You could feel and sense the welcome—of the greeting itself. It was quite a period or time to reflect to. And it was ... so nice, that I like to ... recall those times, and sort of ... practice some of that, the ways that they greeted—although in English, but in the Hawaiian....

AL: What do you mean by “the greeting?”

AS: The way they met. When they would run into each other, or go visit a house ...

AL: Yeah ...

AS: And the call—you know, they would call. They wouldn't toot the horn, and that kind of stuff. They'd call.

AL: What did they call?

AS: That famous call, like, (softly) “*Hu-u-u-u-!*” Ah! And if no response, a minute or two, they'd call again, (softly) “*Hu-u-u-u-!*” And, oh! That was **so** beautiful. And they'd respond, the people of the house would come and say, (calling) “*pehea?*” And then the caller, my mother, would say in Hawaiian, it's her. And then [they'd say], (slowly) “oh!” and then, (calling) “*pehea 'oe?*” Cause they were at a distance. That kind of introduction, you know, for that moment, that time. It was so beautiful. And they were friendly to everyone. They didn't talk stink about anybody. If that would come up, they would have to say something nice about the person, regardless. Whatever little that they said—that they were a rascal, or *kolohe*. They would come up with something to balance it, you know. To counter what was said that was negative. Yeah, that was standard.

AL: Did you grow up speaking Hawaiian yourself?

AS: No. I didn't. We weren't allowed—we weren't encouraged to speak Hawaiian. But we knew all the words. We knew what was being said. We knew all that. So in other words, I know a lot of words, but I can't put it in a **sentence**. Yeah, I don't have that ability, so I guess if I did go study the Hawaiian language and learn to put the words into sentences, it wouldn't be too hard for me. But here, there isn't that much Hawaiian language speaking people. The next generation, I'm quite sure, will have a lot of Hawaiian speaking people, cause there's opportunity to be learning the language, from the school system.

AL: They teach it now.

AS: Yeah, they teach it. It's nice. And it's a rascal language. Yeah. They talk about the birds, the bees ... and all the monkeys in the trees. And they make mention of that, and you have to sort of ... guess and read between the lines of what's being said; and usually in a rascal kind of way. So everything was good fun, niceness. And it's kind of like riddles in a way.

AL: Yeah, it sounds like a lot of innuendo.

AS: Yes, innuendo. But, oh, it's so nice. So that's my beginnings. And I appreciated every moment of it, meeting my parents, and meeting my relatives, and meeting with them. And recently you hear a lot of "aloha," you know? "Aloha" was part of ... everything. Someone pass the house, close by, first thing they'd do is say, "*hele mai 'ai?*" "*Hele mai 'ai?*" Come and eat? But always ... offering. Sharing.

AL: Did your parents talk to you at all about why they weren't encouraging you to speak Hawaiian?

AS: (Pause) Well, a big part of it was [to] learn to speak English. English was—I would say like a new language. And it had to be learned and improved on to be able to advance, I guess, in the challenges [of] work, business, so forth. To be up-going. Because of the requirements. They went for the longest time, encouraging people to speak English. Because we had a lot of foreigners. But the darndest thing too was that the foreigners could speak Hawaiian.

AL: Was Hawaiian the first language of your parents?

AS: Uh, my mother. Pretty sure. Yeah. Pretty much, because she was raised by her—her mother, and her grandfather, who was Hawaiian. So they—they were pretty much always using the language. And she being the oldest child of eight or nine of them, they had to communicate. So she had sort of a dual role, trying to get her—have her siblings, brothers, sisters, learn English. And one thing I learned—see, she only went to the third grade, but damnit ... she could **spell**. I used to ask her to help me spell certain words, and she knew them. I don't know what that educational system was like, but they did **well** ...

AL: She sounds like she was an exceptional person.

AS: She was. She was a hard worker, **really** hard worker. Super. And set goals. Like education. Education was very important. Family was very important. But she—she was a disciplinarian!

AL: (Laughing) Is that so?

AS: Hoo-hoo! She didn't spare the rod, let me tell you! The sticks! You know, they used hibiscus sticks. (Whistles) Man, you cross the line, boy, you get it.

AL: Was she the one who mostly raised you, or was your father ...

AS: My mother.

AL: Was she a big influence ... ?

AS: Involved, yeah. But my dad was a very **nice** person. Kind. He didn't like to, you know, be the enforcer (laughs). And the darndest thing is, for me, I was born number five, the fifth child; I was like the second crop. Because my older brother is seven years older than I am. So I was the new family. Yeah, I was the new family. So I think maybe I was a little spoiled—I can understand that. And although I was given all the space I wanted, and if I made plans, it wasn't too hard to convince her that the plans were reasonable. And I could start now, and maybe next week I wanted to do whatever, if I planned far enough ahead of time.

AL: To talk her into it.

AS: Shoots, yeah. She'd reason it out. But if not, **uh-unh**. Couldn't get her to **budge**.

AL: Did you already have horses when you were a little kid?

AS: Mm-hm. We had horses. We had horses. When I was a youngster, we had horses, we had cattle, we had dogs, that kind. We had a little homestead place up in Waianae Valley, where we kept some hogs and some chickens, and cows. We had milking cows up there, Waianae Valley. We lived in Waianae, but we had this place up there.

AL: Could you describe for me that place where you grew up? Was it a family farm? It was a homestead.

AS: Waianae Valley was the homestead. And then Waianae, the *makai* side, it was a plantation home, back of the police station here in Waianae, it was the family home.

AL: So you had a family home and then you had a homestead.

AS: The homestead, yeah.

AL: How extensive was your homestead land?

AS: Just livestock, you know, cattle. No horse. The horses were all in my grandfather's place.

AL: That's your mother's father?

AS: Mm-hm. My mother's father. So we kept our horses on the ranch, either Waianae Valley, or down in Makua. And my brother worked on the ranch, you know, worked for my grandfather. He quit school to go work on the ranch.

AL: Is that so?

AS: Mm-hm.

AL: Your grandfather, was he a cattleman?

AS: He was a.... Well, he came here to Hawaii as a water developer. You know, he and his brothers drilled wells. He is the brain-child of that Waiahole Ditch.

AL: No kidding?

AS: That comes from Kahana all the way through the mountain, and over through by Honokai Hale. That far. The Waiahole Ditch.

AL: So he was sort of a developer.

AS: Yep. And he developed water—he and his brothers—developed water for the plantations, when sugar was a big thing, and the kingdom needed money.

AL: So was he the one who introduced you to the *paniolo* ways?

AS: Well, my brother Adrian—he didn't want to go to college, he didn't want to go to school, he quit St. Louis School, and he didn't want to go to Kamehameha [School], but he wanted to be a cowboy. So they had a big squabble about that, and ...

AL: With your mother ...

AS: Well, with my mother and my grandfather. My parents and my grandfather. Not happy about his choosing ... cowboy as a way of life and work. So, I think at eighteen, nineteen years old, twenty, right around there, he took charge of the ranch. And he was a cowboy. I liked the idea. Until.... I did a lot of work on the ranch, chasing wild cattle and all that kind of stuff, fixing fence, and the whole nine yards. And then I found out (laughing), well, they don't make too much money! Oh! Then I said to myself, oh boy, this is good fun, but it don't make money (laughing)! And I learned that—even my brother, he went from Makua, and working for my grandfather, then he went to work at Pearl Harbor—where they made more money (laughs)! And then be part-time cowboy, you know. So, I played on the ranch, rode horses, and chased cattle, and all of that. So I decided at an early age that wasn't a way to have a good life. For a good life, it's fun, but as far as an occupation, uh-unh!

AL: To raise a family ...

AS: Oh, you got to find a higher, better paying job. Good fun, but no money.

AL: That seems to be a common theme among a lot of the guys I've interviewed. A good life, but hard.

AS: Oh, yeah. And we worked—we'd start in the morning before sun-up. I mean, **dark**. And don't get back till late, and a lot of times we don't eat. We don't eat lunch. We come back, well, the cook has got some stew brewing, and poi, but that's what we ate.

AL: About how old were you when you were working and helping out on your grandfather's ranch, with your brother?

AS: Uh, well I started to get paid, I think when I was fifteen years old. But when I looked at that amount of money I got—my father had a charcoal business, and I made more money helping my dad than I would get paid for working on the ranch. So I did go play around on weekends and so forth, but I also wanted to make some money helping my dad (laughs).

AL: Can you tell me about those early days that you were spending there? You said that you were chasing wild cattle ...

AS: Oh, yeah.

AL: Can you just tell me about some of the adventures you had?

AS: Oh, gosh. This one person, Sebastian Reini, he was a cowboy and a half. I think he went to Pendleton, Oregon, and won all-around cowboy there. And he could **rope**. He rode a mule. And Makua—now it's so clear. I mean, you can see the whole entire valley from almost any spot that you stand on. But at that time it was all brush. Keawe trees, lantana, glue bushes, and so these people, they don't realize that. I mean, they just don't know. I was **in** it! As a teenager—either pig hunting, or chasing them cattle. And it was just ... **thick**! But these guys would plow through that lantana, glue bushes or whatever, after the cattle—and rope them! Well, I couldn't do that. No **way**! I can recall many times when they'd catch the cattle, rope the cattle in a thicket!

But this one particular time, this guy Sebastian Reini was riding his mule—he had a mule named Jack. And that mule could **run**. There was this **big** bull. He dressed out at 1,400 pounds, or something around there—just a giant. And he went past—Sebastian Reini—past everybody, got ahead of them, got ahead of the bull, and roped that bull in a small clearing in Makua. In a small clearing. And he roped it ... **backwards**. He was in the front and he roped the bull backwards.

AL: How did he do that?

AS: He's a roper and a half!

AL: What do you mean when he roped backwards? He turned around in the saddle ...

AS: He twisted, he shifted in the saddle—and I mean, he's lickety-split, going. High-tailing. And roped that bull backwards—from the front of the bull. Not from the back of the bull. And let me tell you, that mule had the hardest time holding on to that bull! Cause that bull was **huge**! I think it was the biggest bull I ever saw in my life! Cause he had some record weight when they took him to the slaughterhouse. But

that mule was darn near laying down to hold that bull. Was so big. Humongous. That sight never left me.

But getting back to this Makua. Gosh—or Ohikilolo, or Kuaukala. Whichever place, they'd get after the animal. And let me tell you, Ilima, you don't know **how** they do it. Like there was this guy, George Webster. Same thing. I was trying to keep up with him and I couldn't, so what I did was I cut out, went into a little clearing, and I could only hear him plowing through the brush. Lantana, guava, and all of that, up on top Kuaukala. And then before you know it, he's got the animal on a rope! I couldn't keep up with him! But they were tough. Had to be ... a little **reckless**.

AL: To ride up there ...

AS: Well, to catch up with the animal. Yeah.

AL: What's the terrain like? Are there a lot of narrow ridges, or is it mostly flat ...

AS: Up and down. Rough. All kinds. Every turn was an obstacle. Whether lantana, or glue bushes, or whatever. Anyway, wasn't like an arena (laughs)! No way! But the example of the area is—well, maybe like the ammunition depot now. It's all thick overgrown. No fires. That's the way it was sixty, seventy, eighty years ago. Although it may be clear on the bottom, because the trees grown up. You know, the trees grown up. But Makua was **thick**. Makua, Kelaula.

AL: So it sounds like there were a couple of real experienced old timers working on your grandfather's ranch.

AS: Oh yeah, they were good. They were good. They had to be, or they ain't going to get the job done. They're not going to get the job done. Mm-mm.

AL: Could you talk a bit about some of the tricks of the trade they might have taught you, some of the lessons you learned while you were riding with them?

AS: One of the lessons, first one, is take it easy on your horse. When you're going to work, don't **push** your horse. Let your horse relax. Easy. Go. Stop. Rest. In other words, save the energy of your animal. If not, when it's time for that animal to perform, it can not. Wouldn't have the energy. Have to save it. That was one of the biggest tricks. And don't hit the horse on the head. Never.



AL: Hit the horse on the head?

AS: Lot of the guys, they get angry if something goes wrong. Maybe the horse brush him against a tree, and they get—they take it out on the horse. Well, you see, if you hit a horse on the head, he—he come stupid.

AL: I didn't know that was a problem.

AS: Well, it can be. Never hit a horse on the head.

AL: I didn't know that.

AS: Well, you know, sometimes they have a rope in the hand, and they whack him. Whack his *okole*, it's okay. You know, he come smart, you whack his *okole*. But you whack his head, he comes *lolo*.

AL: You talked about, the terrain was real rugged back there.

AS: Mm.

AL: What did you learn from them about riding and working in that type of terrain?

AS: Don't worry about—don't worry about too many things. Just ... **go**. And make sure your horse can handle.

AL: Pay attention.

AS: Yeah, yeah. The horse watches where it's going, so you just **ride** him, and the horse will take you safely. You know your horse's limitations, so you go by that.

AL: So what were those days like for you? I guess you were going to school at the time, so it would probably be on weekends?

AS: Weekends, summer time, vacation time, Christmas vacation. And whatever time that we'd have off, I'd go down to the ranch, and play around and enjoy myself.

AL: How are you doing on time?

AS: I'm okay. About half an hour more to go.

AL: So I was going to ask you about what it was like for you to go down there and see them saddling up, and how did you feel about being there with them ...

AS: Well I tell you the truth, was hard to sleep the night before.

AL: Yeah? Why, because you were excited?

AS: Oh yeah. I know the action is going to be—and I love it. Even when I got to the ranch, if I slept there at the ranch—which I had to convince my mother, because she wanted to know that I was going to have lunch, and I was going to have breakfast, lunch and dinner. She knew

that them cowboys didn't eat regular. Oh, yeah. She knew that. But I'd tell her, "oh, they ate lunch, and they ate breakfast." And I'd stretch it a little.

AL: To convince her.

AS: Oh, without her asking, I'd say, "ho, we had good breakfast yesterday!" or whatever.

AL: Meanwhile you'd be holding your stomach, hungry ...

AS: Oh, sometimes we started too early, and you don't have time to eat!

AL: Was she afraid that you were going to drop out of school and become a cowboy like your brother?

AS: She mentioned that a couple times, not too many. She didn't mention it, no. Just maybe twice. In all the time. See, Ilima, that's the point that I'd like to make. They gave me the support. Whatever I wanted to do. Isn't that neat? Even if one brother messed up, dropped out of education—being educated—they didn't stop me from wanting to do what I wanted to do. Gave me that chance. They didn't tell me, "oh, you're not going there. You're not going to do this." No.

AL: She let you try it.

AS: Yeah. But once, I think she told me about—it's very important that you have a—schooling, they used to call it "schooling." It's very important. And you need to go to school. That she did—she said that maybe twice. In all the time that I can remember. "You must go to school. That's it."

AL: Did you enjoy school, or was it a chore for you?

AS: Oh, I liked school, not too bad. See my friends (laughs)! Saw my pals.

AL: A social place ...

AS: Yeah, that was good. And I always made it a point to know **everybody**, cause I like people.

AL: That might be another hardship of the cowboy life, you see and spend a lot of time with the cowboys, but you don't have time for girls, or a lot of social life ...

AS: So I made sure of that. When I went to Kamehameha, I made sure, again, I know **everybody**. Cause when you're in school, it's an opportunity to not only know about what you're studying, or education—you got to know people. You have to **know** them. And it's a chance. So you just know them, and they know you. Nicer world.

AL: So did your attraction to the outdoor life, the ranching life—did that begin from when you were a small kid?

AS: Mm-hm ...

AL: Or was it just from seeing your brother?

AS: No. From a youngster. Cause we'd frequent the ranch—we'd frequent Makua, we'd frequent Lualualei, the ammunition depot—they called it Mikilua. The ammunition depot, yeah—they called it Mikilua. So we—my parents used to take food for the cowboys, when they up in Puhawai, up in Mikilua.

AL: I guess that's a charitable cause.

AS: It was exciting. One experience I had when we used to take food for the cowboys, was up in Puhawai, in Mikilua, where they now call the ammunition depot, Lualualei Ammunition Depot—(laughing) the smell in the cowboy house. The smell in the cowboy house—it smelled like horse blankets, wet. So I was about maybe five years old, around there, and I said to my mother, "... it's **smelly!** Strong **smell!**" And she told me, "shh! shh!"

AL: Where the cowboys were living ...

AS: Yeah. Ho, boy. Strong **smell**. Well, I was about five years old.

AL: So the cowboys that were working at your grandfather's place, did they live on the ranch?

AS: Yeah.

AL: So how big a ranch was it?

AS: Well, that period of time was just when the army took over Makua. And the ranch then was moved over to Ohikilolo, where I'm at now. And that Ohikilolo area is around a couple thousand acres, I think. Same as it was then. Although it was all lantana, and glue bushes. So there was a considerable change there now, as opposed to in the 1940s, when they ... were relocated. The ranch houses and facilities was relocated by the army, moved over to Ohikilolo. They built houses, the [Army] Corps of Engineers—the Army engineers built houses and so forth at Ohikilolo. So the size shrunk. But we still had cattle in Makua, Kewa'ula, and Kuaukala. So on weekends, we'd get these people that come over and help work the cattle, these wild cattle, and would go out and rope them. Rope in Makua, rope in Kewa'ula, and rope in Kuaukala.

AL: Catching the cattle ...

AS: Catching the cattle. Yeah.

AL: Did you ever do that?

AS: Mm-hm! But like I said earlier, I couldn't keep up with them guys. They had the best horses—they had **good** horses, and the ranch still had oxen that time ...

AL: Oxen?

AS: Yeah. They called them *pine kauo*.

AL: Called it what?

AS: *Pine kauo*.

AL: *Kauo*?

AS: Yeah. *Pine kauo*. That's what it entailed. The *pine* is—they tied the caught animal, tied it by the neck and tied it to the oxen. And the oxen knew language. When they put a rope on the oxen, and lead it up towards the animal that was tied to the tree, or whatever, and they could talk to the oxen. They could tell the oxen, "*pili! Pili!*" *Pili* means to come together, touch—touch by the neck. And if they're too far forward, they'd say, "*pili mahape*." It means back up. Or "*pili mamua*," meant go forward. And if they said "*pili*," that meant for the oxen to go closer again. Cause sometimes the animal jumps around. So the cowboy would go down, and swing the rope around the animal's neck, and tie it a certain way, and then we turn them loose. Just turn the two animals loose. And the oxen would bring it home, the next day maybe. Or sometimes, day later—two days later!

AL: They'd just wander around together and the oxen would come home?

AS: The oxen would lead the animal home. Cause it's tied together, right? So the oxen would, somehow, get it home. You know, slow—cattle move **slow**. So they take sometimes one day, two days to get home! But when they come home, there it is. Cause there's no trucks or trailers that you can go up in the mountains with.

AL: What other tricks did they use to bring the wild cattle in from the mountains?

AS: Sometimes we used to try to drive them, but ... hard.

AL: That's the hard way?

AS: Yeah. You cannot. Best way then was to rope them. Rope them.

AL: Take them one by one.

AS: Mm-hm. Use the oxen. The oxen were steers. Huge steers, with long horns. And they all had names. They had oxen named ... Pualoa. They had an oxen named Mahokona, they had an oxen named Na'iwi, they had an oxen named Likana, and, you know, there were fourteen oxen. I just need to have a little time to remember their names, but I knew all the oxen.

AL: What do you think was it that made you attracted to that kind of life? Was it being outdoors? Was it working with animals that you liked? Was it macho cowboy stuff ...

AS: Combination. Combination. The excitement. I guess that's how the Hawaiians loved to be cowboys: because there's excitement. You know, you could run, or just chase and **go**. **Oh!** You in charge. You know, for the challenges—and that's a big part. And being with a horse. Being on a horse, riding a horse. Oh, that was thrilling for me. So now you have a horse, you have a dog—and then guess what! You have this horse that you ride, and he's going to do what you ask him to do. And he's going to **run** his heart out. Yeah—like teamwork. You treat him good, and **ride** him.

AL: Sounds like a great life.

AS: Oh! Exciting. But ... no money (laughter). No money. Then came the rodeos, you know ...

AL: Did you get into the rodeos?

AS: Mm-hm! I was president one time for the Hawaii Cowboy's Rodeo Association. I was involved in that. I was involved with rodeos here in Hawaii until I took over that Ohikilolo place. Then I had to stop [because I needed to give it] full concentration. Cause that Ohikilolo place is **expensive**. Oh, yeah. It cost me everything I got. And it cost me whatever I make at the ranch! That's how ... poor, a ranch is. Don't make money. It's just a lifestyle. That excitement of the life: the nature, the wind, the rain, ups and downs, challenges keeping the animals in—they break a fence, you fix it, and you hope that he don't go through there no more, you build it up stronger, you put more reinforcing in it. Yeah, meeting the challenges of the animals is a big part.

AL: But it's not about making money.

AS: No, no, no. The hours I put in is—whoa—way up there. But the life, llima, is ... oh! When you're high in the clouds you're ... just happy—and it gives you a chance to share with the community. You donate, you help. I always try to help everybody—they ask for this or whatever. It gets time, but—I try to help.

AL: When you decided—I guess it was after you graduated Kamehameha, you started working full-time for the Navy, is that right?

AS: Mm-hmm.

AL: And were you still trying to stay involved with the ranching life too?

AS: Yeah. Yeah. I did. I then leased some land and raised some cattle, and I had some horses. And then with the rodeos. So we had always a problem with livestock for the rodeos, to practice with. So that's when I decided, eh, better do something about it. My son, my children growing up, and going to college—one was going to college—and so I decided that maybe I should raise more animals and get more land, and hopefully I could support them, through college—because what I was earning working as a mechanic, working on antennas was good pay, but sending a child through college gets expensive!

So more so I wanted to get into the ranching. But only to find out, you can't make money. I try to diversify—raise some hogs, some goats—but still, pretty hard. I barely support myself (laughs). But I won't trade it for all the tea in China. I love it. It's been a childhood dream, you know? Good fun. Lot of good spirit, and again, sharing with the community.

AL: I was going to ask you about that, how—you started taking over Ohikilolo—and how that affected your place in this community.

AS: Oh! What it did for me, it gave me an opportunity to share more with the community. Really helped me share more with the community. And I think it speaks for itself. Although, I find that you can't please everybody. No matter what. What you think is good for the community, sometimes, it doesn't end up that way. But I'm not going to stop. I'm just going to do as much as I can. Hopefully it will help maintain a more ... a nicer atmosphere.

AL: What do you think the presence of the ranch does for the atmosphere?

AS: Oh, it keeps the lands open. Keeps the country. And the animals around—when the people pass by they see the animals. And I'm sure one of the youngsters is going to be like I was, get excited when he see the animals. And that's good. That's good enough. I know I'm not going

to make a million. I have no intentions of making a million. But I know I was going to have good fun. And I know I was going to share with the community. And my family.

AL: And no amount of money could buy you that.

AS: **No!** No way. Mm-mm.... I hope in this tape there're going to be some gurgles and gobbles. Cause I'm going to eat.

AL: It captures the atmosphere.

(Tape ends and is turned over)

AL: You were talking about the *paniolo* heritage ...

AS: This chance, to come forward, and be honest about it, and to say it like it is, is a chance in a lifetime, for anyone. So, I hold this opportunity sacred. You know, spiritually sacred, not just personally sacred. No, it is spiritual. Because it's more with nature. Things that I do that I feel, that I think about, all deals with plenty *aloha*. Yeah. There's no gain—no monetary gain—but, **spiritual** gain, yeah. Believe me, it's a spiritual gain. You helping your fellow man. And you're helping those who believe that life can be enjoyed. Especially for a youngster—the dreams they have of something they want to do. So this is where I'm at. Opportunity to share.

A lot of guys ... can be—be a part-time cowboy, enter arenas, enter the parades, be active in that. And that time, that excitement that comes about what you're doing is the reward. That's all! Nothing else than that. Nothing more. Neat, yeah? Can't be bought. Cannot be bought, Ilima, no.

AL: Looking back on your years, from your early years living the *paniolo* life, is there any one moment that you'd like to go back and live again, if you could?

AS: The—the **not** to live again is getting busted up and going through the bushes. Like in \_\_\_\_\_, or Kuaukala, or Makua. Just brush. Oh! That I don't like. But what I like—what I like is the times when the cowboys all set up, and they say, "the cattle are all there. And you go with your horse, and you come around this certain way. And you chase that cattle this way." **That** was exciting—whoa!

AL: When they're waiting and planning how they're going to chase the cows ...

AS: Yeah. I was going to chase them out. Me and maybe another person. So they were going to be waiting at these spots. So when the cattle came, they'd get behind them and rope them. That, to me, was exciting, because I could **run** the horse, and get behind them and keep them running! The more you keep them running, the easier for the guy up on top. Because they take a path. They're running steady, they don't run this way and that way. So you just scare the hell out of them, and they run (laughs).

AL: And that was the exciting part ...

AS: Oh, that was exciting. I lived for that. Yelling and hooting and hollering (laughs). Darn kid—I know those cattle got scared!

AL: Of all the noise you and your friends were making?

AS: (Laughs)... oh, it's getting close to that time.

AL: Yeah, is there anything else you wanted to add?

AS: Well ... I'm grateful for this chance to be recognized as a *paniola*. And I think that's a high level of recognition for contribution. Yeah, that's it. You know, for the cause. I'm just so grateful for that opportunity. Recognition. I'm grateful for that. I didn't think about it, but ... but when they said it, well, I appreciate it. And I hold it sacred. Nothing to brag about, because it's something that ... it's an honor. It's something that just don't come from being a nice guy. So that's probably the most I want to ... there's other things that I could say, but it's not on my mind. But it's been good fun, and I've enjoyed every bit of it. And I want to share. So that *lu'au* we have once a year is part of that sharing. So if you have a chance, come over. May ... the day before Mother's Day. We have a little celebration.

AL: Sounds like fun ...

AS: Give back.

AL: Well, I want to thank you so much!

AS: Oh! You're welcome.