

## A visit to the Mormon settlement, Iosepa, Utah, 1912.

### **Travelling to Find Hawaiians in Iosepa, Utah.**

Following the Presidential Nominating Convention in Chicago, I boarded the evening train, along with my travelling companions, on the sabbath, June 23, to return to San Francisco. We arrived at Salt Lake City at 5 p. m. on Tuesday evening, and I jumped off alone in that foreign land while my companions continued all the way.

The next day, I went to grounds of the Mormon temple and asked for the way to get to where the Hawaiians lived in Iosepa. I was told by the locals that Tempie was where the train stopped to go to Iosepa, and eight more miles and you'd reach Iosepa. I was restrained to wait for one of the Mormon teachers who lived here in Hawaii, for they knew the way to Iosepa, but I did not wait, I toured about the city until the time the train departed, and I boarded for Tempie.

I arrived there at 4:30 and saw a barren land with but two buildings, no trees, no crops, and they were just houses for the men who worked on the railroad. I was shocked, because there was no one home; I looked at the road lying to the south, to the east of the valley and I decided to walk until the houses of the locals of Iosepa, and so I went as a malihini on that lonely deserted road; I looked as far as my eyes could see, and there were no homes in sight, but I continued walking forward for eight miles and reached a hillock from which I could see four more miles, but I couldn't see any houses, while I recalled what was told to me, that it was eight miles from Tempie to Iosepa; I was confused, thinking that maybe this wasn't the correct road, so I turned back once again for Tempie. The sun went down, but the moon came out, so the trip on this deserted foreign land was not forlorn.

I arrived back in Tempie at eleven that night, knocked on the door, and the kamaaina, who was a Greek, awoke, and I slept there that night. He asked me about my travels, and I told him that I was headed for Iosepa, and I asked him the right way to get there, and he told me that that was indeed the road but he estimated that it was fourteen miles before reaching Iosepa.

Early the next morning, we were done with breakfast, and my kamaaina went off to work; he locked up the house, and I sat out on the lanai, waiting for for the mail truck, since the locals told me that the letter truck to Iosepa arrived at two that afternoon; I thought to walk once again, but because of swelling of my legs, I couldn't do it.

In the afternoon, a delivery truck driven by a Hawaiian youth born there arrived first. After him arrived the mail truck driven by John Broad, the son of Charles Broad, along with three passengers headed for Salt Lake. I spent time with them until their train arrived and they left; and I waited for the train from Salt Lake; its arrival ran late, and it came at about six; we got the mail bag, and I went along with Jno. Broad to Iosepa which he said was sixteen miles from Iosepa to Tempie. We arrived at Iosepa at dusk, at eight in the evening and visited the home of Charles Broad and his queen [wife]. There I ate poi once again, that being poi palaoa [poi made of flour], and this was much tastier and better than the expensive haole food that I had in the American hotels.

I spent time with the Hawaiians living there, and asked about how their lives were; they said their way of life in Iosepa was pleasant. Charles Broad and **George Hubbel** told me that when

they were home in the land of their birth, they were subject to frequent bouts of rheumatism but in Iosepa they were fine and this ailment giving them sore bones disappeared. I was asked to stay back by the kamaaina to spend [seems to be a dropped line here: "hoo hala i mau lakou"] so that they can properly welcome me, like by roasting a pig, joining together in celebration, and allowing time for the two singing groups to come and entertain me with their music and Hawaiian songs that they cherish in that foreign land. But because of my very short time left before the Wilhelmina, my ship upon which I was returning, was leaving, therefore, I could not accept their invitation.

The town of Iosepa is east of Skull Valley [Awawa Pookanaka], and it is land dedicated as a home for kanaka people. Hawaiians are the majority living there, and there are some kauna [forty] samoans and the head haole and his family. There are 176 people in Iosepa. There is a school house, store, post office, church, dance hall, and a lanai for parties on special occasions.

The work people do there is farming, planting oats, wheat, potatoes, barley, and so forth. The land is flat and stretches out, and there is much space, enough for a thousand people, and there is a lot of spring water in that valley, but the land is like a salt bed, and it is by irrigation that the crops grow. Should you want a homestead, you can get 320 acres, being that there is abundant land yet few people.

Water is brought in for the town of Iosepa from the deep, grooved ravines of the mountains for many miles in canals which are lined with cement and runs out to a reservoir, and from there the water runs into great pipes reaching the roads of Iosepa and entering the house lots of the people. The Church spent \$76,000 to lay the waterway.

It is thought that it was an ultimate feat of Maui County, which spent \$100,000 to lay the water system to bring the water from Puohokamoa Stream as water for the thousands of people of Makawao and Kula and the thousands of cattle of Kahikinui, however, people have to pay to get the water; as for the water in Iosepa, the Mormon Church paid \$76,000 to get the water to make the life of the Hawaiians there easy, and they give it for free.

After finishing breakfast, the Head Boss, William Wadup [Waddoups], invited me to tour the work place of the people, and so I went with him aboard his vehicle [Not sure what a "kaa bake" is, but it appeared in an earlier article i put up]. We arrived at the place of work, and I saw two men cutting grass. They sat atop the machine, guided the horses straight, and the machine was what cut the grass. And at another location, the dried grass (hay) was piled onto a large truck and taken to where it was heaped up, and the pile was as tall as a two-story building.

**George Hubbel** told me that pitching hay with long-handled three-pronged pitch forks was the most important job there, and the pay for that job was two dollars and a half a day for a single man, and three dollars for a married man; for other jobs, the pay was a dollar quarter and a dollar half a day.

As I made ready to depart Iosepa that afternoon, people were let off work, they told me because it was windy that they could not pitch hay, and they all came down to see me and to give their aloha to the families in the land of their birth. There was much asking for me to visit them again should I come back to America, and from what I saw, they were very happy at the arrival of one of their own who saw and visited with them in this foreign land upon which they live.

They told me that in the twenty or more years which they lived in Iosepa, there were a great many Hawaiians who visited Salt Lake City, but I was a Hawaiian who actually went to Iosepa to see them before returning here to the sands of our birth.

Here are some people I saw there: Makaweli, the last born of the wife of Nailima of Hilo, who has many children and grandchildren in Iosepa. It was this kind Hawaiian lady who took care of Emilia Kalua (f), the grandchild of Keanini of Waikapu, Maui, because both of her parents died; the family of her father wanted to bring back this young girl to live with them. The Circuit Court of Maui appointed me as executor for her portion of the estate of her grandfather, and these are the things which made me visit Iosepa, Utah, and to see firsthand how this Hawaiian girl was living without parents in this foreign land. From what I saw and heard about her there, she was being properly taken care of, and she did not want to come to Hawaii nei.

Also, there is Naihe, a child of D. B. Mahoe of Hana; he is family there; he has eight children living. **George Hubbel** formerly of Honolulu, his wife, and their children, and so many more other Hawaiians gave their aloha to their family here in the land of their birth. According to some of them, it is their homeland, the treatment of the church elders is good, and the thought to return to the land of their birth is very far away, except for the fact that their aloha for Hawaii is not gone, as for their kin at home with their never-ending thoughts of them.

KALE WILIKOKI [Charles Wilcox]

(Kuokoa Home Rula, 7/12/1912, p. 4)

# Huakai imi i na Hwaii ma Iosepa Aina Uta

I ka pau ana o ka Abaetele Wae Moho Peregudena ma Kikako, kuu mai la au me ko'u mau hoahale ma ke kaa-ahi o mau ahiahi la sabati Iune 23, no ka huli hou ana mai no Kapala kiko Heoa ma ke Kulanakauhale o Loko Paakai i ka hora 5 p. m. o ke ahiahi Poalua, e hele hooakali aku la au ma ia aina mahihini, hoi loa mai la no hoi ko'u mau hoahale.

I kekahi la ae, ua hele aku la au ma ka pa luakini o ka ekalesia Moremona i ninau aku la i ke alanui e hiki loa ai ma kahi noho o na kanaka Hawaii ma Iosepa. Ha'ia mai la e na kamaaina, o Tempie kahu ko o ke kaa-ahi no ka hele ana ma Iosepa, a he eiwa mile hou aku alaila, hiki loa ma Iosepa. Au'ia mai la au e kali a hooa ma kekahi o na kumu Moremona noho ma Hawaii nei, no ka mea, o ia poe kai ike no ka hele ana i Iosepa, aka, sole nae au i kahi, hele aku la au e makaikai i ke kulanakauhale a hiki i ka mana wa holo o ke kaa-ahi, a kau aku la a holo no Tempie.

Heoa alaila hapalua hora eha a nana ae la he aina puaa, he elua wale no hale e ku ana, sole laau sole mea kaa, a he mau hale noho ia no na kanaka hana o ka hui alaha Kahaha iho la ko'u mau, no ka mea, sole kanaka o kauhale, ana aku la i ke alanui e moe ana i ka hema ma-ka-aoao hikuna o ua awawala a hooholo iho la ko'u manao e koele wawae aku no a hiki i kauhale kamaaina ma Iosepa, a hele mahihini aku la ma ia alanui mehamaha kanaka ole, nana aku la eike me ka hiki i ka ma ka ke ike aku sole kauhale ike ia aku, aka, hoomau aku la no au i ka hele ana i nana e hiki i ka paha ana o ewale mile, hooa ma kahi ahua hiki ke ike hou aku imua eha mile, sole no he ike kauhale aku, oia, au e hoo manao ana i ka olelo iha'ua mai; ia'u, he eiwa no mile mai Tempie a hiki ma Iosepa, kanalua ae la ka manao, sole paha keia o ke alanui pololei, nolaila, ua huli hou hou mai wau no Tempie. Napoo iho la ka ia, aka, pu ka ae la ka mahina, nolaila, nolai ano mehamaha mai o ka hoi'e'na o nei kula kanaka ole o keia aina mahihini.

Hora umikumakahi o ia po hooa hou ma Tempie, kikeke ma ka puka, a ala mai la ke kamaaina, he haole Greek, a moe malaila ia po. Ninau mai la kela ia'u no ka'u huakai, a hoi-ke aku la au i ko'u manao e hele i Iosepa, a ninau akc la au i ke alanui pololei e hele ai, olelo mai la kela, o ke alanui no ia, a he umikumaha mile alaila, hiki i Iosepa, pela kana koho.

I ke kakahauka nui ae pau ka pama ana, hele aku la ko'u mau kamaaina i ka hana, pau i ka hale apaa, a noho iho la au ma ka lanu mawaho, kali aku o ka hooa mai o ke kaa lawe leka, oia, ua olelo mai na kamaaina o ka hora elua o ia auina la hooa mai ke kaa lawe leka o Iosepa, manao no e koele wawae hooa, aka, no ka onuia o ko'u wawae, nolaila, hiki ole ia manao ke hoo hana aku.

Ma ka auina la hooa mau mai la he kaa lawe ukana e kaa laiwala ana e kekahi keiki Hawaii i hanaua no malaila. Ma hope mai no hoi ona he kaa lawe laka, o Jno. Broad, keiki a Chas. Broad kona kalajwa ike olelo ohua e holo ana no Loko Paakai. Nanea iho la me lakou a hooa ko lakou kaa ahi holo aku la lakou, a kali o ke kaa-ah-

mai Loko Paakai mai; haule ho pe ka hooa ana mai eia a ua koke e hora euno hooa mai la, loaa ke eke leka, alaila holo aku la maua me Jno. Broad no Iosepa ana i hoi ke mai ai he umikumano mile mai Iosepa mai a hiki i Tempie. Heea no hoi ma Iosepa i ka wa molehulehu o ka hola ewala ia o ke ahiahi a kipa ma ka home o Chas. Broad me kana ahwahine Malaila, ai hou i ka poi, o ia ka poi palaa, a ua oi aku ka ono me ke kupono i ka'u ai ana aku i ka poi mamua o na mea ai haole kmukua kieke a'u i ai ai ma na hokele Amelika.

Luana iho la me na Hawaii e noho ala malaila, a ninau aku la i ke kulana o ko lakou nohona, olelo mai lakou i ka olelo maikai o ko lakou uoho ana ma Iosepa. Hoi ke mai o Chas. Broad me Geo. Hubbel ia laua ma ka ana hanau nei laua mau i ka ma'i, kumakika, aka, ma Iosepa maika'i ko laua ola kino, a ua na lovale loa kela ma' hooia iwi mai ia laua aku. Au'a mai la na kamaaina ia'u e hoolaha i msu lakou i hiki ai na lakou ke naawi mai ia'u i na hooaka kupono ana, e laa ke kahua ana i puua, na laua hoolaha ana, a i laua ai he wa no na hui hihihi elua e hele mai ai e hoolaha ia'u me ka lakou mau mea kama me na mele Hawaii a lakou e hui poi ala ma ia aina mahihini. Aka, no ka pokole loa o ka ma naawi i ke a hiki aku i ka wa holo o ka Wilhelmiana ko'u moe e he mai ai, nolaila, hiki ole ke apo aku i ka lakou mau kupono.

Ma ka ma aoso hikuna o ke Awawa Pookanaka ke tsona o Iosepa, a he aina ia no ka Ekalesia Moremona i hoolaha i ninau no na lahui kanaka. O ka Hawaii ka nui e noho ala maia, he mau kaana samoa ana na luna nui haole me kona ohana. He 176 ka nui o na kanaka ma Iosepa. Malaila he hale kua, halekua, hale leka, hale-pule, hale hoolaha a me lanai ahaana no na la nui.

O ka mahua ka hana a na kanaka o ia wahi, o ke kanu ota ke kanu huika, uala, barley a pela wale aku. He akepa palahalaha ka waiho ana o ka aina, a he nui kahi waiho wale e la wa ai no na taunani kanaka, a he nui ka wai mapuna o ua awa wa ala, he ano alaila nae ka aina, o ka wai hooakakabe ka uka e ulu ai na mea kanu. Ina makemake ana hooa hooa-uono hiki e kaa 320 oka, oia, ua nui maoli ka ana a ua unku na kanaka.

Ua laweia mai ka wai no ke tsona o Iosepa maileko mai o na owawa pahi kuhoo o ke kuahiwi no kekahi mau mile hooe huika maloko o na auwai. palai na puna ia a hooloo ma ka lauwai, malaila mau koma ma na paha nui a hiki loa ma na alanui o Iosepa a koma ka wai iho ko o ka pahale o na kanaka, ehe \$76,000 ka hio o ka Ekalesia no ka hoomoe ana i ua wai ala.

Ua manaoia he hana pookela na ke Kalaa o Mau ka hooloo ana i \$100,000 no ka hoomoe ana i oihana wai e lawe ana i ka wai o kahawai o Puu-hokanpa i wai no na taunani kanaka o Makawao a me Kula a me na taunani bipi o Kahikoni, aka, me ka uku kala e loaa ai ia wai i na kanaka, o kea hoi ma Iosepa, ua hooloo aku ka Ekalesia Moremona he \$76,000 i kaa o na wai e olelo ai ka noho ana o na kanaka Hawaii maia, a ua haawi aku ka wai e ke dala ole.

I ka pau ana o ka ama kakahauka ua kono ma la ka Lena Nui, o ia o Wm. Wadup ia'u e

hele maikai i kahi hana o na kanaka, a hele aku la au me ia maluna o kona kaa baka. Hiki i kahi hana, ike aku la au e oia mau ana elua kanaka. Noho laua luna o na mikini hoopoo-folei i kahi e holo ai na loa na ka mikini ka oki papa ana i ka mauu. A ma kekahi wahi aku e hoopuupuu ana ka mauu maloo (hay) hooli maluna o na kaa nunui a lawe aku la ma ka hui e palaa ai a ku ke ahua e ike me elua hale ke kieke.

Olelo mai o Geo. Hubbel ia'u o ka hana hapai mau me na o maia kolu au-folea o ia ka hana koika loa ma ia wahi, a o ka uku o ia hana he elua dala me hapalua o ka la ko na kane male wahine ole, a he ekeku dala no na kane male wahine, no na hana e ae he dala hapaha a me dala hapalua ko ka la.

I ko'u lulu ana e haalele ia Iosepa ia uwakes, ua hooakua mai ka hana a na kanaka, wahi a lakou, no ka nui o ka mikani hiki pono ole ka hana hapai mau, a hele nui mai la lakou e ike ia'u me ka haawi mai i ke aloha no na ehaa ma ka aina hanau nei. Ua nui ko lakou koi mau ia'u e hooa hou aku e ike ia lakou ke hooa hou ma Amelika, a ma ka'u hoomo-popo iho ua nui maoli ko lakou hanu i ka hooa aku o kekahi o ko lakou pono ole ike a laua me lakou ma kela aina mahihini a lakou e noho ala.

Ua olelo mai lakou ia'u, iko o na makahiki he iwakalua a oi aku a lakou i noho ai ma Iosepa ua lehulehu wale na Hawaii i kipa aku ma ke Kulanakauhale o Loko Paakai, a owau iho la nae ka Hawaii i kipa aku ma Iosepa e ike ai ia lakou manua o ka hui hou ana mai i ke one hanau nei.

Eia kekahi poe a'u i ike ai malaila, o Makaweli, he muli mai ua ka wahine a Na'ulima o Hilo, ua nunui kana mau keiki me na moopuna ma Iosepa. Na kea lede Hawaii olelo e malama ia Esmith Kalua w., moopuna a Keonini o Waikapu, Mau, no ka make ana o kona mau makua e elua ua makema ke ka ohana o ka makua kane e hooi ia mai kea ka ike kamahine usku me lakou e noho ai. Ua hooaku ka Ahakaapuni o Mau ia'u i kahu ma lama no kona mabele iko o ka waiwai o ke kupunakane, a na ia mau, mea i koi mai ia'u e kipa ma Iosepa, Utah, a ike maia i ke kulana o ka nohona o keia kaimahine Hawaii e noho ma kua ole ala ma kela aina mahihini. Ma ko'u ike a lohe nona malaila, ua kupono ka malama ia ana, sole no ona makemake e hooi mai i Hawaii nei.

O Naithe kekahi, he keiki na D. B. Mahoe o Hana, oia kekahi ohana o laia, he ewala ana keike e ola nei. O Geo. Hubbel no hoi o Honolulu mamua, kana wahine me ka laua mau keiki i lehulehu wale aku me Hawaii i haawi mai i ko lakou aloha i ka ohana ma ka aina hanau nei. Wahi a kekahi poe o lakou, ua ike ike ka noho ana ma ia aina, he maika na hooponopono ana a na makua ekalesia, a ua ma-mao loa na manao no ka hoi hou mai i ka aina hanau nei, koe wale no sole i pau ke aloha ia Hawaii me na pilikana o ke one hanau me kona mau hoomanoa poina ole.

KALE WILKOKI,