

Interview #4 with Henry Auwae at Keaukaha on Sunday April 7, 1996

CL: This is a map of Saddle Road. The present Saddle goes you know goes is goin up from here, from Hilo along here to let's see Kamuela, Waimea. So they've got some alternative routes. If they stick to their present route, they'll straighten I presume. I don't have all the details. They also have some alternative routes here in the east they got rid of this E1 but they have an alternative route that goes a little bit south. I think Kaumana School is about here. So it's gonna go south and not on the flow but down on the where there's still some dirt, and then then back to the original route. So that's one. Then they've got some short little alternatives up around Pohakuloa. one of them goes in back of Mauna Kea State Park back here, so that's one.

HA: Behind, behind the State Park.

CL: Yeah.

HA: Oh, that get graves.

CL: Yeah. Okay. So I I there's two, the park actually I guess occupies two two areas. One where there's cabins and another one up here.

HA: Yep. How far in the back they going? They going, are they going move the cabins?

CL: We didn't look at that side. We only looked, I went out with them one time and I looked at this side. I think it, I think it goes in back of the cabins. I think it does.

HA: Cause I, one time we proposed to move those graves you know. I don't know if they did it.

CL: There by the cabins or the other

HA: Right in-between.

CL: Oh in-between.

HA: Yep.

CL: Not in Pohakuloa though?

HA: In the back where the, around the cabin line. Around the cabin line. It's around this area here. You know. It's in this area you know. But we have recommended that they build, move it or build buffer, buffer zone, 40 feet buffer zone completely around.

CL: Yeah. And what if they (?) How long ago was that? Recently?

HA: 1943.

CL: Okay. So they prob, whoever knew about that then might not know about it any more probably yeah?

HA: Most of them all died.

CL: Yeah.

HA: Bill Brian, he died. the person that we negotiated with, and Fred Balka. He was safety engineer for I think for USED I think. Cause I was working for Third Engineers.

CL: For which engineers?

HA: Third Engineers.

CL: Third Engineers.

HA: US Third Engineers, you know. They was their office was at Scofield.

CL: Oh okay. Well it sounds to me like maybe I should bring you a map for that area of exactly of where they're gonna go and we can talk about that.

HA: Yeah. there's a a there's a lot of other areas that had graves on that line. But we made sure that we recommended a buffer zones on all those what those areas were. You know. But I whether they did it I don't know. And again since the Army went in there, Army did a lot of changing of the of the grounds there. whether the Army followed, that's again...

CL: So you're talking about probably some of it inside Pohakuloa Training Area.

HA: Oh yes, all in that area too. Along side the road, above the road, below the road.

CL: Oh wow.

HA: Yeh. And I've seem them, I've seen a lot of places they went through, the Army went through.

CL: They didn't pay attention?

HA: They didn't pay attention.

CL: Yeah. Okay cause actually I'm supposed to ask about Pohakuloa Training area too so

HA: All that training area. Yeah. Within the training area inside the compound, inside the training area shooting areas and

all that, they been shooting right across towards Mauna Loa and those areas are graves.

CL: Okay, on the Mauna Loa side of the road.

HA: On Mauna Loa side of the road. Judd Trail.

CL: Yeah, okay.

HA: But coming back to the Mauna Kea side yeah, there's quite a bit.

CL: Okay. Okay. And then on the east side over here they're talking about a couple of alternative routes too, they had three different ones shown here.

HA: I'd like to know those routes.

CL: Yeah. One of them is, I think this one is gonna meet up. This is, they call this one? W, W2 for west 2, sposed to meet up with the Waikoloa Road. The W2 [should be W3] comes down farther south, south of Keamuku Sheep Station. You know where that is yeah?

HA: Yeah, yeah.

CL: And then this other one was sposed to come down into Puuanahulu.

HA: There's a lot in that area, lot of graves too.

CL: Okay, okay.

HA: Yeah. Even that that area connecting to Waikoloa. That area is lot a lot of graves I'd say, between the two areas about 150.

CL: Oh wow.

HA: 200. Yeah.

CL: Do you think that you know archaeologists have gone through surveying the routes. Do you think that they would see evidence or not necessarily?

HA: Not necessarily.

CL: Okay.

HA: Not necessarily but you might talk to Mark Smith you know. Mark Smith, talk to Mark Smith because Mark Smith is, he knows me.

CL: Yeah. He went, we went out with Mark Smith and the archaeologists that are surveying last Monday. they didn't see anything that they thought were graves except one place up toward about here. That was what I mentioned to you. I said Waiki'i but it wasn't Waiki'i it was more toward the end of the road here. You know there's one pu'u on the left side of the road.

HA: Yeah, yeah, yeah.

CL: What they called, you know Nohonaohae or something like that.

HA: Yeah.

CL: So that was on the left side of the road. I didn't see em cause we were late in the day then. And they said there was seven mounds on the right side of that road across from the, across from

HA: From that hill.

CL: Yeah.

HA: Yeah, yeah. That's graves.

CL: That's graves.

HA: That's graves.

CL: Yeah. They didn't look at em and I think they're outside the the road corridor, the present corridor.

HA: But you see, what we need to make sure that they, they have at least forty foot of buffer from surrounding those graves see, right around those graves. That's according to the oh State and Federal buffer zone zoning laws yeah. So we'd like to make sure that you keep it that way because if not you gonna you gonna have a big investigation and questioning where you have to come in front of the board, the commissioners and the trustees.

CL: Yeah.

HA: Yeah. And those people are not, not very you know nice eh. They're about oh the Hawaiians this the Hawaiians you know and that. They don't have an open mind eh.

CL: Well if there's forty feet then then you're pretty assured that that they're not gonna get into

HA: Yeah but if I know about it, if I have anything to do, I know about these things. They won't question my ability because they know who I am and they know very, very well if they they

they have anything to say they have to go through me and I will make sure that the rules and the laws are not break, that's one thing you know. You know and I have that same thought with me you know. I respect their, the burial sites of all our ancestors yeah.

CL: Yeah, I know you do. Well it seems to me that what you need is a really detailed map of exactly where they're going to go.

HA: Yeah, we need a detailed map and I like to go out and see these places.

CL: Where they had flagged?

HA: Yeah.

CL: Okay. So um, what if I get, if I find, if I get hold of a map first, you can look at the map and then I'll try to arrange for you to go out along the, once, I think like this this east one, they they don't have that flagged yet but I think they've got these flagged so. Probably I should have

HA: I don't want to, I can't walk now. Get me a helicopter or some, get me a helicopter or something but we flying to the sites.

CL: Okay.

HA: You know and I'll tell you who the helicopter people I want. The helicopter people I want, I want that fella from Waimea, Ka`ohu Sproat.

CL: (?)

HA: Yeah. He has a helicopter in Waimea. And he's familiar with all this this Hawaiian whole island eh. He's a good good pilot, good pilot. Yeah, very good.

CL: Probably it might not be necessary along the present route I think to take helicopter. But in this area here.

HA: Yes, yes.

CL: Because I know it's hard, it's hard to get in.

HA: Oh yeah.

CL: Yeah, they're having even just us, we took four wheel drive but we couldn't, we didn't get all the way to Keamuku. Um we started on the east side and by the time we got over to the west side day was over.

HA: Yeah, see, so we'd we'd like to make sure, I like to make sure. You know.

CL: Yeah, good. so what about other things then burials? Ahm.

HA: The sites.

CL: Is there other sites other than burial

HA: Yeah, the other side there's many sites here and there. Spots that we have to see. Yeah.

CL: Okay. maybe I can ask you a little bit about those if you want to start at the Kaumana side. then there's a few that I have in mind to mention to you to know to ask if you know about but why don't you start with the Kaumana side, go up to Kaumana, Kaumana toward Humu'ula.

HA: Well the sites there were all in new homes there, they built the new, the new homes there. On both side the road there, right up above the junction going to the old golf link there. You know.

CL: Where the Kaumana Country Club is?

HA: Yeah.

CL: That's the one you're talking about?

HA: Yeah, yeah. From there up there's quite a few sites.

CL: What kind of sites?

HA: Platforms where they [have] ceremony. Platforms and ritual areas, they not the same, they're different. And areas that they have... from that areas I say about five. From there until you go, you start going up the hill and over the flume, Ola'a flume. You know that (?) hill there. I say from the junction of the Country Club road up that hill, there's about five sites.

CL: Okay.

HA: Yeah, both side the road. Then above that say about half mile above that there's one site on the right you know. There's one site on the right going up. And then when you go up

CL: Also a ritual site?

HA: Yeah, that's ritual site, yeah. And then further up, I'd say about mile and a half up on the left, there's around U turn. on the top right there's kinda higher slope. up there that's where they used to prepare the burial, people, when they bury the

people. They prepare first the people there, the site there. They used to.

CL: For burial up

HA: Yeah, yeah, but they don't bury the people there.

CL: Yeah.

HA: Yeah. They prepare the bodies there like how they prepare the body at Lapakahi, you know. From before sun come up and before the sun come down. When the sun come down they the pall bearers go there pick up the body and then take them within the caves or certain place they gonna bury. That's why they prepare, from there they prepare, towards Kaumana and towards Pohakuloa, you know. Aina `Akau. Why they call that I don't know (?)

CL: Aina

HA: Akau.

CL: Akau?

HA: Yeah.

CL: That's the name of the site?

HA: Yeah.

CL: Yeah. You said that was on the right side of the road going up?

HA: Right side yeah, yeah. And then about five miles from there (?) on the right, there's an area there, this is on the a'a area you know. Is a'a area, that's a area where they used to prepare the woman that is gonna give birth--whether she want to give birth in the water, she want to give birth up on the mountain, she want to give birth on the tree stump or she want give birth in the cave. That's four, five, five ways she wanna give birth. And that's where the high priest have ritual with her and you know, prepare her for for birth yeah. And they call that `Aina H\_nau. You know. Yeah. Pu`u-`\_ina-h\_nau they call that, Pu`u-\_ina-h\_nau. That's where there there prepare the woman for, to give birth.

CL: Uh huh. How, how close to the road would you think?

HA: That area is right close to the [road] area. I'd say oh maybe about 150 feet. Yeah. Lot of areas inside the bush, all the areas I told you is inside the wood but this is two areas I can tell you that close to the road. That last one I told you and you know this one here, yeah.

CL: The earlier ones you spoke of are farther?

HA: Yeah. They're farther inside about 300 yards inside, yeah. These both here, this this one here the one the Pu'u H\_nau one that's, ah, they're about 100, 100 feet, 200 yards, yep. You can see it from the road. Yeah.

CL: Uh huh, uh huh. So the second one Pu'u-'aina-h\_nau is that a pu'u?

HA: It's just a high high rise that's all, yeah, high rise, yeah.

CL: He `ahua, eh?

HA: Yeah, ahu yeah. And then way up, further up from that area, say about, about five miles up on the left is where Pu'u 'O'o Trail is.

CL: Yeah.

HA: Yeah. Above Pu'u 'O'o Trail. There's a kind of high knoll on the left there. Yeah, 'Aina Kao they call that you know, goat country they call that. 'Aina Kao, you know, 'Aina Kao eh. And that area there, that's where they used to make well the goat anyway, they used to get all the goat or the sheep and they used to only take the liver from the goat and they barbecue it. And in all that area Maunaloa, Maunakea, going down towards Pu'uanahulu all the warriors in that area that used to ordain the warriors there to be warriors. If they can pass to be warriors or they not gonna be warriors. Yeah, they gonna be farmers or you know whatever their vocation is you know. But they were there, that's where they look for the qualified people to be the warriors for the king. And from those qualified warriors, each king will choose the highest and the second highest and up and up to the fifth. But those they have to live three days only on goat liver. And how they divide the goat liver is according to the person in charge. You know.

CL: So this must have been after goats came in.

HA: Yes after the goats came in, the goats and the sheep. They used that. But before that they used human liver.

CL: Oh, yeah, okay.

HA: Yeso, but the more the more, the well accepted stories they would talk about goat liver instead of human liver. Yeah, yeah. And human liver is not a men's liver, the woman's liver. They kill a woman. Take the liver out of the woman. Only for the liver, yeah. And then they they don't bury the body they take

them down to Hilinapali and they feed em to the to the sharks. That's the only place they do that yeah.

CL: So the name of that place, the name of the place where the warriors were tested, that also `Aina Kao? Or did it have another name?

HA: No. `Aina Kao, yeah. And then you come up to the to up to Humu'ula, the hill there eh, you know.

CL: Which hill?

HA: Right by right where Humu'ula is.

CL: Kala`i`eha?

HA: Kala`i`eha. But that place there was not Kala`i`eha before. Kamokumoku they call it.

CL: Kamokumoku.

HA: Yeah. The old name was Kamokumoku, not Kala`i`eha, Pu`u ka well you can put Kala`i`eha, but you gotta put Kamokumoku as the first. Yes.

CL: So is that place...

HA: Ka-mokumoku they call that, that's why they they tear up, you know all the wishes of whoever make the rules and laws of the Saddle, between the two mountains. That's where they break all the rules and the laws, all in pieces. And Mokumoku means break it all in pieces. So that they don't find the solid intention of the ali'i's. They never think about Pele was no ali'i. But the ali'i's, the conquering ali'i's of the island, you see. Well Kamehameha was one but before Kamehameha before time, before Kamehameha's time. That's why they talking. Yeah, Ka-mokumoku.

CL: So now tell me again about breaking the

HA: That's where they tear up all their the promises, from whoever had done promises between those, the Saddle. Those promises are not going to be ordained, they not going to be.

CL: Between the sides, between the two sides?

HA: Yeah. Between the two sides or between the areas. And any side, the Hilo side, the Hulalai side, the Keamoku side, the both side Maunakea and Maunakea, Maunaloa, you know. That's why they say Ka-mokumoku eh. They break it all all in pieces and they know.

CL: So they'd have some some alliance maybe.

HA: Yeah, yeah. But no alliance came in place. No other king came in place and say oh this is what gonna be. So it's always been like that. Ka-mokumoku they started and they still Ka-mokumoku to the people of the ancient time, Kamehameha's time. When it came to my time, to my gramma's time yeah. Great-great-gramma, and her great-great-gramma see. That's great-great-gramma we talking about 1916. Yeah. I mean 1816. Yeah. And my grandmother's times was 17, 1800's, the one that I learned from. Then she was 100, she died when she was 114.

CL: So did things happen up there or was it just named for the fact that

HA: No, it happened.

CL: Things happened.

HA: It happened, yeah. That's what we talking about, things that happened. So they made rule and laws that they set on it and they didn't let it to move, they didn't let it to move any way. But they stood fast, yeah. So Komokumoku stood fast yeah. As the rules of, when you look all around you, the four corners of the island, yeah, and that rules to this time. Pele had no power at all, nothing. You see. Yeah. Oh one important thing I want to bring up, on that area there, there was no worshiping of other kind gods except God in heaven. And there, they they look up to heaven and they are worship God in heaven, the stars and the moon, you know.

CL: At Ka-mokumoku?

HA: Ka-mokumoku. There was no worshipping of any man-made god or idols or gods. There was the place that they, at that time, and this is the first founding of the Hawaiian the Hawaiian kingdom, the Hawaiian race, they was praying to God already in heaven. But they was praying up towards they look the stars and the moon and they pray up there, to the man up there. And that man they used to call that Io. Io, that's God in heaven. They never mention anything about Jesus Christ or anything. But only God in heaven, Io. That's the utmost, more well respect for life, for light. And the heavens for rain eh. Yeah. So all these things here there was no worshipping of any kind of gods or what you call, you know, like they say, oh that they all do the different gods you know, stuff like the gods and you know, the rain gods, there's no such thing. Yeah. And the prophesies during those time, that's where the prophesies live in that area. The prophesies are most important prophesies of that time there. They live up there Ka-mokumoku.

CL: Yeah. Okay.

HA: The kings and all the, whoever they are, they would not author any motions or suggest anything unless it was cleared by the prophesies. And these prophesies are the prophesies of God, of Io. You know. He claims he get all this his know how, his wisdom, and everything come from Io. And then he tell the kings what to do and what not to do. But he was always against wars you know. Because God does not like war. Yeah.

CL: I guess I'm I'm confused though about what rules were broken there.

HA: Ah, well at that time it seems, like to the stories I heard, there was no rules broken. It's all straight forward. And anybody that they're not, or had any intention or any thoughts of not even following the the rules, they don't see the person no more. Or they they don't see the ali'i more. Or they don't see the chief no more. You know, he's banished, you know. How they do it again is according to the ranks yeah. You get people that ranks that they take care of things like that you see, yeah. See the people up there that they don't dirty their hands, only they gesture and how they gesture, you know, they bow their heads or how they move their you know the images or what. That's how they follow. No words spoken. You know, that's why, that's how. That place, it's Kamokumoku.

CL: Maybe I misunderstood you. You mean they break the rulers? Or they break the rules.

HA: Well they don't break the rules, they don't break the rules. But only by guessing that these people are broking the rules to take them away from here.

CL: I get ya..

HA: You know, this is not the place for anybody to decide or make decisions you know. This is the, where you don't make no decisions. There's only one rule and one ruler and that's what it is. Yeah. So when they moved their head, it means this person has to be removed eh. How they do it is not to be said yeah.

CL: Want to move on to the west?

HA: And then going down towards towards the turn, the corner before you turn, you go on and you hit the Judd Trail. You know.

CL: Yeah.

HA: And then you turn, you turn Pohakuloa, you remember, you go over there and there's a turn.

CL: Yeah, I think it's right about where Pu'u Ke'ek'e is.

HA: Yeah, yeah.

CL: Round there.

HA: Yeah.

CL: Right out here I think.

HA: Yeah, right there, right there.

CL: Okay.

HA: Yeah, yeah. And then you turn towards Judd Trail. Yeah, on that area there, on the inside [mauka], in this area here, used to have graves in this area here. And also used to have papa there. They call it Papa-hemolele, that's a praying [place], ritual praying. Is more praying (blank space on the tape) and this over here it starts to keep going towards Keamoku, Hilo, whatever till you pass eh. Yeah.

CL: Like an intersection.

HA: Yeah. So and then it goes towards Pohakuloa eh, Waiki'i.

CL: Yeah.

HA: So there's three branches there. So that's where people stay, they come and they they rest. You know, they rest and they have food or what they want before they continue their journey. Maybe stay over night. Yeah. And then continue journey yeah.

CL: Okay, so one trail went north toward Waiki'i and one was the Judd Trail. That goes kinda south.

HA: Towards Kona.

CL: Toward Kona.

HA: Another one towards Maunaloa, over Maunaloa.

CL: Oh, okay, okay.

HA: Another one you know towards Waiki'i and goes off to Maunakea. Yeah. Well it go out to Maunakea or goes to what you call now? Kanakaleonui, Kanakaleonui, yeah.

CL: All the way around

HA: Yeah, that's right.

CL: Yeah. The one that goes to Maunaloa, did you ever take that trail? Do you know what

HA: Oh yeah, yeah, I took that trail. I know that, where the trail is. Yeah.

CL: Okay, cause there's one ahm

HA: Do you know a trail there, going up there?

CL: Let me show you this map. Maybe this'll help. This is a kinda old map. It shows the whole island.

HA: Oh yeah.

CL: And this is this is before the Saddle road was built, a little bit, so it goes a little bit different but it goes through and goes up toward, toward Waiki'i and then toward Waimea. Ahm and this is one that comes down and turns into Judd Trail.

HA: Yeah, yeah, yeah.

CL: So then the one that goes to Maunaloa, where where does it go?

HA: It's further here, further here. Yeit comes down here.

CL: Down this side.

HA: Yeah, go over here.

CL: Okay, okay.

HA: Yep.

CL: Okay. More more straight south.

HA: More straight, more straight. Yeah.

CL: Cause that one, I don't think that one is marked on on the older maps that I know of so I'd like to get some idea where that goes through.

HA: It comes on yeit comes over here. And then it comes up on towards this area here. You know.

CL: On this old, on this slope here?

HA: Yeah, on this slope here and comes here. Yep. Um hum.

CL: Okay, this, on this map it's marked flow of 1843.

HA: Yeah, yeah, about that flow, 1843.

CL: Okay.

HA: You can get one you get one like that, a smaller one for me alright. I would like one like that so we can mark it.

CL: Like this one?

HA: Yeah.

CL: Okay.

HA: Yeah, yeah.

CL: Cannot remember where I got this map but they have, they have it at ah, the State has

HA: Yeah, yeah. Good, good. Over there you can, you can write, you can write on the map. So you can write all, all the information.

CL: Yeah. Maybe that's (?)

HA: Road map, something, make our, make our, a working map.

CL: Yeah, because ahm you know these, I got these quads but there's so many of them.

HA: Yeah.

CL: It gets, it's too confusing.

HA: No you get one big one like that the better, you better off.

CL: Yeah.

HA: Yeah, so it's continuous, yeah. And you can line it up.

CL: Yeah. Especially for trails.

HA: Yeah, yeah.

CL: It sounds to me that we're going to have a bit of work.

HA: Oh yeah, a lot of work. There's a lot of work.

CL: Yeah. Ahm okay, let's keep on going so I can just get an idea of how many sites we've got altogether to deal with.

HA: Um hum. What site do you want to know now?

CL: Is there, is there anything more?

HA: Well you go down to the, you, from that Judd Trail you go down to Pohakuloa, that that camp, that campsite now.

CL: Okay that's, I'm not sure where that is.

HA: Where the Pohakuloa Camp now.

CL: Where they, oh, okay, where they, where they have their ah, the Army has their headquarters.

HA: Yeah. no.

CL: No.

HA: Where the Board of Agriculture and the tree nursery have there. Their buildings here yeah. They on here eh? The buildings.

CL: Oh. Oh, I know, where the cabins are?

HA: Yeah.

CL: Yeah, okay.

HA: Well we talked about that eh.

CL: Yeah.

HA: Well in the back here somewhere in the back here, in the bushes here, up here, there there's some I think there's some mounds here, in the back here.

CL: Some which?

HA: Some burial mounds.

CL: Oh.

HA: Yeah. And I know the tanks used to go through this area. I don't know if they destroyed all this area.

CL: Yeah. They said there there was some, the archaeologists said that there were some military like foxhole things.

HA: Yeah, yeah.

CL: That they built in there.

HA: Yeah, yeah.

CL: And I did notice, I guess the upper area, there was a lot of disturbance.

HA: Yea lot of disturbance yeah. Inside that area yeah.

CL: Yes.

HA: And there was, well oughta be the mounds in there. On that slope going up, towards Humsus`ula. That's old Humu`ula Trail over there.

CL: Yeah, that's right. That's where I saw saw on this, on this map. That's where I saw it, north of `Oma`oko`ili,

HA: Yeah.

CL: instead of south like now. So up there?

HA: Yeah, yeah. Out in there, yeah. So they not gonna disturb up there now eh, but all already disturbed already. It's all been disturbed already but we was going we talked about, the Burial council talked about that area there.

CL: Taking a look.

HA: Yeah. Um hum. Yeah.

CL: Okay.

HA: But anyway, (?) above here, that's why I say the, you know in the back in the back here they they, again this place have been been disturbed you know much. And or they had some mounds too before, burial mounds. You know, yeah. And going down where the camp is, you know where they have their water tanks you know, those areas. That area there up on the slope. Oh. That's was disturbed too. Yeah.

CL: Okay.

HA: And right where the camp is, they they had one air air strip right where the camp was.

CL: Oh. Did it have, where the camp is now there was an air strip.

HA: Yeah.

CL: During, what, World War II?

HA: World War II. Yeah. That's why I say the Army had disturb a lot of this.

CL: Yeah. So you haven't looked at that since they disturbed it?

HA: No, no. I didn't look at it. Yeah.

CL: Okay. Well it's probably, probably should check where they're going to go through and see

HA: Yeah. But I like to know where they going through. From here I like to know where they going through.

CL: I think that's, I think this is State now so I think can look at that.

HA: Yeah.

CL: So ah, then I know you mentioned that there's burials on the west side.

HA: Yeah.

CL: Ahm, is there anything other than burials?

HA: Oh there's a lot of sites there, lot of sites. I gotta recall. I gotta think about the site here when I if I look at the place again. I can get my memory back again, yeah.

CL: Well I could, we could, we could look at the map too. It might help.

HA: Yeah, yeah, sure.

CL: One thing that we did see when we went out was the old road

HA: Yeah.

CL: must have been before there was a black top road. I don't know when that would have been, the mauka road yeah.

HA: Yeah.

CL: in your time, when you were young, was it, was

HA: Regular,

CL: (?)

HA: No, no no. No there, ye(?) that was all that was all regular trail, wagon trail.

CL: Yes, yes.

HA: No no, wagon trail, rough, rough trail.

CL: Till when? When did they put the black top?

HA: The black top was after the war.

CL: After the war. Okay, okay, yeah. We saw this ahm right down this, where it's supposed to come out, this one, we saw this, part of the old road and had a real nice rock

HA: Formation?

CL: Yeah, rock that they built up (?)

HA: Yeah, yeah, yeah, yeah, yeah.

CL: There was a culvert, for water to come through.

HA: Yeah, yeah, um hum.

CL: But I don't know when that was built.

HA: Portuguese did that.

CL: Portuguese did that.

HA: Yeah. There were a lot of Portuguses farmers here. Yeah.

CL: What time do you think?

HA: Oh that is...

CL: Before your time or

HA: No, during my time but I say maybe around 1914, 1915.

CL: Okay, quite early.

HA: Yeah.

CL: Yeah.

HA: Maybe earlier. But I seen them building let's say maybe around 1914. Yeah.

CL: That particular road or

HA: Yeah, yeah. That particular area.

CL: Okay.

HA: A lot of that road there was built by the Portuguese.

CL: Okay.

HA: Cause they had small little ranches inside there.

CL: Oh.

HA: Yeah. That's why.

CL: Yeah.

HA: They had sheep, not sheep but goat, the mountain goats ranch you know. Hey, well maybe one Portuguese family raise 50, 40, 50 goats and Portuguese get some sheeps and then some long horn cattle you know. They're farmer, and they also plant corn. Lot of corn, lot of pumpkin, lot of sweet potato.

CL: Uh huh. How how how far up you think in Pu'uanahulu or farther toward Kona?

HA: Well, Pu`uanahulu, above Pu`uanahulu, yeah, and going towards Kona. On the slopes.

CL: Yeah.

HA: Already starting on the Hualalai slopes already, you know, on the mauka slope. They get trails all up there.

CL: Okay. What about ahm you know where the Pu`uanahulu homesteads yeah.

HA: Yeah. Umm.

CL: wWhat about this side the, the Waimea side? Still there?

HA: Yeah, still there, yeah.

CL: Okay. Cause there was one ahm right next to the road there was one old homestead that they thought, that they found, the archaeologists found. Just some rock walls, that's all that's there. And we we couldn't tell what year. There was a license plate there, 30, 1932 license plate.

HA: If I see, if I see exactly where the place I can tell you who there here who the ones there.

CL: Okay.

HA: Yeah. I'm pretty sure I can tell you who they was there. Yeah.

CL: Okay.

HA: Bring my memories back. Oh yes. I travel all around those places with my grandfather. Yeah.

CL: Oh yeah?

HA: Yeah, my great-grandfather folks too. They travel.

CL: The one the one from Kawaihae?

HA: Yeah, yeah.

CL: Okay.

HA: Ok?

CL: Yeah. Ahm maybe we have some, I don't want to keep you more than about an hour today I think but maybe we can look at the map on the Kaumana side and see if we can locate these places.

HA: Yeah. The line alignment.

CL: Get the glasses out.

HA: Get the glasses out and see that thing more plain.

CL: So this is the Hilo, Hilo Country Club here.

HA: Yeah, Hilo Country Club okay.

CL: And I don't know where that

HA: Where this, what it is yeah.

CL: Oh, this is the mark of the the alternative road.

HA: Oh okay.

CL: Approximately.

HA: So Hilo, Hilo Country Club which one, which route is this now here?

CL: That's the present route.

HA: Yethe Saddle Road here.

CL: Yeah. And one thing they're talking about is going straight across here, this you know this loop (?) here. They're talking about going straight across there.

HA: Uh huh.

CL: Ah, and the other is to take this south south one and then and then connect up.

HA: Um. What they gonna do?

Continuation of interview #4 with Henry Auwai

CL: They don't know. I guess it depends partly on what we tell them but they had one north and they decided not to take it because already they said oh there's endangered plants and birds and stuff in there. the advantage of this old route is that it's right over the lava flow.

HA: Yeit is. It is all all the lave flow.

CL: Yeah. I assume that's why they put it there yeah.

HA: Yeah, yeah. Well easier to us. It's not, they didn't put it there. I I follow the lava flow.

CL: Yeah.

HA: I was I was the lead bulldozer. I followed that. And then after I covered the the lieutenant in charge, he (?), he put it on the map, after I broke, broke through. Some places I went I came back cause it wasn't too good the trail. Yeah.

CL: So they didn't mark it out ahead of time. You just kinda went.

HA: No. I went, I went ahead. They they walked ahead and the the high points, we followed the high points. But to get to the high points we had to keep our grade was supposed to be 6% grade. Because of the Army trucks and the load, they was they was pulling. That's what it is. So we wanted to keep it at at least 6%.

CL: Not more.

HA: No.

CL: Yeah. (end of side A)

HA: Scuse me.

CL: Sure.

HA: Yeah, anyway

CL: Was there a, there was already a trail, there was an old trail I assume.

HA: Somebody had trail, hunting trail. Yeah.

CL: Not one clear trail though?

HA: No. no. Never had trails. No, we, I made the trail, I mean I made that road there, that was supposed to be jeep trail and then a truck trail, you know. And this is what they build this road here because for the Army. Not for anything else you know.

CL: Yeah. So before that nobody was taking jeep up.

HA: No, nobody. There's no way. Oh they only go some, ways Country Club now.

CL: Here.

HA: Country Club now, here the only further they went was inside here, where the water head. You remember where the water head is?

CL: I don't really know where it is but

HA: Yeah, above the flume, and then the flume and then it's above the above the flume. Yeah.

CL: Yeah, oh cause they were going up there to do the flume.

HA: Yeah. That's all.

CL: Okay. Otherwise people walked up.

HA: Yeah. Hunting.

CL: Yeah, hunting. Nobody took horse up?

HA: No, well maybe some places eh, but hard for take the horses up inside there. Yeah.

CL: We found a real nice trail oh up above this. Eighteen, nineteen miles up.

HA: Those trails been put in after we got up there. Yeah. Trails that people used to go in and and they used to stay in the mountain for oh two, three days. They smoke their meat and bring the meat out already smoked, already salted yeah. They bring the meat out all in packs. But they make sure they salt the meat all up in the forest or or smoke the meat. Yeah. And then they come out. Oh they used to come out with big bundles, packs. But not few, a lot of them, maybe about five, six, seven people in the crowd you know. One group I know was about nine people that used to go. The family, they used to go. Yeah.

CL: That was what, after World War II you're talking about?

HA: Yeah, during World War II, during the time that we were we were putting the trail up there, they were they were coming in.

CL: Okay.

HA: Yeah. They were coming in. We didn't stop them.

CL: Yeah. So they probably been doing it along.

HA: Oh yeah. A long time. Maybe before us. Some places they went in.

CL: Yeah.

HA: But we didn't really notice that their trails. But inside the forest there must have trails. But we don't go, we didn't go in the forest, we stayed on the lava bed.

CL: Okay.

HA: Yeah, yeah. Cause we used to go, go up we build. We work on the road from early in the morning from dark to dark. And then we stay, we had tents and we had Army people cooking for us. Because myself, nine of us, nine, five bulldozer operators five bulldozer operators, one one helper, greese man, cook, and that's that's seven and then two people that does cooking. And they they with the Army. Oh and then the lieutenant used to we use go back every day, come back to Hilo. Because he he had to make reports every day. How how how many feet we we we put in and all that yeah. Took us from the Hilo Country Club to Keamoku where the the road came out, nine days.

CL: All the way to Kaia, Keamoku?

HA: Yeah, where where Saddle Road came out to Keamoku on the prison. Where the Mamalahoa Highway, took us nine days.

CL: Only nine days?

HA: Yeah.

CL: That's not very long.

HA: Oh yes. Oh yeah.

CL: I would have thought longer.

HA: No, nine days. Yeah, from Kaumana, from that area there, took us nine days.

CL: Yeah, but then when you got up to Humu`ula, there was already a a wagon road there yeah.

HA: Yes, Humu`ula but the we didn't follow the wagon road. The wagon road was inside along, hugging along on the side. Wwe went straight to Judd Trail. And then from Judd Trail we cut back. You see. We didn't follow that trail.

CL: Yeah, yeah.

HA: And we didn't follow, they had some trails coming from Waiki`i up to Pohakuloa. But we didn't follow the trail, their trail. We made our own road. Boy that was easy, duck soup. Oh yeah. We used to go oh about five, six, seven miles a day. Yeah. Five bulldozers we had. And those bulldozers we had we never had that kind D9's and we had only D8's. YeD8's. Well we had five D8's. And they were all Moses Akiona's equipment.

CL: Oh which?

HA: Moses Akiona.

CL: Oh.

HA: Contractor we transporcated all his equipment. And I was working for Moses Akiona too and I was at the same time working for US Third Engineer at Schofield when the war breaked out. Yeah. So we confiscated a lot of Moses Akiona's equipment. Moses Akiona, Hawaiian Dredging. Moses Akiona had equipment here working Papaikoa the coast road. He was the first contractor work on on this rebuilding the coast road after the after tidal wave. Yeah. Yeah.

CL: So do you remember the names of those families that used to go hunting up there, when you were going through?

HA: Yeah, (?), well the most was Portuguese family. Mattos family.

CL: Mattos.

HA: Azavedos, the Roman family.

CL: What name?

HA: Roman.

CL: Roman, that's their name?

HA: Colonel, General Roman, yeah. Mike Roman.

CL: Okay.

HA: That the family yeah. Texeira, some family from `Ola`a, yeah. Oh, quite a bit families. Mostly Portuguese, some Filipino, Filipino family.

CL: Uh huh. Do you think any of those people would still be alive or they were older?

HA: They're old people.

CL: Yeah.

HA: Yeah, they're real old people.

CL: Yeah. I was looking for some somebody older who hunted up in this area if I could find one. So far I didn't find any.

HA: Yeah, ahm. Let me think. Maybe I can think of one. I think of and I write it down let you know.

CL: Okay, okay.

HA: But all these, in this area eh, took us actually nine days to reach the where the Kona road is.

CL: That's unbelievable.

HA: On yes. That's 54 miles.

CL: Yeah. I really thought it would have taken you weeks.

HA: No. No, we built our air strip in Pohakuloa where their fighter planes used to land and DC3's land, right on the saddle, well overnight. 5,000, 5,000 feet wide.

CL: So then the vehicles that were taking this road (?) were they four wheel drive at that time?

HA: All four wheel drives. No no single wheel.

CL: So it didn't have to be that good a road.

HA: No. That trucks, the big trucks the three quarter ton jeeps. And the big truck there six by six (?) yeah. And that's not only, they they used to haul guns too, big guns. We used to move guns up on Maunakea. Yeah. We move a lot of big sixteens guns.

CL: So let's come back to these um sites that you mentioned in the Kaumana area. you said that there were five ritual sites or (?)

HA: Uh hum. Yeah.

CL: Do you know names for them?

HA: No. The kind, I forgot most of them the names. But if I get a map I would, I think I can think about those names yeah.

CL: Okay. Okay.

HA: I know exactly where the sites are. If I get a better map I can get a, something like that map there maybe I can get. Yeah.

CL: Ah, I can leave this map with you if it will do any good. Or I can give you a a more

HA: Yeafter the, while you give me something more detail.

CL: More detail than this one?

HA: Yeah.

CL: I guess what else there is other than this is there's like tax maps that show where people own.

HA: Well maybe.

CL: that might help.

HA: Yeah, that might help. Yeah, that might help. Yeah. Okay. Good.

CL: Is that, at least shows where the roads are today.

HA: Yeah. Sure.

CL: Let's see, you were talking about ahm after we got through Kaumana,

HA: Yep.

CL: then you said above. I wonder if you can show me where that road (?)

HA: The first one?

CL: Yeah.

HA: Tell me, tell me which one you see (?) How many miles up?

CL: You said there was five ritual sites in Kaumana.

HA: Yeah, five, yeah.

CL: And then you said there's a site on the right

HA: Yeah.

CL: above.

HA: Um hum.

CL: I wonder if we can find where that might be. Before before in the akau. There's a flume road here. says 'Ola'a flume road.

HA: Uh huh, okay, okay. well below the flume road there's there's about five eh.

CL: Okay, okay those five are below the flume.

HA: Yeah, yeah. And right where the flume road, below the flume road is around here someplace there's a road, Kaumana, Kaumana Road eh. You know that's the one going to was going across and ahm to Mountain View Hospital. Build that one here. Yeah, that's there's a the flume road is right below the the flat of the flume flume, (?) Okay when you come up, there's a lot of curves. Maybe around here is the first, first site above the above the flume road eh. What the name now I told you? Right by the bend here.

CL: Well you told me Aina akau.

HA: Yeah. Yeah, Aina akau, yeah. Alright, Aina akau was on the right.

CL: Okay, in the forest.

HA: In the forest right around the tip of the forest. I'd say around here someplace.

CL: Okay.

HA: Yeah, around the tip. Yeah. Yeah. And then you come up again another one, (?) one more.

CL: Ainahanau?

HA: Yeah. That's again on the right eh.

CL: Yeah.

HA: Yeah. Aina H\_nau is just about on on the right of this tip of this forest here. In this area here. Close, this is a closer than this outside here. I'd say one here is about oh about 100 feet from the road.

CL: Okay.

HA: Yeah, right here. You better mark it.

CL: You think it's on this ahm 1855 flow?

HA: Yeah, I think so.

CL: Not in the forest.

HA: No, right out in the open that.

CL: Okay.

HA: Yeah. Yep.

CL: So maybe it was covered by that flow.

HA: Yeit could be. Yeah. Yeah. And the water the spring eh.

CL: Spring?

HA: Yeah.

CL: Oh this spring here [called "Waterhole Spring" on USGS Quad, just above Piihonua-Punahoa boundary] ?

HA: Oh yeah, you had the spring water spring. Well over here had lot of trails you know. Trails coming across from oh I'd say from the `ola`a side, you know. From the lower side of `Ola`a. I think people come in to hunt through the water hole, bring water. But they stay there you see. They stay there.

CL: By the spring?

HA: Yep. They camp there by the spring. And I think that's where they that's where they clean their pigs too and then do smoke, smoke meat. Yeah.

CL: Were they Hilo people or they were Ola'a people?

HA: Well I would say the both side but Ola'a, I think Ola'a had more people come through there.

CL: Yeah.

HA: Mountain View, Ola'a, Kurtistown, all those people there, they come in through there. Yeah.

CL: Okay.

HA: Well there's Hilo people, Kaumana people go up there too eh, Portuguese a lot

CL: Yeah.

HA: Yeah. But I as I say Texeira folks that's oh you get some of this policeman family they go up there, the parents, but they all dead already. You know, Muniz folks all dead. Mostly. I can't remember mostly Portuguese. Hawaiians, Maybe two families. and they all policemen. And yetah, they all that family I can think all dead too. yeah. Yeah, I the one that, her name on the tip of my tongue but I don't really remember them so, so long ago yeah. I knew them in in the '40's.

CL: Yeah.

HA: Yeah, and they were already old. And they were older than me. Yeah.

CL: Oh, yeah, okay.

HA: Yeah, and there's (?) the next one (?)

CL: No the next one you mentioned was up by Pu'u 'O'o Trail so that's gotta be a different map.

HA: (?) the map here. Pu'u 'O'o Trail here.

CL: (?)

HA: That's one the left where Pu'u 'O'o Trail. You got (?)

CL: Well I got a couple. this one is way over toward Humu'ula side.

HA: Oh no.

CL: Too far eh.

HA: Yeah.

CL: How about this one?

HA: More on the Kaumana side. What this?

CL: It's... you know Mawae? You know that place?

HA: Oh yeah, yeah.

CL: So I think this (blank space on tape) You know when you say Pu'u 'O'o Trail,

HA: Yeah.

CL: I'm not too sure which trail you mean cause there's one, there's one that goes that show going from what.

HA: (?)

CL: Yeah, they show going from Pu`u `O`o and then

HA: Oh Pu`u `O`o yeah, I (?)

CL: Toward volcano.

HA: That's the one.

CL: That's the one?

HA: That's the one.

CL: Okay.

HA: That's the one. That's the one, from Pu`u `O`o.

CL: From the ranch eh?

HA: Yeah. Yeah, from the ranch. Pu`u `O`o. Yeah. So Pu`u `O`o Trail here so you go out here. It should be um, let me see. It should be around here some place. You know. Okay.

CL: Okay.

HA: Right around there. Yeah. Now I think it's overgrown eh. Move it out see the forest.

CL: Okay. Was it covered by the 35 flow? No.

HA: No, no.

CL: In the forest.

HA: Umm.

CL: Okay. But close to the 35.

HA: Yeah, close. Um hum, yeah.

CL: Okay. So the so the ones to worry about then are the ones, well we still gotta worry but

HA: Yeah, yeah, okay.

CL: The ones that we didn't locate are the ones in the Kaumana  
HA: Yep.

CL: Um, let me ask you about the na, some of these names of places that I've found.

HA: Umm. Okay.

CL: Did you ever hear of this bird catcher canoe carver He'au Papio?

HA: (?)

CL: That's not the name I know, I only read this name. The name I read is Papio. But could be misspelled, could be who knows. What's the name you heard, that you know?

HA: I know a Poipoi.

CL: Poipoi.

HA: Po`ipo`i.

CL: Po`ipo`i.

HA: Yeah.

CL: That could be.

HA: Po`ipo`i.

CL: That could be.

HA: Yeah.

CL: That's a possibility.

HA: Yeah.

CL: This was ahm Thrum who wrote these, the

HA: Po`ipo`i means po`ipo`i means to cuddle, to hold. That's what it means po`ipo`i. You better write it down.

CL: Do you know where it is?

HA: Yeah. They, did they explain where it is?

CL: No, it just said somewhere in Pi`ihonua. Somewhere in the uplands of Pi`ihonua.

HA: Oh yeah. Yeah. That's all in the almost almost towards Keanakolu.

CL: Oh.

HA: Laumaia.

CL: Way up there?

HA: Yeah. Inside of that. All coming down from, I'd say about mile and a half in towards Pi'ihonua.

CL: Okay.

HA: Yeah. I know that area. Yeah. Why I know that area, that area has tremendous type iliahi, big kind iliahi there.

CL: Oh.

HA: Big clumps. Very very strong smell and the texture is real strong.

CL: Do you use that?

HA: Yeah, we use that. We use that for medicine. Yeah. Very good to clear the lungs yeah. Very good. That with sulfur.

CL: So is that just the name of the place or is there one heiau there?

HA: Because have a worshiping platform. Yeah.

CL: Okay.

HA: Not a ahu but a prepared area there for you, have your rituals. Yep.

CL: That might be the one then. Cause ah

HA: Yeah. Before you go to do your things there, hunt, to plant or anywhere, you have to go through that area there and get the blessings of that place there before you go out. Yeah. And that place there when you go to do anything you can not use any metal. You use all your o`o you pahu and all that eh, all have to be wood, you know, wood. Yeah. yeah. It's good.

CL: Ahm the other name that I was, well there was a couple of let's see where. There was a couple of sites named along along where this southern corner supposed to go, that I found on a map. one of them is called Waialoa. One of them is called Pa`ala`au.

HA: Pula`au.

CL: Pu`ula`au?

HA: Yeah.

CL: Okay. That might be. You you know it's hard to tell cause of the writing and maybe they wrote wrong. Pula`au.

HA: Pula`au, not Pa`ala`au.

CL: Okay.

HA: Yeah. You'd better write it down when you get home.

CL: Do you know anything about Pu`ula`au?

HA: Yeah, yeah. Yeah. That's where they used to get the most strongest wood where they make the well the toughest handle, the strongest handle for spears, yeah. Made of ohia. And mostly the kind curly kind ohia. All knotted over here. Yeah. That's where they have the best ohia for the king used or the warriors used for their spears for wartime. And also the head of the canoe, you know the point.

CL: Oh the manu.

HA: The manu of the ohia. That's that's where they they get the best manu for the canoes because they're strong and they not heavy. They're light. After it's cured they're light. Yeah. Yeah. So that's good, very good.

CL: Okay. And that's in this area here?

HA: Um hum. That's that area.

CL: Okay. but Waialoa, you didn't hear of?

HA: Wailoa there was well there's not only one Waialoa, there's several.

CL: Yeah, I'm sure.

HA: There's several Waialoa you know. Yeah, that's (?) Gee, Waialoa is not complete. You see they say Waialoa you know Waialoa, Waiahinu, you know Waialoa, Waikaloa, you see Waialoa Apapani, you know, all the different Waialoa but which Waialoa you talking about.

CL: I think it was ahm

HA: Who are they referring at?

CL: I think down, let me get you another ahm supposed to be bananas there.

HA: Oh a then then it's the Waialoa in the (?)

CL: Well this one is shown

HA: Where?

CL: down about here. Maybe it's so hard to get these maps straight. Maybe about here. What does this say? I can't read that. Oh, Kaumana cemetery. I did find it on a

HA: Just below, below the Country Club.

CL: Ye and a little bit more toward Hilo side.

HA: Yeah, yeah, yeah, yeah, yeah, yeah, yeah. Oh yeah, there's a stream over there. There's supposed to be a stream. You know. Yeah? There's supposed to be a stream here. Um hum. You see Waialoa is all mostly when they say Waialoa referring to stream.

CL: Yeah.

HA: Stream bed or stream, yeah, yeah. I'm not familiar with that. Yeah.

CL: Okay. What about a place named Ka'apa? (?)

HA: Yeah, I heard that name.

CL: In Kaumana. (?) Kaumana.

HA: Below Kaumana.

CL: Yeah, probably.

HA: Yeah.

CL: This, all these places are supposed to be around here.

HA: Yeah. Below

CL: boundary.

HA: Yeah, yeah, below. Yeah. Um hum.

CL: What about a place called Pu`upilau? Or Kapu`upilau maybe.

HA: Yeah, Kapu`upilau. Yeah. (?)

CL: Ye(?)

HA: Just about there. Just about there, yeah. Um hum. YeI heard about it. Yeah. They no no no...

CL: No significance.

HA: No significance. Not of, not important.

CL: Yep.

HA: Yep. Okay.

CL: So then ahm in terms of that place that you mentioned, Pu'ukamokumoku, was the same as the one today they call Kala'ieha?

HA: Yeah, yeah.

CL: And the whole, just the pu'u itself or or larger area?

HA: No, that whole area, that whole flat, the pu'u and the flat yeah.

CL: Okay.

HA: They they bring in the pu'u too. Yeah. Yeah. So they use the pu'u too. as an insignia of that area there, yeah.

CL: I guess that's quite a ways for them. That's quite a ways from where the road goes.

HA: Uh huh. You marked that hill?

CL: Yeah, that this is the hill here.

HA: Yeah.

CL: This is Kala`i`eha.

HA: Yes.

CL: and so I guess we're quite a ways from there. and hard to know how big an area it would have included. This this whole flat where they had sheep?

HA: Yeah.

CL: This whole area in here?

HA: (?) sheep and goats.

CL: Yeah, but ahm

HA: Sheep yeah, yeah.

CL: Where the ahm, you were saying the ahm the prophets lived up here. It's right up here.

HA: Yes, yes. Yes.

CL: Was this whole area for them?

HA: Yes that whole area.

CL: And then later they put sheep there.

HA: Yep. Yep. Yep.

CL: Okay.

HA: You see the lava flow had changed a lot.

CL: Yeah.

HA: Yeah.

CL: Yeah, that's right. Because this, you saw this before the lava flow huh?

HA: Yes, yes. We used to, we used plant potatoes. You'd be surprised the potatoes up there.

CL: Oh yeah?

HA: Sweet potatoes. All nice sweet potatoes. Pumpkins, nice (?)

CL: That's interesting. Who who planted

HA: The the people that live in that area there, Hawaiian people that take care of that place. Yeah. Sugar cane. And that's six, five thousand feet.

CL: Yeah. So what, sweet potatoes,

HA: Pumpkin.

CL: Pumpkin.

HA: Yeah. Sugar cane.

CL: Sugar cane.

HA: Yeah. And what else now?

CL: White potatoes? Did they plant?

HA: All all kind potatoes. Yes.

CL: Yeah. The, you know like the haole kind?

HA: Yes, yes they plant all that kind potatoes. Corn, they had corn too. Corn (?) corn, sweet corn. That's a nice corn. I had,

(?) first time I seen that corn with all different color, Indian corn. Yefirst time I seen those there. Tobacco. The Hawaiians had tobacco they growing too. Cotton. Yeah.

CL: When did you go up there?

HA: About when I first year time I went up there I was oh say 1911, 1912.

CL: Okay. Oh, you were just born then.

HA: I was born nineteen hundred and six.

CL: Oh yeah, yeright. That's right. That's right. So pretty young.

HA: Yeah.

CL: Pretty young.

HA: Young boy.

CL: You went with your, did your great-grandmother take you?

HA: My my, no my great-grandfather. Yeah.

CL: Okay. Was the, did you have relatives up there?

HA: Yeah. We came through, towards towards Ku, well we came towards Keamoku, from Keamoku we came up. Yeah.

CL: But were you visiting relatives up there?

HA: Yeah. Traveling. My grandfather had reasons to go up there. That's why we went up there. What his reasons were I don't know.

CL: Oh, okay. But I know that you said that your, at one time you told me your ahm your mother was born there.

HA: Homu'ula.

CL: Yeah.

HA: Yeah.

CL: Yeah, so I thought maybe she might have still been up there.

HA: Oh yes, yes. Certainly. Certainly. Oh yes.

CL: That was ah

HA: Oh yes.

CL: So you saw her when you went up there?

HA: Oh yeah.

CL: Yeah.

HA: Oh yeah.

CL: Was there still Japanese living up there then?

HA: Yes there were, Japanese. Um hum. Japanese come from from Waimea and Kohala.

CL: Uh huh. Working let's see now.

HA: Some of them worked for my grandfather. My my mother's father. That's Humu'ula Ranch.

CL: Okay.

HA: Yeah.

CL: Was he working with let's see

HA: My grandfather was the one that built Humu'ula. He bought sheeps and goats from Ireland and Portugal, goats from Portuagal, milking goats and then sheep from Ireland. He was doing that for King Kamehameha the III. Yeah.

CL: Okay. The name I read for sheep here I thought was Gay. But I

HA: Yemy my grandfather was the first one that built that place. Gay folks, they came after.

CL: Oh. Okay, okay.

HA: Yeah. Umm. Gay Woodhouse. You know.

CL: Okay. Well maybe, are you getting tired?

HA: Yep. I got I got, my family coming, I

CL: You got stuff to do.

HA: I have to go take off. They getting ready for me to, them I'm going. (end of interview)

## Contents--HA 4

pp. 1-3 graves mauka of Mauna Kea State Park, in PTA (both sides of road); also graves on Waikoloa side (W2 and W3 areas); 1943 they negotiated a 40' buffer zone from burials above Mauna Kea State Park w. army, probably ignored

p. 4 according to state and federal law, supposed to be a 40' buffer zone around any graves to prevent damage from construction

p. 5 wants to look at W2 and W3 routes flagged to see if any burials; can't walk so needs to take helicopter, prefers pilot Ka`ohu Sproat out of Waimea

pp. 6-7 Kaumana: 5 platforms or ritual sites between Kaumana Country Club Road and `Ola`a flume (both sides of road), where new homes are; needs more detailed map to locate

1/2 mile farther on right-- #6 `Aina `Akau, a ritual site where they used to prepare bodies for burial (100' from road at tip of forest)

1 1/2 miles farther on right-- #7 `Aina H\_nau, ritual site where women were prepared to give birth (150' from road, on `a`a)

p. 8 5 miles farther on left--where Pu`u `O`o trail goes through, # 9 `Aina Koa, where warriors tested by eating liver

pp. 9-10 # 10 Pu`u Ka Mokumoku (now called Kala`i`eh\_), where prophets lived, interpreted the will of `Io and broke (mokumoku) the plans of rulers

p. 11 # 11 Papa Hemolele, across Saddle Road from Pu`u Ke`eke`e, a flat place at intersection of 3 trails (to Kona, to Waiki`i, to Mauna Loa), to rest and pray

p. 16 a lot of sites on West side

p. 17 old Kona-Waimea road built by Portuguese farmer/ranchers about 1914-15 (lived around Pu`uanahulu)

p. 21 building saddle road in 1943--he drove lead bulldozer and picked route

p. 28 hunting trails up toward Humu`ula before; people came into area to hunt from `Ola`a, saw them when built road

pp. 30-31 Po`ipo`i, a heiau in upper Pi`ihonua, just down from Laumai`a

p. 32 Pu`ul\_`au, a place where curly `ohi`a was gotten for spears and canoe manu

p. 35 planting at Humu`ula, visited there 1911-12 w.l GGF; M there then; GF built sheep ranch there before Gay folks1