

## **JOSEPH PUNILEI MANINI, Sr.** **Makaweli Ranch and Pu`u Opae Ranch, Kaua`i**



When you have a good ranch hand, you never let him go. That certainly was true about Joseph Manini. He worked for Gay and Robinson's Makaweli Ranch for nearly 47 years! Every morning he got up early to catch the ranch truck to go to work in Pakala at Makaweli. There he labored, rounding up and branding cattle, fixing fences, clearing and watering the pastures. The Ranch relied upon Joseph to keep the pastures watered for the cattle, which he accomplished by siphoning water from the ditch for the large sprinklers.

One day he called his family around him and told them he had been awarded a Hawaiian Homelands Homestead lease. He shared with them his vision of starting his own ranch, and asked for their commitment to the effort. That's how Joseph and his family started Pu`u Opae ranch.

Their immediate task was to fence the entire 285 acre parcel as well as some smaller pens of 20 acres each. They accomplished this using a pick and shovel, an o`o stick and spam and tuna cans to dig the post holes. When Joseph had saved enough to get a post-hole digger, he set a quota of setting 50 posts a day on the weekends. All of the work Joseph put in developing his own ranch he did while continuing to work at Makaweli Ranch. How he found time to also go from one end of the island to the other shoeing horses is hard to imagine. When he wasn't working both ranches or shoeing horses, he was managing Joe's Saddle and Repair Shop. One day, in 1952, his saddle broke, so Joe became a self-taught Hawaiian saddle maker. The trademark of a true paniolo, Joseph understood the importance of keeping his working equipment in top shape.

After devoting over 50 years of his life to cattle ranching, Joseph took an interest in taro farming. His son is carrying on at Pu`u Opae Ranch.

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Joseph Punilei Manini, Sr.  
Oral History Interview  
Paniolo Hall of Fame  
O`ahu Cattlemen's Association  
By Anne E. O'Malley  
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Joseph Punilei Manini, Sr., born December 23, 1930, worked on Gay & Robinson's 50,000-plus-acre Makaweli Ranch for nearly 47 years, about 22 years or so as a cowboy, or paniolo, before switching over to be in charge of the irrigation system. By the time he retired in December 1994 at the age of 64, he had done the following duties as a paniolo. He drove and branded cattle and learned to rope and slaughter them, repaired fences, learned how to shoe horses, raise and care for honeybees. In addition, in his latter years at the ranch, he learned to operate heavy equipment and maintain a massive irrigation system.

Mr. Manini's father and grandfather also worked for Makaweli Ranch. Outside of his work at Makaweli Ranch, Mr. Manini, Sr. fished and hunted, was an independent farrier, a self-taught saddle maker, active in rodeo riding winning many prizes, and opened his own Pu`u Opae Ranch on 285 acres of Hawaiian Homestead land and grew taro. One son now carries on the work at Pu`u Opae Ranch; another grows taro.

At the time of this interview, Mr. Manini, Sr. is 76 years old. He is one of four siblings and through his marriage he had eight children, seven living and one of whom died as an infant.

ABRIDGED, EDITED TRANSCRIPTION BEGINS HERE

TAPE 1 SIDE 1

JM In my life I witness a lot of things and I use whatever I learn on what work I'm doing and all that. Maybe that's why I'm 76 years old and I'm still living...

...As a cowboy, I had to do a lot of things like that because when you rope cattle on Na Pali Coast—it's a dangerous place, Na Pali Coast, the cattle passing like this on the side and I block him and the boys say, 'Nine animals is passing.' Count 'em when they come out to where we holding the animals, the other boys.

Then I count only eight and I say, 'It's only eight.'

They yell to me, they say, "Supposed to have nine."

I say well so far I only see eight pass.

“You sure?”

‘I’m positive.’

They say, "What happened to the other one, maybe fall off the mountain, to the ocean." So they told me, “Think fell off into the ocean, off the cliff.?”

‘Might be, ‘cause didn’t pass here and didn’t pass you boys going back, didn’t pass any other place.’

They went and they started to look. And was right by Pohakuao, where the arch with the water, was underneath the arch and get waterfall over there,

They looked down and they saw the animal, so they yelled to the boss, the animal is down on the reef. He’s dead, the legs up.

I climb off my mule and I went over there to look, ‘cause was about like this field to that small house over there [approximating distance] and then the drop. The drop was about 400 feet drop, and you could see the slide mark from the animal. It slipped. Went right off the pali.

Then the next day we were over there roping the strays that we didn’t get. So here was the bull, a big bull on Na Pali Coast. And it’s a breeding bull. And he--my cousin was with me and I said where are you gonna da kine, block. He said he’s going out by the ridge.

And I said I going in, so if the bull comes down here and he comes this way, you either get chance to rope him or I rope him this side when he coming in.

So they call all us, the bull coming down. We’re the ones that are behind, and the bull is coming down with like this size horn. [Uses one arm, points to between wrist and elbow for length.]

I seen the bull outside where, before he turned to come into me and where I was, we were coming into the contour of the land. Only over here it’s really slow. So I spurred my mule and put him on top of the road and I fix my rope so that you don’t have to swing your rope too much and chase, because you cannot chase over there.

And then I watched the bull coming in. Oh, he was staring coming in. But he had his head down watching the road. And so when he came about right before the distance I could rope him, I went ‘Hoowhee.’ I scared him.

And what he did was he stopped. He was wondering what was that and rope on his horns already. Then he saw me and instead of run on the road, he cut down on the road and so I spurred my mule to go on the road ‘cause I was on a junk place. And I went on the road and I jumped off my mule and I took off the neck rope and I hold my mule, because if that bull would

take me, He would take the mule over, like that, I would be under the mule, you know what I mean.

So. But the mule stood over there and he sat down and he held it.

AO A mule held the bull?

JM Yeah. The mule. My mule. He held him.

AO Generally, mules, do they weigh more than bulls?

JM No, light the mule.

AO How did he do it then?

JM My mule was small, but I guess he didn't want to fall down, eh?

AO He had motivation.

JM And we train 'em so that they're not afraid of the cattle and you can leave cattle with them because they sure-footed them, mule, on Na Pali. And every cowboy has a mule over there—not horses, because can't last one week. They cannot, not enough grass like this, the horse. He cannot survive. He 'd be tired the next week and horses, when they give up, they just lay down.

The mule is different. You turn him for home and he's going. No matter how tired he is or you don't know where the energy comes from. I don't know if because the mule is cross breed. Part horse and part of the jack or the jenny or whatever. So maybe that is why. I'm not sure.

But the mule was holding and I was holding the mule. Then two more other cowboys came. They asked me, "Where was the bull?"

'He's right down there.'

So they went around, they put rope on him. They had bigger mules than me. This was Junior Taniguchi's father and his uncle.

Remember Junior Taniguchi? That was his father and uncle and we three roped the animal up, tied him to the tree. He [Eddie Taniguchi, Jr.] wasn't with us that time. That was before him. Was his father and his uncle. The father was a good cowboy. The father was terrific because he was a real good cowboy, good tracker, good everything. Part because of the way he was taught.

But that experience on the Na Pali Coast, I don't think anybody in the state has that kind of experience, roping cattle on Kalalau—Kalalau and Na Pali Coast. The Na Pali Coast on this place—Hanakoa and Pohakuao--is worse.

When we had animals that went out of the pen and they went in Hanakoa, we caught 'em in Hanakoa and we led the animal to Ha`ena. All that trail.

And when you come down by the big rock, we call 'em the stepladder, when you coming up from Hanakapiai and you coming up and almost on the top, that's where you get all the flagstone, your mule is not good over there. He's going down.

And so we come in this way, now.

Coming down to Ha`ena and the animal is behind our mule. Then you cannot go too fast over there. You cannot go to slow. Because if he passes you, forget it He can be dragging you down the hill and leading you...

AO How did you come to work at Makaweli Ranch?

... I went to the plantation, because the plantation was hiring, they had opening. Sinclair Robinson, Gay and Robinson, Sinclair Robinson, he was the manager. So he hired me. And I was working. I worked there for close to one year. And I come work every day, whether rain or shine, so the ranch needs a man. So they wanted me to go and work for the ranch.

I came over there to ask Selwyn for a job. Selwyn was sitting in the position of Sinclair and Sinclair was on vacation. So when I asked Selwyn for the job for the plantation, he hired me for the plantation.

So when Sinclair came back, he said that Selwyn hired me so he wanted me to go work for the ranch. 'Cause he hired me for the plantation because he was asst. manager to Sinclair, and so he hired me. He said to the brother, I hired him, and I want him to work for me.

But I came there to work for the plantation, because I figured the plantation had more opportunities than the ranch.

But there was a feud between the two brothers. I try not to get in the feud because I knew they were close. Between Sinclair and Selwyn, one ran the plantation, one ran the ranch...

AO Can you describe working on the ranch?

JM I used to work together with three brothers. Three Ho`okano brothers and so with Paul Kama`i was four. And then [Eddie] Tanaguchi [Sr.] said they—two of them and the old man, Shima that was just like my grandfather, so strict, and sometimes they'd take Paul and then they get four-four, we'd divide up again and we'd do different jobs, because the ranch is big, eh? It's about 50-something thousand acres. It's a big place. And then they had Filipinos operating the equipment.

But after that, I had chance to go be operator, mow the pasture and do all the different kind of jobs—like a lawn mower. This big mower, you get on a tractor and pull it and you just shred the pasture.

AO When you were with the four/four team, when you would go out, what kind of work would you do?

JM Well, we went and we drove cattle for slaughtering. What we did is we drive the cattle, select whatever is good for market, put 'em on the truck, bring 'em down to the ranch. Then Selwyn would scale them, see how they weigh, see how they come after they dress out, 'cause the ranch had its own slaughter house, so then they would slaughter them, and check the weights on what they were before, and what the carcass would be after, so you could have a rough idea of how the animals doing. Different pastures sometime, it's different, and so we did that.

Or we went there and brand cattle. We went and drive the big herds to bigger pastures, bring 'em to the corral and brand all the calves, castrate all the males and then separate all the weaning animals, certain ages, separate 'em from the mother and haul them away then.

Take us about two weeks, we do all that. Then they check out all the herds and then they turn 'em out to pasture, the young ones, because don't sell cow calf. Then we bring 'em to different pastures, maybe with two old cows and throw 'em with one herd, maybe with about 50 or 40 animals and we throw them in one pasture, so that they don't go look for mothers and they cool down.

We put 'em all different places. . . . you don't mix up the young ones with the ones going to slaughter. What you do is put all the young ones in a certain pen and maybe these ones are not going to come out 'til about one year. And then you get the other ones that maybe you gonna come out next month. So letting go young stuff, bringing in older ones to put 'em in the holding pens where they feed 'em before it goes to the market.

They get all different pastures. Let's say some is in Hanapepe Valley, and some is in Waimea Valley, and some is up Mokihana—and they all separate pens. Steers in one and heifers in one. And when they bring in the heifers, they don't—you know, heifers that they're gonna choose for slaughter—the first thing they do is bring the heifers in, run them all in the ranch. The boss calls his brothers come and they look at 'em and they do selection on—herd selection—herd replacement. They choose all the heifers that they feel can be good breeding cows. And maybe they need—maybe out of 100 head, maybe they need about five or 10 for replacement, that they're going to take from there, unless they get something real extraordinary.

They get those animals, and then they scale 'em, and then they keep 'em in one different pen, because that's gonna be for the herd. And as they go down, they put herd animals all in one place, you know what I mean.

And then they get one pile of so many animals. Then they bring 'em in and they look at 'em again the second time. And then they scale 'em and everything and if it's all right, they call it “stripping the herd” in the pasture that needs and then when we brand that pasture, they look at—the replace stand over there, they look at maybe eight or 10 cows that need to go hamburger. Maybe they're carrying a miscalf, or they didn't calf or—they run the pasture for nothing, in other words. They can make some money for the ranch, so they can bring 'em in and kill for

hamburgers, so they replace ‘em with a young one and they wind up keep that best of so many breeding cows and they don’t go over that. They give the replacement over there.

So you have all these different jobs that you have to do. And if you cannot learn to cope with it, something’s wrong, you don’t have common sense, you know what I mean.

AO So what would you describe as a working day at the ranch?

JM I wasn’t there 24 hours a day, but in my young days when we went to work it was more than 8 hours work. Because you went to work before the sun came up you was still working already and sometimes when the sun goes down then you’re still working. So it was most like a ten-hour, twelve-hour day’s work. That’s what cowboy was all about. The plantation was all going home, but we still was going and we were still—how in the world you gonna—you drive all the cattle. How in the world are you going anywhere? You cannot just let them all go. You have to get them in a corral. You have to tend to them and see what they gonna do over there and look for the ones left. You have to get the work done.

... We used to listen to this old man [Axel Blackstad] telling us stories. And he use to tell us how they used to cowboy and all that and what kind of skins they used to keep to make rope and all that.

So you learn plenty things from all different people, you know. You don’t know if you’re gonna be a cowboy, but you learning this from your real young age, yeah, maybe eight, nine, ten years old, like that, you’re learning this kind of things because that was the lifestyle, eh, of the island. Most were cowboys or they worked for plantation. Or if you went to the Japanese garden as they was planting garden, then you would learn something about gardening, like planting rice or chasing the birds. If you don’t chase the birds, then you don’t have rice, because they eat all the rice. And you had to know all these different things...

... the Russians brought cattle, so the cattle were running loose between where you call Waimea River and Hanapepe River. They brought it into there, so it went straight up. Soon as see men, they start running away, so they live more in the upper country than the lower country.

And then I went to work for the ranch and then I saw the animals. We would come up and they would be pointing to the animals, talking to each other with the older cowboys. And then I would look and see the animals with the Robinson stock. And then, if they heard us or even if the wind was blowing that way, they would take off. So they was planning on what way they were going for where we can rope the animals. There’s no way you’re gonna get ‘em in a corral, and so they would chase ‘em and rope ‘em.

That’s where I saw Eddie Taniguchi, Sr. He’s in the Hall of Fame, too. . . He’s worth to be in the Hall of Fame. Because he’s a real Hall of Famer. That man is a real cowboy.

I seen him—‘cause he told me, “Check in that rubbish. Supposed to get one bull.”

And I went inside. The bull came out. He [Eddie Taniguchi, Sr.] was chasing him goin' up the hill.? I heard 'em going up, so I came out, tried go up with him, where he was chasing. The animal was tired, his horse was tired, he couldn't get up for rope him. You know what he did, I don't think I would do that because if that animal turn around, he would get me right here.

He chased that animal on foot and he rope 'em and he tied him to the tree. That's the kind of guy he was. He was a daredevil. That guy was something else. He would yell to me, "Come get my horse."

'OK.' 'Cause the bull wasn't caught already.

I run over to get this horse 'cause I was the youngest guy.

He said, "Lead him on the side here. I'm gonna track him up, this animal. He's gonna come out certain place. You wait for me over there."

I bring his horse. I wait for him over there. He's comin' out. He gets on his horse and he ropes the animal.

AO Were you kind of a daredevil, too?

JM I had my daredevil times, but I was more the kind, not taking that much chances, you know what I mean. I had children and I had a wife already that time. And if you jump off your horse and you go try and rope that wild animal on your foot—on foot—then the animal is to turn around, where are you going? He could just scoop you up. Then he's not gonna miss. He'll get you.

AO . . .you started working at age nine. . . At what age were you when you finally retired?

JM Oh, when I retired, I was 64 [in December 1994].

## TAPE ONE SIDE TWO

JM . . . certain times the plantation would borrow me from the ranch. To operate the tractor, to come inside, because the tractor that was in the ranch was a big tractor and it could do the plowing, it could do the harrowing, it could do operation for the cane field. And the tractors get broken and then they bring me in and I drive the ranch tractor in there.

And then if they want to work 'em overtime, then they put their men on top from certain time and he goes 'til dark and then he cannot drive.

So I used to go reap up the fields with the reaper, pull up the harrow behind, these sort of things, pull the rail and level 'em up, make 'em ready for the planter. . . I used to do that. And I used to work for Olokele too, because Olokele and Robinson was starting to joining. And I just used to



drive the machine that they call the lilikoi (Kolili) rake. It rakes all the cane that the crane miss, you know, when it picks up.

And so everybody pile up the piles behind, you know, when they rake 'em up. They have all these little piles behind of the crane, the crane going in front.

And when I was over there, I looking for a job and I say, this cane should be raked on the side away from the boom swing and then raked in the front away from the crane maybe two lengths of the boom swing and then put on the pile so that when the crane comes, it picks all that up and behind is all clean.

So I clean 'em up. When the supervisor comes and he looks at the job and he says, come walk up to me, the Olokele supervisor, 'Where all the cane went?'

I say, 'What cane?'

"The one that use to stay in the back."

'Oh, I raked it all and I put it on a pile in the front so that the crane picks it up, and whatever he doesn't pick up when he comes to the end, I just rake 'em on the next pile on the side, to the next line that he's gonna pick up.'

He says, "How come? How come the other drivers not doing that?"

I said, 'Well every operator does different things, just like every cowboy, when you work for the ranch.'

They do all different. When you watch competition, it's the same thing. They do all different. And so, because I competed in all different kind things, I realized growing up that everybody's different, regardless if they working the same job. Some do it a different way and some of them be good ways for you, take the good habits from the good person and you keep 'em for you because that way you pick all the good from all what you see. It's common sense, and then you try to adjust yourself so that—and in competition, that's what it is.

AO When you go to a rodeo and you see all the events, sure, roping's gotta be something that a paniolo would do.

JM You rope the calves in the corral, and then you would—if the other person rope for you, you would be on foot. You would throw 'em down and then move his rope from the head to the leg and then you would stretch him out and then you would wait for then the foreman comes and he castrates the animal or else the big boss comes within, he brands 'em. Everybody does something, too, so, we're doing this and they doing that and the other ones is hauling the weaners out and you get all different people doing different jobs, so sometimes it's only the boss and his son and his grandson. And get the foreman. And we're doing the branding.

. . . Alan Robinson was a kid at that time and the father, Warren, he was a cowboy, but he was assistant manager to the father. The father used to do the branding. Warren used to do the castrating, and he used to brand when the father is not there.

AO So Alan was the son of Warren and Warren was the son of. . .

JM Selwyn. And Alan, they didn't let him castrate . . . and they didn't let him brand.

AO But you worked with him so he could rope?

JM I was working with him so he could rope, cause he roped head and I roped the heels. . . . so he learns how to work, eh? And the grandfather is happy, because you get one system . . . After that, he wants the same team always working.

AO Is Alan still involved in the family business?

JM . . . Right now he's the head of the ranch. He's the head of Makaweli Ranch. At one time was Selwyn Robinson, then used to be Warren Robinson, and now it's Alan Robinson.

AO What did you do for meals when you were at work on the ranch?

JM In many cases when you go out branding, you eat in the morning and you don't eat lunch, until you come. So you don't have lunchtime because you cannot just let all the cattle go.

AO So did you eat a hearty breakfast?

JM Yeah, you eat poi in the morning, rice, heavy food. So you eat poi and beef and all kine stuff. You don't have to eat lunch, because it's heavy meal, eh? So I learn how to eat heavy in the morning. Sometimes I don't even have to eat lunch...

AO What about dinner time, because you were there 'til dinner.

JM You go home. Nobody wants to hang around over there when it's after work already. They heading home. When you went home, that was pau work already, pau hana, what they call pau hana. Work was over, so you went home...

AO What did they pay you to work on the ranch?

JM The pays were all low, so the living was not that easy. So you have to look for what they call freebies. When I first worked, I was earning only \$150 a month. Low, the pay was.

AO What age were you or what year was that?

JM Maybe about 18-19. Nineteen years old, I was. I was 18 or 19 years old, something like that. My birthday's late, eh, December.

AO So in 1986 when you retired, how much was it compared?

JM Was about \$12 something an hour--\$13 something an hour.

AO Still low pay.

JM Low pay, yeah, but you see, was equivalent to what the tractor operator would get in the plantation. The plantations were all geared for low pay. They weren't geared so that the person could buy a house or make a living afterwards, no. They made a lot of money, but they didn't pay 'em to the workers. They had a lot of free money—the plantations had a lot of free money, what they called pork barrel money from the legislature, but they didn't share with the labor. Our pay should have been...a...woman from social security...said to me, "What they were paying you was 33 percent under United States poverty." And I can just imagine all that are still working beyond the poverty. Even the ones that were making more money, Grade 9 or whatever. I was Grade 6. I can just imagine the Grade 2 and the Grade 1...

JM ... Yeah. It's, uh, what I would say, it's hard work. It's harder than raising taro. You take a taro farm and you say he works real hard work. A cowboy works harder than that. Because, I think even the American cowboy is worse. He drives the cattle and he sleeps on the hard ground with his saddle under his head and what he sleeps on—the horse blanket. What he puts on—his raincoat. I can only see putting his horse blanket down and his raincoat and he sleeps on that.

We didn't have to do that as much until we went to Kalalau, and then we had to do that the whole week, something like how the paniolo does in the mainland, when I watch the TV. Then I watch their life, and to me, oh, they had a bad life, too, because the cattle has to go from here to there, or had to be hauled from here to there and be sold and all that stuff.

AO Do you think it was a bit easier for you working on the ranch than working on the Na Pali coast?

JM Yeah. It's easier, because Kalalau, you work from morning to dark. You work from before the sun comes up until the sun goes down.

AO How's that different from every day at Makaweli Ranch?

JM Well, sometime Makaweli Ranch, sometimes you get home early. But not every day. If you're working cattle, when the job gets through, then you go home. But you get fixing fence, then you go home earlier.

AO So you fixed fences, you were a farrier—were you a farrier at the ranch?

JM I was farrier—in fact, I was taught how to shoe horses in the ranch. What happened was, Makaweli Ranch used to bring all the horses down to the plantation and the plantation blacksmith used to do all the shoeing and all that for the ranch.

And then the ranch wanted to change the system. So they had Eddie Taniguchi, Sr. and I—the two of us, we go down and learn from the plantation blacksmith how to shoe the horse and everything. And then we were the persons that shod the horse in the ranch...

AO How much of your life at the ranch was about the actual elements of ranching that involved certain skills and how much was the equipment.

JM Steady I was working as a cowboy, maybe it was 22 years. But then I went on the irrigation system. You know, they had a big irrigation system, sprinkler system. They had a Japanese running that, but he couldn't run 'em, so since they set up the whole thing and they spent big money on 'em, they asked me if I would go, try see if I can operate 'em. ...I was working as a cowboy for 20-some odd years and then they need this—then I went on irrigation system, but prior to that, I used to work with honeybees.

AO Was that on the ranch?

JM Well the ranch had a honeybee business, and they had a Japanese guy operating 'em. But when he needed help, I was his helper. I would go there and he would pick the honey from outside. He would bring me in and I would inspect 'em in the house. Or else I would work with him and help pick 'em out from the boxes, too. He taught me how to raise bees and how to make other colonies. All kind of stuff I learned from that Japanese guy, because he liked me and he would ask personally for me even if had a branch broken in the hive and he had to cut it, he would ask the boss to let me go cut 'em with the power saw so that he don't chop chop and the bees all stinging everybody. And so I would go over there, cut 'em all up.

SIDE A OF TAPE TWO STARTS HERE.

AO So you did the work of a farrier and the work of a beekeeper. Did you learn how to rope cattle at Makaweli Ranch?

JM Well, I roped cattle at the Makaweli Ranch, but they didn't do roping all the time, so you hardly could develop yourself into one good roper, so what I did was the saddle club—I joined the saddle club and the saddle club had movies on roping. And I watched the movies and I saw the champions roping, you know what I mean, and then what I did was, I made one calf out of pipe, eh? Two-inch pipe and two-inch pipe legs. Then I made one horse out of pipes, too, where you could put the legs inside and you put your saddle on top and you sit on it and you practice rope. And so, I used to practice. And then you could practice heel the calf, too, the legs, just make your rope go on a certain way...

AO So how did you get out to wherever you were working . . . how did you get up to the mountain?

JM Oh, we put the horse on the truck. Then we truck them up. We herd the animals, yeah, all of us. Then we bring 'em in a corral, eh. Then we selected whatever they wanted. We load 'em up on trucks and we brought 'em back in the ranch. Then we threw 'em in a corral over there so

that if we came back early, they would start the selection. If we came back late, when we came back, what we would do is run 'em out in the pasture. Next morning, we bring 'em in and we continue where we left off...

. . . You see, some of the things the young guys couldn't do that the old guys could do. You know why, because you get more experience. We old workers, we did all kine.

One day, he gave me a job, he said—I was working with my tractor. He said, "Can you go look how that jackass is getting on the bank and is crying every time when I come down from the hill, he's crying. He's irritating me," he said, when he comes home.

AO     What was irritating him?

JM     The jackass. You know, the donkey. Hee-haw, hee-haw, hee-haw. So I told him, where is it supposed to be? He told me what pen.

And I said, Oh, the division fence is right on the bank. OK, I go check 'em. So I go up, I check. The jackass crawled under wire. And so he's in the downside. And they put him back up, he crawled under the wire again. Even if they nailed up all the fence, he still crawl under the line. So I went up there and I look where he crawled. Then I went by the old slaughterhouse and I got one roofing iron.

I went over there and I set 'em up and I nailed it to the fence so that he couldn't see where he was going. He couldn't see the other side. So the donkey, he's all confused now. He cannot see. So he doesn't go.

What I did was, I look at the problem, and to me, if I put a roofing iron over there, he couldn't see where he was going. Simple as that. It's just common sense.

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