

Interview with Pono Von Holt on 2/11/94

CL: Tell me about these two big `auwai's again.

VH: The two `auwai's, one is coming out of the Kilohana, comes out of the Kilohana, comes out here just below Puu Mala and winds it way over to the Waipahoehoe and in between here it irrigates this area, above the road. And then it goes on and then it drops in the Waipahoehoe and they pick it up again and they move over here around the Horepa area.

CL: Does it take water from Waipahoehoe also?

VH: I think lower down it does, now that I try to get oriented with the map again, it initially came out to irrigate here and then they dropped in the Waipahoehoe and then came out of it again below the road. The biggest one, `auwai, is the one that runs down off the Keawewai, coming off above the highway and it goes down. Parker Ranch is now got an old pond there. And then that continues on down. They run water all the way down here on their side of the deal which is probably pretty far makai but I'd say down close to the 1500 feet elevation. And then, also the awai coming off of there works its way down into the, and I'm not sure where it actually splits but it does split, and works its way down into what we call Pahini, ah Pu`u Hānai which was off....

CL: Ya, you know Alfred Delacruz was mentioning that and I couldn't find that.

VH: Ya, it's not on this map but this, I think Pu`u Hānai, we call Pu`u Hānai, is what's, what's this Kanane? OK. This is what we call Pu`u Hānai. And that's where the heiau is and there's a lot of house foundations and agriculture area. This area has a lot of good soil in it. It's a funny area for all the rock that's around there but between here and then on the other side of the Honokoa Gulch is a pretty well soiled area. So I think at one point there was activity there. Probably not real consistent but you know probably three out of five years they probably got a crop out of it. And it gave them pretty good access from the shoreline.

CL: Ya, I think that when I talked to Helen Aveiro she wasn't sure where the `auwai came.

VH: Ya, my problem is that in 1976 we subleased this section out to Freddy Rice and it went to Jack Ramos. So I haven't really been on this land for about 12 or 14 years now. And then when I left Kahua in 1989 I haven't really been back hard on the mauka piece any more so it's starting to slip, you know. But the Horepa area, that's the only area that I know of in modern times

which go back 50 or 80 or 100 years had people living. They used to live here, the three families the Hui's, Iokepa's and the Awaa. And then at one time there was a Catholic church over here.

CL: Where was that?

VH: We call this Wishard's Corner now. This is where Wishard's house lot is. And right next door if you look out in the flat there is a bunch of eucalyptus trees in a circle. And that's where the church was. And that burned down in the 30's.

CL: OK, so it's actually on the North Kohala side of the boundary?

VH: No it's on the South Kohala side. Now this is where my history might be a little bit faulty. You might talk to the Wishards. That church may have been located on their property because I think that's where the grave yard was. You need to talk to them. So if you look there, there's a eucalyptus tree area which I always thought was where the church was but it may have been just right across the street on the Wishards' property. That was my understanding is it burned down in the early 30's or late 20's, way before my time. It was just about the time that our family came here.

CL: Well that really solves a puzzle for me because I've looked at the boundary commission reports and they keep talking about this Catholic church and I couldn't find out where it was.

VH: Were they saying it was in the North Kohala division? Because if they say North Kohala then it was on Wishard's, if they didn't designate, you see the boundry is right down that Keanahalulu Gulch.

CL: And they were talking about the Waiaka boundry and the Kawaihae boundary so I don't remember if they said which side.

VH: The Kawaihae lands are, I guess they're gonna be Honokoa because then you have, well you got Kawaihae Two here, so I guess they're... we always called this area the Kawaihae Uka. That I guess has more reference to the mauka area. And then we call this area Pu`u Hānai and I think for some reason they must have given this name here. You couldn't say that Kanai could you? No Kanane. I don't know why, this puu is in modern times been referred to as Pu`u Hānai. And it may be because of a story my father found out about. So he's a great one of naming things, stories he heard so, and that may be just the ranch name and not have any significance. Something that he figured was a better name than Kanane.

CL: Well sometimes people do give more than one name. They

change the name. Did he have a story about that or just called it that?

VH: Ya. And I don't know why he would have said hanai, I mean the only meaning of hanai that I know is something that goes along with the children, the child in feeding and care for so it possibly could be right below this hill we had the overnight pen for shipping. We used to hold the cattle overnight and then from there we'd drive them to Kawaihae and load them on the boat. So maybe that's why he called it that. It could be, could have designated because of the use. That is all I can give you right off the top of my head now. I'm sure if you ask me a couple of questions I might dig something else out of my brain.

CL: That helps me to straighten out some things. Well there's two things I'd like to ask you about besides this and that's a little bit about the ranch and then about the families that live up here Kehena side. I think I want to start asking you a little bit about your family and how it came to the ranch. I talked to Monty Richards earlier and so I got some, I was just beginning then and more questions come up when you get farther along. He told me his father is Atherton Richards.

VH: His uncle. His father was Monty Richards, the first I think.

CL: So did Atherton work over here?

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Monty's dad, family came up here with my dad in 1928 and started the ranch. So by the mid 30's Atherton was in the picture and they went on and on for till '53 my dad died. At that point Atherton at that point took over as the remaining partner and they owned and controlled the ranch all the way up through till Atherton's death. At that point Monty and I got together and decided to make some institutional changes just for the fact that our families were getting bigger and too diverse interests and all that kind of stuff so we split the assets up and divided into the Kahua and Ponoholo Ranch.

CL: What year was that?

VH: Well Atherton died around '75, '76 and I think we got the ranch split by 1980. And then we operated together, kind of an informal partnership till up to 1989. And then we finally completely broke apart, at least the operation part. We still cooperate in quite a bit, few things but the actual day to day operations were split apart in 1989 completely.

CL: The Helford you were talking about was....

VH: This is where it becomes tough. There were a lot of people

involved. There was a George Sumner, and he's the, these guys all work for these big five companies in different capacities and then Monty's cousins, the Frank Athertons got involved in the deal. And I'm not sure if they took Sumner's or Helford's share out or not. Maybe it wasn't even Helford. Maybe it was just Sumner. But anyway they got involved in the deal and they had a minority interest in the ranch and then about in the 60's they sold out to my uncle, Herman Von Holt. He became a minority owner in the ranch. And then he gave the shares to me, some point in the '70's.

CL: Let me move into asking you a little bit about your family. Your dad's name is Ronald.

VH: His full name was Ronald Alexander Kamehameha-o-ka-hae-Hawaii Von Holt. The significance of his middle name was that he was the last registered child birth under the flag of Hawaii, which is hae Hawaii. I think he was born, I got the date screwed up, the year is right. But the date's somewhere around August 30th 1898. He was born just before midnight and the next day the American flag was raised and that's when we became a territory.

CL: And your mother's name is Dorothy.

VH: Dorothy Erdman.

CL: And are you the only child?

VH: I'm the only natural child. I have a sister that was adopted.

CL: You told me you were born in 1948?

VH: Ya. Late. They weren't supposed to have kids at that point but I guess somehow they had me.

CL: I kept looking at that, when you told me that I could hardly believe it. I thought it was late.

VH: That's why my memory's not so good when you go way back. It's like I can't remember anything till about 1950 and then I real fuzzy. I don't remember much real strong until about 1955 or so. But you know I heard a lot, I've got a lot of information second hand. (CL: you must have been interested.) Ya, very much so in the land. We feel a real attachment to the property, to the area of course, Kohala's an area we all like.

CL: So your dad died in... (VH: 1953) and your mom moved?

VH: At that point we moved back to Honolulu. I had a brother too so there was three kids, so we all went to school at Punahou for a number of years. And we used to come back up and stay with

Monty at the ranch house. And then finally he got married and started having kids and my mom had an opportunity to buy this little piece of property here at Lahikiola from the Halfords. That's probably where my confusion with the Halfords come into the deal with Kahua. And at that point I think Peter Halford was a surgeon in Honolulu and he died and his wife had remarried and they at one point weren't interested any more in the property so they sold it.

CL: So she was back here then?

VH: Ya, well, we got the house, we still stayed in Honolulu for a number of years going to school, but then when we, all our vacation time, you know summer and Christmas, anytime we had free time we're always coming back up here. And then in 1962 she moved back here permanently. At that point everybody was away in school on the mainland so she moved back here permanently in '62.

CL: And then this piece here was that...

VH: This is part of the lands of Kahua. These lands here were, a lot of these lands were farmed at one time. Mentioned the Koreans and Japanese farmers, they tried to farm a whole bunch of this area at one time because before the depression, during the depression they figured they could grow crops and feed themselves. What happened is the economics of growing crops in this climate is so iffy that they never were successful. And there were a lot of small pieces, and I think my dad and Atherton Richards, as guys got disinterested in farming and they wanted to move to the city, they wanted some cash, they actually sold out.

There were all these little various parcels and Atherton and my dad were able to accumulate them and they became part of the ranch. But these lands right here aren't part of the big ahupua`a of Kahua. So there was a bunch of State land, and then back in I would say back in the late '60s we went, one of the few land exchanges that ever went through with the State we had a big land exchange. Because we had a small ahupua`a next to Pohakulua that ran all the way down the ocean so we consolidated the lands and put together our deeded land here and the State's deeded land below. So this was just part of the ranch and when we were going to be splitting up and I needed a place to live I looked around for what I figured was the best site to build a house and have a headquarters. This is where I chose.

CL: Was it sold as homestead, was State land and sold as homestead?

VH: Some of this was State land and some was smaller parcels and you'd have to go back in the tax map key. Do you have a tax map key for this lower area? You don't. There were 40 and 100 acre blocks and a few 20 acre blocks had been split up but it was,

there were at one time quite a few families that lived in this area and they all just kind of moved out and went to town or went to the mainland or did something.

CL: Do you remember who, the names of people who farmed here. Did you ever learn them?

VH: The only one that I know of, that I can remember right now is, there used to be a gentleman, Fujitani, he farmed right there where my corral is, right above it in Pu`u Maile, we call Pu`u Maile now. And had a corner field there. I remember seeing a shack that was there when I was real little and quickly disappeared because I think it had been abandoned for a number of years. But he worked, after he couldn't farm, he worked for the ranch for a while, for my dad. The only modern farmer up here was a guy named Kim Fah Yee. He had on the ranch that was Kahua where he got to live on the property and farm it, I don't think he had to pay a lease, I think he paid [by], you know he supplied the kitchen with a certain amount of vegetables and that kind of thing. And then he ended up working part time and then almost full time for Kahua, a number of years. But then he'd farm in the afternoons and the evenings on about 30 acres. And his wife still lives here. She's up here at right below the road there, Kiku Yee, just back up here by the 14 mile marker.

CL: Is that the place just this side of your mother's?

VH: No, it's on that side, on makai the road too. You probably can see it. When you go back up that way, as you pass Lahikiola, the mountain and the boundary that runs between Parker Ranch and ourselves, she's just off of that. They'd be the last modern farming family up here, that actually farmed the ground and not just ranched it like we've done.

CL: That was on Kahua, and not...

VH: No, that's... let me get the map for our side here. Here's the Kahua headquarters here. And this is kind of our boundary line, this is what it looks like. This map's been drawn many times, fiddle with it, but anyway, you come down Kahua road and you go back down the main highway. There's my mother's house. Come over here Pohakulua and you turn down and you come right on out to my house right on the point right out here. The Kiku Yee's place we're talking about is back up here. This is a line boundary line between ourselves and Parker Ranch. Her house is right up here. I guess that'd be on the lands of Makiloa, Pahinahina, those are the two we call the State tract down here, Pahinahina. But I think there are various other names for it too. She lives there. Next to her is the Mock Sing family. They're still active in Kohala. They have an undivided interest with both ourselves and Parker Ranch. And it runs right up, part of their property intersects on the top of Lahikiola runs on

back. But this is all undivided interest of Parker Ranch side. And they've been able to designate an area that they thought they'd like to have a house. And Parker Ranch let them put a house in there. It was built years and years ago, on this Kohala side. So they have a house in there but they've never actually partitioned it out of the parcel. I think they've always argued [with] Parker Ranch, and I guess the argument goes, if you want to partition out you take your percentage of the mountain too you know. Then everybody wants the flat land or the land they can build on so it's just been staying that way. So anyway they had a remnant that came down below the road where we've been involved with them and they got about 10 acres fenced out there and leased it out to various people, put couple horses on it and that kind of stuff. They have a house back there, and behind that house, another mile or so, is another house that Henry Rafael used to live in. And that's where the Giltner connection to Kahua comes in. And his family goes back to Kawaihae Uka. He's part of the Lincoln Kawaihae Uka family. And whether he was a natural born or hanai child I don't know. But his relationship as a kid goes back to here. Then he lived there for a number of years and eventually moved to Kahua and he was their foreman at Kahua for years. Those are the last, you know that'd be the last guy to live in that house and then this house here. Mock Sing's, I understand they use it occasionally but I've never seen them up there. But the house is in pretty good shape, they've maintained it.

CL: Is this road still there?

VH: Ya, you know, you can see traces. It's all four wheel drive country. It's not drivin' down the highway type road.

CL: So the Rafael house?

VH: It's got a few sticks in the ground still, but it's not much. I don't think you'd call, not even any walls anymore. I'd have to go back and look again but I'd say it's about 99% in the ground. Just like this house down here. The other house below the Kiku Yee is the Molale. If you get a tax map key you can see a parcel. We have an undivided interest with him in a piece of land down here. And they had a house. As a kid I used to go into it. It was not too bad of a house, but that thing is in the ground now, it's 100% in the ground. And they were just up here. Their family is Markell. I think there's some Markells in Hilo. Old Samuel Molale lives up in Oregon. He was just down here last year and he came out, the family came out. We went down there and he got to see the old family place. But he's in his 70's. He got a pretty good history. You might try trace him down. He's in Oregon, Samuel Molale. But I think you can get hold of his daughters and family in Hilo. If you look in the phone book, I'm pretty sure it's Markell. One of his kids married an ex-marine (CL: by the name of Markell) ya, and they

have a place up in the Volcano. His father-in-law, Molale, Sam, would know an awful lot. He'd be one of the older guys that know something. He knows more than I can remember down here because he's gonna go backaways. Now the next thing is you move over towards Kohala. We have what we call the Akina house, and that's the house.... We can try identify here, what do you have on this picture here, Waikā, Pu`u Hue Ranch....(looking at map) But anyway the Akina [house] is older than I am so I don't know what the history of being built there but at one time, Charley Akina was an old guy who worked for Kahua Ranch and retired there. His family was born and raised there and one of his daughters, Genevieve, or we call her Leina, is married to my foreman, Kimo Hoopai, and he lives right above the highway. We've built a couple new houses up here back in 1988, he lives up there. Their family, Hoopai, was down here at one time when they were young back in the 40's and 50's and that house got wiped or got rebuilt or taken down and used elsewhere. I think what happened it was falling down and they took what was good of it and used it to build one of these houses back up here (end of side one)

Side Two

But they actually rented out to her.

CL: So at one time Akina and Hoopai both lived down that area. That'd be Kalala Two?

VH: Ya, then if you move lower, toward our bountry with Kiiokalani and then you get into, I guess you'd call it the Puaiki. It's a little, skinny ahupua`a right next. Bishop Estate has this one. It runs all the way up and down then right next to him was Kalo Pohaku and he was a ranch foreman. And he had a house down here and he owned this whole strip. (CL: the Puaiki?) Ya. He retired in the 50's and ended up dying down there in the 60's. His family, the Pohakus, is one of these diverse Hawaiian families who've got 60 or 70 land owners in it, or whatever the heck they have, and they, some of those members were, one of the gals married into the Case family so the Cases got involved. And they partitioned that property up and sold out. So there about two or three different parcels down there now. And the top parcel I understand is owned by somebody from Wisconsin, I've never met. I don't even know their names. And then below that is Peter French, who's a photographer. You've seen Peter's work, he's done a lot of photography in Hawaii. He started out being a surfing photographer and he's just grown into, but he lives down there with his family and they have a couple of partners and they have another house down there. So that's what's happened to that property. (CL: He just bought it, didn't marry into it?) Ya, no he bought it. And that'd be about the extent of the families living here in modern times, being modern times I'd say from the 40's on. Right here at my house there was a little farm house, not much more than that, right

where that tree house is. And that from what I understand there was some Koreans were living there and they farmed this ground. Right back above here my wife's kids [have] in a trust this other little two acre property used to belong to Episcopal church and that was, there's a Korean graveyard there. So there must have been some kind of activity with Koreans in this area.

CL: Ya, I've heard about Koreans. You never met any?

VH: No they were gone by the time I came around. They were here, you had the Pohakus and you had the Akina clan, Hoopais, whoever, the Molales, they were across the road over there. So they actually had a property designated for church site and right above the little State piece is for a school yard, it was given to the State for a school yard. (CL: the Kehena School) Ya, and about the time they thought about building everybody was leaving so they never did it. There never was a school. They were going to form a little community here and then the activity of farming just didn't turn out and people just left the ground. So everybody left it, they consolidated it, they sold out to various people and then just kind of left the land. And then go down the road a quarter of a mile and you get into Lincolns. The Robert Lincoln family and then the James Lincoln family. And their roots go between Kohala and again to Kawaihae Uka. Now I think most of Robert Lincoln property is owned by Alisha King. She's a Campbell heir. She comes from the Campbell family. (CL: So she bought it?) Ya. I think the James Lincoln property is still owned by their youngest, their only son. They call him James the second or junior. We call him Butchy. He'd be somebody if you want to talk about some of that, you know to get into that part of the family. He works for Hawaiian telephone. Just trying to think back, above the highway their was an old gal who lived in a house, there's a bunch of ironwood trees in this side of my mother's property. I only know her as Penelope. She was an old gal that her husband died and family left her and whatever and she was, you know, when I was a real young kid she was hitchhiking back and forth to Kohala. I think my dad used to give her a rides and everything else. I think by the time I was 8 or 9 years old she was dead. (CL: Hawaiian lady?) I really couldn't tell you. I would imagine, I would say she was part Hawaiian for sure, but I'm sure she was Korean, Japanese, Chinese extract from that.... The Hawaiians are a pretty gargarious people. You wouldn't find them going off and being alone anywhere. Even as old as they get they always had the ohana and that kind of a situation. Occasionally you'd get a, like Kalo, he was a little different. He had haole blood in him so he wasn't completely Hawaiian mentality and so when he got old he liked to be by himself. But most of the people who ended up being by themselves were either Haole or Japanese or Chinese extract from Hawaiian. You know Kiku, she's a great lady up here and she's just always been comfortable just living by herself. She still works at Kahua on a part time basis and kind of keeps

everybody in line around here. Now she's the oldest one on the mountain, she's kind of the matriarch of the area. She's only about this big. We all have the fear of death of her. She wants something done boy, we'll do it. But she's a good lady, a real sweet lady.

CL: You showed me where she lived and now I forgot.

VH: Ya, it would be up here at Makiloa, the top of Makiloa by the highway. Right there on the edge between the Pahinahina Tract and Makiloa, so you follow the boundary line up and she'd be right off there.

CL: I did talk to Kimo briefly on the phone. And I might talk to him.

VH: Talk to his wife, Leina, she's been around this area for her whole life and she's (CL: So they both must of, she grew up on the ranch) they both did. Her father worked for the ranch for years and Kimo's father worked for the ranch for years and...

CL: Were they both living on it or were they living down.

VH: Well they lived on the ranch down here. Well they originally, Leina lived her all her life until she married Kimo. Kimo's family lived down here when he was a kid and then they moved up to the Kahua headquarters.

CL: They didn't know anything about Puu Mala. Maybe if I say Pu`u Ahia.

VH: Let Kimo know because he's ridden that area and he knows the Mala mountain but he'll call it Pu`u Ahia just like I call it. And until I look at the map, everytime I look at the map I understand what Pu`u Ahia is, but usually back of my mind because that whole paddock area was Pu`u Ahia and it was always dominated by Puu Mala so we just...

CL: Everybody says, "Puu Mala, oh I never know that name." So then I don't know where to go from there.

VH: The modern history of that would be that you would call Puu Mala, Pu`u Ahia and then you name Ahia Mala, right. We've always referred because we've been actively ranching Puu Mala, we call the area Pu`u Ahia but that's the confusion. That's why until I look at the map again I get confused. If you tell Kimo Pu`u Ahia he'll know. Even the Keawewai cause that, Keawewai, because of the water situation was a settled area. That's good year-round water up there. And it's got some flats and people could, they couldn't grow a heck of a lot up there because of the elevation, cause you're up at 4000 feet plus. So there not too many crops that grow up there because most of Hawaiian crops are somewhat

tropical, and they need a lower elevation. Any one in the ground they could grow because of the wind primarily. So this whole Kohala area, you know we have that terracing and that heavy agriculture area that was terraced from Puu `Uala which is potato hill, right. Starts about here and it's about a mile wide. Doesn't go down, it runs all the way to `Upolu, about a mile wide, six miles, seven miles long. And they grew a tremendous amount of sweet potato and dry land taro and then what they did is that they fed it to the pigs. And then they used the pigs as commerce. And that's why the demi-god of the Kohalas and Hamakua is of course Kamapua`a, the area very well situated to raising pork and wild pigs and everything else that goes with it. And the whole culture revolved around that. And they had the taro fields of Waipio and Pololu and Waimanu but I think their main commerce was the pork. And they could trade, they could raise a tremendous amount of pigs in confinement so to speak, farm the potato, let them graze the fields, put them in pens, feed them, you know those rock pens and then transport the small ones and trade them with the people in Kona for fish and whatever else they wanted, or rocks and adzes and whatever it was. But I think that's why they developed this area here is it was their strength of commerce that could raise a lot of pigs in surplus for trade where as everything else was survival. The only fish they caught they ate. They'd dry some but I don't think the fishing was anywhere as good here because of the weather and there was reef as it was as you went down into the Kiholo, the Kona areas. And so I think the strength in this area was this tremendous production area for potatoes. Of course their production in those days, what they would consider tremendous we wouldn't, wouldn't be economically feasible for us anyway. It fit the labor part and it doesn't fit equipment and machinery because of the rock. A Hawaiian with an oo could plant a lot of stuff there as long as he could justify his labor time. And when you're on a subsistence diet you do. Every waking hour is worrying about having someplace to sleep or something to eat. Well today, you know, only 11 percent of our disposable income is put into food, you can't put the labor into that so then you have to mechanize it and you can't compete with the rocks so it doesn't make sense to have ag there. It's still good land and it's tremendous grazing land. We have some of the, probably the world's most productive grass lands right in this area here.

CL: I noticed it seems greener here than down Kawaihae.

VH: Ya. This is the weather pattern. You have, your weather pattern here is shaped by the mountain and we just say the rule of thumb you can take a 60 inch rainfall, 70 inch rainfall belt right across the top of the ridgeline and that ridgeline descends into Hawi and Upolu and goes all the way up. So if you stay close to the ridgeline you get high moisture as you come off the ridge its gets drier and that's just because of the trade pattern, how it comes up, moisture on the windward side. So this

road cuts across you see and if you follow this road you're getting elevation but not the ridgeline moving away from you so you get the summit here on the highway, you're 3600 feet, well the ridgeline's at 4000 or 5000 feet. Well when you're down here at my house, you're at 2600 feet and the ridgeline is at 2800. So you can see I've got better rainfall down here. Close to the highway, the highway makes it deceiving. If the highway followed the ridgeline than you'd follow that rainfall pattern. This area here low elevation as you move into Puhui is excellent pasture. [Pono's wife, who has just returned, comes in.] This is Chuck Langlas. We're having a history lesson here. So that's the agriculture situation here is shaped by that trade pattern the ridge and that's where your soil is. As you get off the ridge you get more rock. So your rich soil, your soil there is follow the ridgeline down too and so as you drop elevation maintain rainfall and keep the soil you pick up more production. I would say between Kahua and Puu Hue is some of the best grasslands. Now of course the sugar plantation lands would be excellent grasslands too but they haven't developed the history of grass there yet. They are now and we're finding out too that they're excellent grass lands. But those kind of lands need lower elevation with the rainfall have opportunities to farm more intensive crops. The cattle have always gone on marginal lands. Unless we can get a lot of people to pay a lot of money for tropical type crops I don't see a lot of farming going on because it's hard to grow temperate climate crops in tropics, it's just expensive to do. But it somehow we develop a demand or a consumption base in tropical crops well then Hawaii may have a chance to farm again. But it can graze and there are very few places in the world that can compete with us in grass. And that's a real strength for us. We can grow excellent forage crops.

CL: Let me bring you back. You mention Samuel Molale. What was the daughter's name? Or you forgot. (break 710-860)

VH: I guess the only other thing about this area here is that the old way to Kohala went right past Lahikiola, this mauka side, and down to the Bond estate, and the old road goes through that way. And some of the legends about this area, this is one of the paths of the nightmarchers. In fact our interpretation of why this little hill is call Puu Maile is the only connection we can make is that we've had stories of smelling maile in the middle of the night, this area in particular, and knowing it was a night marcher we say, "Well maybe that's why they call this little puu here" cause I can't imagine there ever being maile there in the last 200 years, 300 years because the forest has been receded back from that area for a long time. So at some point there had to be some connection for that name. That's the only other thing that in this area particular would be. That was the old way to go to Kohala. And it is a significance from a legendary standpoint.

CL: Probably in 1953, when your dad died, that would be when you remember the ranch...

VH: I was five years old so I don't remember too much before four or five and at five I don't remember a heck of a lot. I know more at nine. I can still remember some experience.

CL: Between five and nine, can you remember what families were living on the ranch right then?

VH: Probably. There were the Hoopais, and then had the, let me see who was on the end there. Let me just start with the end and we go my direction here. There was the Hoopais and the Kahopii, Mac Kahopii, his family, Iokepa, John Iokepa, Peter Kainoa, then we had Kaiamakini family. (CL: that was Clem?) No, John Kaiamakini. And then we had Keli`ikuli. (CL: how do you say that?) Keli`ikuli, K,e,l,i,i,k,u,l,i. It would be Keliikuli. (CL: and that was Clem?) Ya. And then we had Jim Lincoln and his family, Charlie Akina down here and Henry Rafael. And then there'd be Monty, Monty is up there, and Rally Greenwell, he had been the assistant manager there. I'm missing one. Oh, Delacruz, Albert Delacruz. I got them all.

CL: OK and that was Kimo Hoopai's father. (VH: Clem Hoopai) So they all lived there on the ranch? (VH: Yeah, right.) And was there other people working on the ranch who lived anywhere else?

VH: Ya there was, let me see, we had the Akau family live in Kawaihae, Alex Akau. (CL: down at the beach?) Ya, they had their place down there before they put the pier in, put the big harbor there, was right at the beach there. They moved, then they moved over they've got a little piece over there next to 7-11, this side of 7-11. So here you get Peter Kainoa, his son Johnny Kainoa was working then but he was living in Waimea. Then there were all various kids that lived with them that worked for us. Try to think who came out of Kohala at that time. Peter, Peter Kainoa might have been in Kohala but I think he was still at the ranch when I was there, ya. If we're going back to when I was nine years old, that would be in 1957, I've been here 34 year, how long is that from '94? It's 1960 ya, so he wouldn't of been here then. Kimo was starting to work when he was 15. They would have been working here then. I think Kimo might have been working, he was a 15 year old, he was working up there. He came in 19 about 1960. Ya so back there, that'd be about it. (CL: So almost everybody would have been living up there.) Yeah. Oh, Kalo Pohaku, he was there. And Kim Fah Yee, and the guy Fujitani I told you about. Now Fujitani, let me see, there was one other, the guy that tied my brother up was, worked the yard, what was his name, Japanese guy, Kaneshiro. I just know him as Kaneshiro, I can't tell you...

CL: He was living on the ranch? (end of tape 1)

Tape 2 [CL: What about Sam Hook?]

VH: Sam was just a real young man. He might even have been single then. He might have been living right up there at the ranch too though. I can't remember if he was coming out of Kohala at the time. When he got married he started coming out of Kohala. Then there were some Hooks too that were working for us. I think Sam may have been working at that time, for Kahua.

CL: And he lived...

VH: He lived at the ranch for a while and then I'm not sure, I think he was a bulldozer operator too. But I don't recollect him. I just know he was around. He's one guy that I can't picture. But if I see him I know who he is but I can't picture him up here. But I know he was around.

CL: How close were the houses? I guess they're still there.

VH: If you go up to the ranch what you see is what was there, when I was there. Now originally, when the place was bought, they had the houses down right to the Kohala side, where Monty's office is, and then they moved the houses back and put more in. Give a little more area and everything else. But originally the settlement was right there. It was a pretty tight settlement. But there was only about three or four houses, employee houses, plus the headquarters. And then they moved everything back. But that's about as close a community at that point and then out here, you know, a house here, a house there.

CL: It sounds like there was a shift toward more people on the ranch.

VH: Right. What happened is that people moved off the land. They either went to cities or they consolidated into the plantation system, which is a housing system they had, or they moved into the ranching housing system. Pu`u Hue was one, Kahua, Parker Ranch had theirs. So that's kind of I think what happened. These guys were no longer tied to living on the land, they just wanted a place to live. Part of their employment was they got housing. And it was a way attract employment too. Those were the end of the days of importing labor, labor was still a shortage. I guess by bringing people and giving them a place to live and supporting them and everything else, it was a way to keep them working. Because they couldn't work the ground themselves and make a living. It just wasn't to be done.

CL: So aside from Kim Fah Yee, who was farming and providing that to everybody at the ranch?

VH: I don't know. I think he was a part time thing. I think when he got a good, you know if the bugs didn't bite him and it

rained that year he'd sell outside. But he would farm on his own and then the ranch actually had their own little garden, farming area, they raised food for themselves and we had meat and milk of course and what little vegetables they would raise there or else they were in the canned foods at that point.

CL: Did the people that were living there, were they gardening too?

VH: Ya I think everybody always had their little garden to get their fresh vegetables. And then as refrigeration came into play it ended up easier to go to the grocery store, a lot cheaper, that thing phased in, but anything they had that was fresh, it was either provided by the ranch, the meat and milk part of it, or possibly a little surplus that came out of ranch gardens or their own little gardens, raised their fresh vegetables. A lot of squash, they used a lot of squash and that type of thing, potatoes, sweet potatoes. Or they knew where to go and gather it. They could take a day and go down to Kohala and knew where to go and gather or they used to go up the forest and gather the fern, the hapu`u, the palapalai and use that for a source of fresh vegetables.

CL: Did you ever hear anything about Willie Hook owning? that was Sam's father.

VH: Maybe he's the one that worked for the ranch. Willie Hook worked for the ranch at one point. Now what did he own...

CL: Pieces of property up around Kehena up here somewhere.

VH: I have never heard of him being in an ownership position. Their family come as a keiki-o-ka-`āina type family, you know, they were around. If they had no blood relation to any alii or anything like that, because most of the land became a private deal went out to the alii if it didn't go out to the royal family. And I think the Hooks, I don't know of any piece that they owned. They may have but in my history I don't know of it.

I know they're associated with certain ahupua`a's and one of them being the one that Kiiokalani that goes all the way down the ocean. Because down here there are stories about Sam and Willie doing, having sheep penned down here and he care takes for Bishop Estate down there for whatever reason. He had a Bishop Estate connection to this lower parcel so I have a feeling the family has a tie to this ahupua`a but as far as the private ownership goes, I don't know. They may have been a tenancy type tie. They may have owned a small piece here and sold it out to Kahua, I don't know. I don't know of any connection there. But Monty would have a better idea of that.

CL: People tell me stories about how Willie Hook owned something and then lost it cause he drank too much.

VH: Ya. And that wasn't uncommon. It was these guys they would drink too much and they couldn't work, they couldn't subsist and eventually they had to take some money from somebody to go buy their next bottle of booze or whatever and they just, they didn't have any use for the land if they could get a job. Cause the land, it wasn't easy. This is a paradise really but it's not easy to make a living off it. If it wasn't for cattle there would be no one living off this land because you can't farm it you can't do anything with it economically. You could do anything you want but whether you can make a living doing it, you can subsist but... So these guys basically, I don't think it was uncommon for these guys that got into alcohol, just eventually going, "Hell, I don't need the property anymore. I'll go work for Von Holt or Kahua or something, get me a... Land's worth \$200 bucks, \$300 bucks, here's your money," and off they'd go. And that's what they did. They worked and lived and died doing that at the end. They got housing and they got enough money so they could eat and they had a job to keep them out of trouble. I don't think that was very uncommon. They just gave up their land right cause they couldn't use them. I think if you went back and researched these deeds you might be able to make those connections. And that's where you'd have to go because I can't off my head know what all the land tracts transactions that went on. I know that my dad dealt with a lot of these folks and would help them out and they'd worked for him, and I'm sure that's how he picked up all these parcels. At some point they just decided that they'd rather take the cash or whatever and that was it, and not have to worry about paying taxes and all that kind of stuff. A lot of them would probably get in situation where they would have to pay a tax and didn't have the money for it. And rather than go to a public auction they'd probably just make a deal with the nearest land owner. I'm sure that's how the Akerman family picked up a lot of these lands that they sold to Parker Ranch. It's hard to say between the Mahele happened and the time that modern agriculture came in how these lands got consolidated. Most of the big tracts were alii owned. And so they were easy to consolidate because they were in trusts and got sold off in big parcels. But these smaller tracts, hard to say. But I think the story of Willie Hook is probably very common. To me they seem to have a connection right here somewhere, where I don't know. I would say one of the bet's is going to be here, this parcel here somewhere.

CL: Ya, Helen Aweiro thought that they had a place at Kehena, generally.

VH: So this whole area is called Kehena, is the main designation maybe because the puu dominates. I don't why you wouldn't call Lahikiola, seems to me a more dominant landmark. But anyway it's Kehena. I guess the Hawaiian translation of that is Hell and we always figured it referred to here [points to area mauka of road] because you look back at, this is a hell hole [for] weather. It

is a hell hole and there's not much out there except mud and water, tough forest, rough. But it's got its own beauty in that way too. But if you're looking for a place to live it's certainly, not one place you could build a house.

CL: I'll just turn this off.

VH: She started working for my mother in 1952 or '51. She would have been born in the late 30's. She started working out as a housekeeper and cook and she just moved into raising all of us and then she ended being a caregiver here in the end, just taking care of my mother and running that whole deal until my mother died. So she's been in our family all my life.

CL: Her last name is Fiska?

VH: Faisca. F,a,i,s,c,a. She was married to a David Faisca. Her dad was John Kaiamakini and her mother was a hanai for the Lincoln family. I don't know what her mother's maiden name was but she was adopted by the Lincoln family.

CL: So her father must have been from this area too.

VH: John Kaiamakini is from Kona.