

Interview #5 with Henry Auwae

CL: This is interview #5 with Henry Auwae in Keaukaha on May 13, 1996. I want to say first, I've typed up what we talked about last time but I forgot to bring the tape and the copy so I'll try and bring them by tomorrow and leave them for you all right. I mean to do it but I forgot. I just wanted to go over the sites that we talked about last time. We talked about up from Kaumana, above the Flume road, we talked about Aina `Akau, Aina Hanau, Aina Kao farther up towards Pu`u `o`o. And then we talked about Pu'ukamokumoku and over at the intersection of the trails we talked about Papahemolele.

HA: Yeah.

CL: One thing I wanted to ask you about that. How you learned about those sites.

HA: I learned of my sites from my great-great-grandmother and my grandfather, great-great-grandfather.

CL: So that would be Kaniahiku, Kaniahiku Pai and

HA: Yeah, Kapua

CL: Kapua Pai.

HA: Yeah. They are my mother's grandparents.

CL: Yeah. And those are the ones that raised you.

HA: Yeah. Yeah, that's right. You see my mother was born in Humu'ula. My mother is part Irish and she had a little Portuguese in her and Hawaiian. But she learned all, we learned all our culture from my great-great-grandfather and great-great grandmother.

CL: At the time that you learned about those places, did they point them out to you?

HA: Oh yeah. We passed those places all the time. That's the trails. Yeah. So we know where we are, we know where to stop, we know where to keep going because there's water puddles here and there that we pick up water.

CL: Yeah. That's something I'd like to ask about too. That papa Hemolele, did you folks stop there?

HA: Oh yeah, certainly. We had to, yeah, we had to.

CL: And how long did you stop there?

HA: Oh I'd say good maybe about average of about three hours at a time.

CL: Oh long time.

HA: Yeah. See what we have to do is make sure our legs are real, well real relaxed like. We don't feel, the legs don't feel tight, that's why you see. As long as the legs feel tight it's not good to travel.

CL: Yeah. And your great-grandparents were fairly well along.

HA: Yeah. Many, many years yeah.

CL: What about the ones down towards Hilo side, did they take you down that way by trail or?

HA: No, only from Kaumana up.

CL: From Kaumana up they went.

HA: Yeah.

CL: Yeah. Okay. So they came around this side too then.

HA: They never come through Hilo side, they came from the Piihonua side. They came in front of the, in the forest line side. Kuka`iau.

CL: That's how you say it?

HA: Kuka`iau.

CL: That's a ranch yeah?

HA: Yeah.

CL: Oh so, from makai?

HA: Mauka.

CL: From mauka. Okay.

HA: Up by the forest lines eh. They come from Ahualoa all the way down, up a Hamakua. There's trails inside there. Why they come through those trails, those trails are real easy to travel and they are more, to their bodies is more receiving than giving. They receive more energy than losing the energy because of the coolness. And of what the food staples that's in those areas. A lot of food.

CL: So then if you came down, you came down a trail through Pi'ihonua?

HA: Yeah. Well we didn't come all the way thru Pi'ihonua, we kept on the forest line and we came towards, we never even come towards Hilo. We kept on the forest line, along side the forest line and came up above Ka`auumana where there the, well way above as I said the flume, where the flume is. Yeah, right above the flume.

CL: Was that the trail that goes through Keanakolu, that trail?

HA: No.

CL: Different trail.

HA: Different trail.

CL: Okay. We'll look for that. And then the other thing I wanted to ask you about those sites. Maybe, those two sites, Aina `Akau Aina Hanau. I suppose those were not in use anymore when you were young.

HA: No. Only when I was young, yes they used that. Yes.

CL: People still used them?

HA: I have idea. I cannot say that they had, they'd been using it.

CL: Okay.

HA: But I know that like us, we're the kamaainas of the trail. And we kept the trail open all the time when we used to travel. But some of things that my grandfather and my grandmother did they still make sure the trail was passable and open.

CL: Did you hear anything about let's say Aina Hanau first, where they went to give birth. Did you hear anything about whether lots of women went there or only certain ones?

HA: No. Every woman that, had the privilege of giving birth in that area, they were no problem. It was open to any woman.

CL: Okay. Not just high rank?

HA: No, no.

CL: From Hilo side?

HA: Or anywhere from the islands.

CL: Anywhere on the island?

HA: Yeah.

CL: Okay. And what about the other site, Aina `Akau? Was there any restriction there?

HA: Oh yeah, there was restrictions. The only people that had ali'i rank would be admitted in that area. Not chief now, only ali'i rank. Chiefs and ali'i are different, there's separation there.

CL: You're talking about the highest.

HA: The highest.

CL: Do you think that's there is anything else about those sites that we haven't mentioned that you know that's important?

HA: I don't think so because actually those sites are been, not mentioned since I think I stopped going to those areas. Nobody knows about, nobody ever knows about it.

CL: Do you think that those two, Aina `Akau and Aina Hanau, do you think that there's any physical remains that you'd be able to see.

HA: I cannot promise you because I haven't been there for since my teen-age. So I cannot say oh there's something up there.

CL: Yeah. But once was there something that you could see like maybe a platform or

HA: Oh yeah, sure, sure.

CL: Okay. And what about Aina Kao? Was there anything physical there?

HA: Well that's where the chiefs, they used to rest when they come. They want to get away from a lot of stress and that's where they go and hide themselves. Yeah, in that area. Can be any part in that area. They picked the area, they picked their spots. And then they relax inside those areas. They don't have anybody to, well they leave word that nobody to bother them eh. They do their meditation and everything in that area.

CL: And you told me something about warriors there too.

HA: Yeah. The warriors come together with the chiefs.

CL: Is there any thing, any stone remains there do you think?

HA: Oh I haven't seen. But before there was.

CL: And what about at Papa Hemolele? Was there any stone?

HA: Well Papa Hemolele, that's the place they worshipped. That's the place they worship. They used to have altars there. The different chiefs had their own altars there. Chiefs from all over the islands. There was altars all over the place. And they had their own symbols. Their own symbols. And when you look and see the symbols then you know it's a certain chief symbol. You keep away from there. You don't cross that place.

CL: So when your folks rested there, you stayed away from those altars?

HA: Up mauka, way high where you can look down.

CL: One of the things that I'm thinking that we might be able to do soon, whenever you have time, is to drive up this side of Saddle Road. There's an archaeologist who did survey there and he's familiar with the area. Maybe we could drive up with him and you could point out the places. We could go take a look see if we see anything.

HA: Yeah.

CL: He's pretty much free I think for the next couple of weeks so if we can find a time then we can

HA: Next couple of weeks I cannot myself free so.

CL: So we were gonna try and look for the five sites in the Kaumana area.

[portion omitted--looking at map]

HA: Flume road, that's where it is. The flume road right on the top of flume road eh, we talking about.

CL: Okay. On this side or? On this side.

HA: Yeah on the right side going up.

CL: Okay. Well I think that that's

HA: Right when you go, right on the rise there. (?) That's what it is.

CL: Okay. I've got an idea that maybe that's not where they're going.

HA: You locate the flume road?

CL: Cause that flume road, not only you but me too, I have trouble with it. It's my, I think that this ends. They're talking about beginning this, oh here we go, I marked it in. Okay, this does cross flume road. Yeah this is approximately where that second route goes. It does cross the flume road but it comes on the left side of the road. So I think as long as they stick to, as long as they don't do the upper route, then it's not a problem. But if they do the upper route then

HA: Then it's gonna be a problem. Yep. Okay.

CL: And even this other one, Aina `Akau I think, that's probably, that upper route still might be a problem for that too.

HA: (?)

CL: Do you have names for those sites that are up on the right side before, at about flume road?

HA: No, what you call, one area that I know there, Aina Kahukahu. That's the kind place, this area that they used to give blessing. They used to offer blessing when they come to that area so that they have good and safe traveling on those trails.

CL: Aina Kahukahu.

HA: Kahukahu. That's where they give the god, god in heaven all the privilege to take care of their journeys from that area up.

CL: And any other name?

HA: No, that's the only one I remember, that's the most important one I remember. They're other names but I don't recall.

CL: There was something else I was going to ask you. You know the flume road and the flume, Ola'a flume. Do you remember that work functioning, that Ola'a flume?

HA: Yeah the Chinamens used to work a lot in that area. Chinaman, they work up above. They work above in the tunnel.

CL: And that the water came down to where?

HA: They go all the way to, well I would say Mountain View.

CL: Yeah that's what I figured it looked like on the map. It must have, I don't know how long it went. It must not have gone forever.

HA: Oh yes. It passes through a lot caves, a lot of tunnels. And some of the tunnels are still working, tunnels on that flume road, they come out with nice pure water.

CL: And then, did they use the flume down at Ola'a sugar there?

HA: Yes, yes. They used the water but that water was purposely, mostly for human consumption.

CL: Oh, not for carrying the cane.

HA: No, that's mostly was for humans. That's all purified water, special water. Those waters has the ali'is and the chiefs had a lot to do with this water.

CL: Anyway, this is a map of the west side that shows the four routes from, we're gonna have to look at this a little bit to figure it out for sure. This is Pu'u Ke'eke'e here. And this is where the present Saddle Road goes up to let's see, Waiki'i is about here I think. Not here's Waiki'i gulch. Here's puu Kahekili, Auwaiakeakua. I thought Waiki'i Village was here actually.

HA: Umhum, yeah.

CL: If I'm not wrong. And then on up to the, here's the Kona route. So the other three routes that they're speaking of as alternative routes, one of them, they all three come off here, right about at Puu Ke'eke'e. And they go right north of it, come down. Looks like there's a four wheel drive trail through here down to Keamuku, Keamoku sheep station. So they go along that and then one of them comes off north and goes over to Waikoloa road. The other one goes south of the sheep station.

HA: And where that comes to?

CL: Right about, you know there's a place when you're coming down past Waikoloa and then you take a sharp right. So it comes out right about there. Those two are the ones they're still looking at. This one that was to come even farther south, they've forgotten about, they're not going to do that one. So this one is out. So I guess that question is, if we needed to take a helicopter trip to look for burials that might be in the way or close to, would we be talking about the mauka area or the makai area?

HA: We talking about the whole area right there.

CL: The whole area.

HA: Yeah, this whole area.

CL: I guess they, I know they do maneuvers up in here. I'm not sure about down here.

HA: But I know down this area here, in between this area here, people used to live before. People used to farm up in this area.

CL: Up toward Puu Ke'eke'e?

HA: Yeah, up toward Waiki'i area.

CL: Over here or at Waiki'i itself where (?)

HA: No, up here. Up here that's where the cotton grows the best. Cotton grows the best up here.

CL: It's not too dry?

HA: No. Cotton grows good well down along side the beaches, the certain beaches where there's not too much sea breeze coming in, or is not too rough, more calm area. And then the cotton, just about the right salt, that get on the cotton, so it helps.

CL: So it doesn't need, it likes dry (?)

HA: Yes, right.

CL: I never grew cotton. I really don't know much about it.

HA: Oh yes. But this is Hawaiian cotton I'm talking about, this is different variety.

CL: Yes, I heard about that. Yeah, I don't think I ever saw it.

HA: That's the kind cotton that they use to make quilt. I would, all this area from here, all the way down inbetween these two areas. This is all, used to be a lot of people living in this area, all down this area.

CL: Okay. So that's above Puuanahulu.

HA: Yes, Puuanahulu, Puuwa`awa`a.

CL: Do you know this Popo`o gulch? Did you ever hear of that gulch?

HA: Yeah.

CL: So that's the area we're talking about yeah?

HA: Yeah.

CL: Did you see people living in that area?

HA: Oh yes before when I was young. Yes we used to travel those areas. I know those areas. We used to go looking for medicine.

That's why we familiar with all this whole island. We know where all the best medicines are. Oh yes.

CL: Because actually I don't think I've seen anything recorded about people living up there. That doesn't mean anything but it's interesting because I've been wondering if, you know some of the other on Waimea side and on Puuanahulu side I know there were people living and farming. And I had wondered whether this mauka area in here was too.

HA: Oh yes. Quite a few Portuguese used to live in that area too.

CL: Oh yeah?

HA: Yeah, Portuguese.

CL: That's where you were talking about, the Portuguese ranchers?

HA: Yeah.

CL: Do you know the names of any of those?

HA: Well I know Manuel Freitas family, John Gomes family. But those family moved, from there they moved into, oh what you call, Kalopa, Ahualoa and Umauma, Freitas.

CL: Oh Umauma.

HA: Umauma, Hamakua Coast.

CL: Hamakua Coast, yeah.

HA: Manuel Freitas, oh the Maranda family, you know. Maranda family used to be real popular in there.

CL: Used to be what?

HA: Real popular. Yeah they were one of the most aggressive ranchers.

CL: So they were ranching and growing cotton?

HA: Growing cotton and growing pumpkins and stuff like that. Oh yeah.

CL: Maybe in the rainy time of the year...

HA: They raise pigs too. Sheep. Yeah, yes. Lotta sheeps, lotta cattle. They used to make good butters and good cheese. Yeah. That area used to be famous for cheese. I loved their cheese.

CL: Was there any Hawaiian families living there?

HA: Oh yeah there was Hawaiian yeah.

CL: Do you remember any of those names?

HA: Well a few I remember, yeah. Some of the Kaniho families was down there, Kainoa family. Malia family. Those family I don't think so, Malia family I don't think you can hear about them now. They all gone I think. The Ka`ono family. Ka`ono. And those people come from Puu Hue, Ka`auhuhu, Pu`u Hue. And then migrated into that area. They split. Sometime they was living in Puu Hue, some was living Ka`auhuhu, some Kahu_. But a lot of people were, follow the best area for farming, for ranching, and this area was good eh. They used to have water coming from those gulches. Good water. So the water supply was very good in that area.

CL: You think all year or just certain times?

HA: Yeah, all year, there's water all year. These people used to go up the mountains and check the water gauge, clean the water head all the time. Yeah they used to go.

CL: What about, I don't think I asked you about Keamoku sheep station. Did you ever hear anything about it?

HA: Oh yes. I heard a lot of things yeah.

CL: Do you know, was there still, were they still had sheep there when you were young?

HA: Oh yes, certainly they still had sheeps.

CL: Cause later on I think it turned to cattle but I don't know, I'm not sure when.

HA: Yeah, well they had cattle and sheeps, yeah at that time there, when I was there.

CL: Was that Parker running that?

HA: No, the Hind family.

CL: Hinds.

HA: John Hind family from Kohala used to be called the manager. And when he finished Kohala managing, he moved to that area. And then his sons took over, Lincoln Hind and some others, the Hinds now. John Hind was the father.

CL: Cause I thought Parker got that land oh not long after 1900.

HA: Oh yes they got some of that land but not all of it. The best land was under the Hind. The Hinds were developing the land yet. But after Hinds there were negotiating to try to get all the lands away from the Hinds from Puanahulu Ranch, Puawa'a. And they got it, sure they got it. But before them was the Hinds, John Hind. And that was plenty politics too those days. Oh yes.

CL: Oh I'm sure there was.

HA: Oh yes, plenty politics.

CL: Yeah, cause what I was reading about, or heard about, was this ah part of this land was sold by Lucy Peabody to Parker. But I guess not all. So some

HA: She kept the best land. And the best land went to the Hinds.

CL: Okay. They leased from her you think?

HA: Umm, well she was family. They inherited the land from her. A good portion of it.

CL: So then they must have held this land then and let people, they leased it out to some people you think? Those Portuguese ranchers you were talking about?

HA: Oh yeah I think so. They were very small amount but the improvement of the place, that's what they wanted, you see, for improvement. Well those people, they was on the land for over twenty years. So they put in a lot of improvement. They cut down a lot of koa trees, there's a lot of koa trees in that area, big monster koa trees. And they had koa mills in there. Yeah. That's where the Chinese came in. See Kew Hop from Kona.

CL: See Kew Hop.

HA: He had his hands in it. But he was developing the place, helping develop the place because he was getting all the koa. Don't worry, the Hinds had their share of the koa too because they make furnitures, they make everything out of koa. They had their homes all built with koa and everything. They also, I know one thing I'm sure of, they used to make railroad ties so they put the rails on for what you call, Puako Plantation and also for Kohala Plantation. All the ties, some of them. Some goes to Honoka'a Plantation. So they had a lot of ohia they used for tie.

CL: Yeah, cause now when you look in that area there's no, hardly any trees.

HA: No, hardly any trees. But there were all nice stands of trees in that area.

CL: Yeah I would think there would have been. Now I think is all you see is a little a'ali'i.

HA: Yeah, nothing. And the water too is all dried. But before had a lot of water used to come down. So that place there was well taken care with water. But as it went by years, they changed all the environment of the area. Army came in, everything, especially the Army came in. They didn't care one way or the other. They bulldozed any, all over the place and they closed the water heads and you know the springs. So the water does not come up. It gets away. You lose everything. You don't take care anything because you lost it. The Army didn't care. They don't have any experience over there. They don't care what it is. (?) the stream like anything, well they have the money to develop things that they want to, so they don't care one way or the other. They don't live like how the Hawaiians used to live before. So the Hawaiians were very religious. Everything that they did they used to pray for it. You know, spiritually believe eh. Well that's what it is. So all those things, no matter where you go, always remain spiritual in a person's life. Today they tell you, oh the Hawaiians during the past they used to think about the aina. They never had no thinking about the aina because aina don't belong to them. They know that. They only here a short time in this world. So God is the most precious thing in their lives, not land. The land is owned by the kings and the chiefs. Even them, they don't own it. They know that. They only caretakers for it. But people of today, when they here them talking, aina, aina, aina but not so, not so. They believe and they are, they preaching and their experiences are real wrong. They don't.

CL: Let me come to a different area.

[portion unrecorded]

HA: So you cannot trust the governor. No, he doesn't have no backbone. He wouldn't help us.

CL: Okay, I guess I didn't record that portion.

HA: Well good.

CL: Sometimes it's for a reason that I forget you know.

HA: Well that's all right, that's good. But you know my feelings and you know how I, I like to help but then I get, then my hands are tied.

CL: Well I'll follow you if you think it's not worth trying to talk to you about those burials in Pohakuloa training area.

HA: No, no sense. All this areas all up here. No sense, I know. But your not going to get anything out of it.

CL: So I know this area too over by Mauna Kea state park, even though it's not Pohakuloa training area, they have bulldozed in there.

HA: Yeah and they have burials in there. Even the old trail in the back around. But when they found out was too late. So everybody closed their mouth. They want to hide it. But I go through that area, cause I was there before them.

CL: So, you want to say anything about that area.

HA: Oh that area if they want to listen to us, yes. We can-- well they have to because I belong to the burial council. And I'm one of the members they have to listen.

CL: Cause at least it's not, the Army doesn't own it.

HA: Yeah, and I seek Mark Smith and McEldowney and Yates, because they are all professional people. They want to investigate that area. (end of side A)

CL: You could use this process to push something on the Saddle Road area, on this Pohakuloa training area too I think.

HA: Well when I talk to these people I was just a common citizen that's all, Hawaiian, stupid Hawaiian.

CL: This is a different time you know.

HA: Oh yes, I know. I know, but I didn't wanta push anything else because the governor, this governor here is so one sided he would believe the Army people instead of believing me. But we can try, whatever. If you see is ...

CL: I guess my question is may there be some areas here where their might be burials that haven't been disturbed, that haven't been bulldozed?

HA: Well maybe, maybe we can find some.

CL: Because if there is, then maybe it's worth

HA: Well the airport is is all gone. That's all gone. In fact the both areas are gone there.

CL: In south of the road.

HA: Yeah.

CL: But maybe where you get up to these puus here.

HA: Yeah, maybe we can find some. If they allow us in there.

CL: Yeah, if they allow us in there. Around Puu Koko, Puu Mau`u, you know those names?

HA: Yeah.

CL: Well I can at least my supervisor to ask the question, to try.

HA: It's for their benefit. They want improvement, we're here to improve what is there now. And then we can recommend. Maybe we can move all those burials, if it's in line of off the project. And make it, put it in a more suitable area and you put a buffer all around it. And then mark it as burials. We can do that.

CL: Because otherwise if they excavate and if they start bulldozing and they hit bones then they're gonna have to do something. So they might as well know now.

HA: Oh yeah, they might as well. We can recommend that.

CL: So I don't know this area, whether you can travel it or whether you need to go by helicopter.

HA: I think you can travel, you got all kind trail all in that area now. The Army has a lot of, the best thing is to go scout it first. But have permission to go inside that area first. And then after that then maybe we have to get a helicopter. We have to go pick up spots where we can land.

CL: So, let's see, I want to ask you a little more about Humuula. We talked about you going up there when you were young. What age did you go up there?

HA: Oh from as young as I was. My mother was born there. My grandfather was running the Humuula Ranch. My grandmother was living up there with her, with him. My mother was also going back and forth living there.

CL: Back and forth between

HA: Waimea, Kawaihae and Humuula. We had quite a bit of people, sheep herders up there. Families living up there, Hawaiian families, Portuguese families, Spanish, we had couple of Indian families.

CL: From, American Indian.

HA: American Indian.

CL: Was there any Japanese families living up there?

HA: Yes, yes there was Japanese. Yeah Japanese. They were more personal people with my grandfather. They take his, more personal things that they used to take care of my grandfather, like cook for my grandfather and you know, house people, that's what it is. Men and woman, they had children. They was also carpenters and they build up all the different areas that my grandfather needed to be built, to be repaired fixed. And there was about I'd say three Japanese families.

CL: Just at a guess, how many people do you think lived up there when you were young?

HA: Ah roughly I'd say about a dozen, about a dozen people.

CL: Not too many then. Including you grandfather and grandmother?

HA: Yeah, about twelve people. Like myself, my great-great grandmother, my great-great-grandfather, we just come and go. Yeah, we come and go.

CL: So there was a ranch house?

HA: Yes, ranch house yes. Ranch house, a sheep herding barn, there was a slaughter house where they used to slaughter all the sheeps. The same time they used to, in the meantime they used to slaughter cattle too. Wild cattle was plentiful. In Keanakolu, Laumai`a, even Pu`u `O'o had plenty. So we had a lot of meat. Lots of sheeps.

CL: So what your grandparents were in the ranch house?

HA: Yeah.

CL: And then was there another house or houses for other people?

HA: Oh yes. There was all homes, all different houses. They built all different houses for other people.

CL: Cause I, now when I go up there I think I only see maybe one, two houses.

HA: Oh no, there were plenty, there was plenty. There was bunk houses too, big bunk houses. When school vacation all the students used to come up, from Waimea, Parker Ranch to shear, help shear sheep. And a lot of boys and girls.

CL: So your grandfather at that time, was he running it for Parker Ranch?

HA: Well yes, he was running that area there before Parker Ranch owned it, for the King Kamehameha the third.

CL: But then after, but Parker bought it at one point.

HA: After that. After that, afterwhile they took over, Parker took care.

CL: And but he kept running it still.

HA: Ah yeah, he kept running it till he had two hundred seventy thousand sheep. That's what the understanding, the contract he had with them. And then he left. He left and he moved back to Kawaihae where my grandmother's place. Where had a lot, a big land there.

CL: How old do you think you were when he left up there?

HA: Oh I'd say maybe about twelve, thirteen.

CL: Okay. That gives me some idea. So mainly when you went up there it probably was up to when he came back I (?)

HA: Yeah, yeah (?)

CL: So up to maybe what 1920, something like that?

HA: Yeah. No, about 1918. 1918. Yeah. That's the year my great-great-grandmother died. And they moved back to Kawaihae.

CL: Oh, that's why they moved back.

HA: Yeah. Well lease, his time was finished too. So he moved back there. So but all through my life there in Humuula, I had a lot of experience in Humuula. I was there all the time.

Tape 2

CL: Yeah. You know those rock walls that they have there, along the road for a ways and then south of the road and like that. Were those walls there when you first went?

HA: They were built by the Portuguese. The Portuguese were building all those walls. Walls all around in that area. Portuguese were the ones that build, doing all the masonry work.

CL: Before you went up there or

HA: All during the time I was up there I was going up yeah. Everytime we go up we see flags and all of a sudden we see walls

coming up. They used to haul rocks on sleds. They build their own sleds and they have mules and horses pull the sled. Or some they have steers, bullocks, steers or...

CL: Oh yeah, yeah, bullocks. Yeah.

HA: Yeah. They used to pull all this heavy loads. And you ask about the buildings, we use to build our own lumber our of ohia, ohia and koa and sandalwood. All those buildings there was all milled. They had their own portable mill there. Built all those, the buildings. That's why if you go in this building, you walk on the floor, the floor is still shiny eh. It's all ohia. The walls are made of koa and ohia, sandalwood.

CL: So I read somewhere about I think later, at one point about a Japanese camp up at Humuula. You know anything about that?

HA: Only I know those three Japanese families that's living there. And they were the people, well they had children now that they had a lot of children eh. But they was there all the time, all the years but any camp, the only camp I knew, the dormitories they used to build for the young boys and the young girls are two each, two big, long dormitories for boys and for the girls. One was from one end and the other one the other end. They cannot cross. No.

CL: So what did they do up there, those boys and girls?

HA: They help shear sheep. And you dip the sheeps in chemical. Oh yes. Oh they had a lot of work and they used to bail all the wool. Really stinky job. Stink, stink, stink. Yeah I know. Real stinky job.

CL: So they came up from what? Hilo side or Waimea?

HA: Waimea. They all Parker Ranch family's children. And they attend Kam School. And Parker Ranch send them to Kam School. And then on their vacation they spend oh say about oh I'd say a good seventy, eighty days up at Humuula. Also the girls that go to Kohala Seminary School. They're all assigned to that area. Oh yes, they had to pay their tuition. Oh yes they pay for their school. Oh yes. And before that several years before that, oh what, they used to come up to Humuula and they used to get paid before Parker Ranch took over. That's when my grandfather was. And they used to get paid by the King. So I cannot tell you exactly how much money they was getting. I didn't know. I don't know. But I know they got paid because every two weeks I think, or three weeks they get the envelope with gold money inside. Those days they didn't have paper money. But with gold, that's how they getting paid.

CL: What, I can't remember what. Do you know what year Parker took over?

HA: No I don't.

CL: You're not certain. Did you ever hear anything, any story about your grandfather coming to this island? When he started up there?

HA: Oh yeah. I heard a lot of stories about that. Yeah. The first time he came to the islands the King wanted to see, he came as a sailor, not a sailor but an officer on one of the schooners that came here. And that's how he got to meet the King. And the King asked him if it would be possible, you know what kind meat would be good for, to give and feed the Hawaiian population here. And he suggested several things. And one of the things he suggested was sheep. But sheep does consume a lot of grass material from the land, more than cattle because they are, you have to have a lot of sheep to make sure that it is profitable. (blank space on tape) food to feed the population, the people. And the King did not stress only for the Hawaiians but for the people. You see. That's King Kamehameha the Third. So a lot of people say, oh the King wanted food for the Hawaiians. No he didn't mention Hawaiians. In his request he wanted food for the people. Now he wanted milk to strengthen up the children's body. So my grandfather suggested goat. So he say, well you bring what is necessary. What the goat supply going do to the population. Well the goat you can make cheese and the goat milk and meat and also it works, goat works along side with sheep together. Yeah, they help the sheeps. So he was very happy about it. So several years after that my grandfather returned with so much sheep that he would take care of the transportation, everything. So he brought the sheeps and goats. And when he came to Hawaii, he assigned Humuula as an area that he had send his scouts out.

CL: Your grandfather?

HA: Yeah. No, the King.

CL: The King.

HA: My grandfather didn't see the land. He came up blind but all the warriors and the people they carried the goat and the sheep to Humuula. The King did not want to lose more sheep and more animals because they lost plenty coming over on the ocean. So whatever they had he wanted to preserve it and make sure that he can develop and have more sheeps and goats. That's what they did.

CL: You know there's a newspaper story, I don't think I brought it with me, in a paper of that time called the Polynesian that supposed to have been written by a George Allen. Must be your grandfather.

HA: My grandfather.

CL: 1847 it was.

HA: Yeah about that.

CL: And he talks about going with some guy, with Parker, Samuel Parker, the first one yeah?

HA: Yeah, Samuel Parker.

CL: Samuel, maybe John I think. Anyway, whatever his name, going around Mauna Kea, coming up the Saddle and going around by Keanakoluia and back to

HA: My grandfather. His name was George Allen. George Charles Allen. That's how he have his name originally. He was (?)

CL: He was all haole yeah?

HA: He was haole/Portuguese. Very staunch, not missionary but he was always spiritually inclined.

CL: Catholic?

HA: No. No belong to any dimension, nothing. Yeah he doesn't belong to any dimension. But he was the respect to God. And that's why on Sunday they don't work. They just let the sheep go, don't attend to sheeps. But we used to have a lot of dogs. He bought dogs, sheep dogs from Ireland too. Yeah. He bought quite a bit. And, ho boy had dogs, maybe fifty or sixty of their dogs.

CL: Cause I think there was wild dogs up there wasn't there?

HA: Yes, oh yes. There was wild dogs up there. But they took care of a lot of wild dogs.

CL: What do you mean, they took care of them?

HA: They shot em, kill em. Yeah. But some of the wild dogs, they got into the sheep dogs and they inbreded, they breded. But some of the dogs turned out real good the wild dogs.

CL: So who was it grew the crops, the corn and the stuff up there?

HA: The Portuguese, the Japanese, the Chinese, (?) Chinese.

CL: Those the people that worked at the sheep station.

HA: Yes, yes. They are the, they were the farmers, they farm oh boy the corn boy. I don't know, several hundred acres one time.

CL: Oh really. I wonder if we can see if I have.

HA: They used to raise the corn at Humuula, at Keanakolu, the top side. Yeah and then they start raising, they caught on and then they raise it down Waiki'i. Yeah. After they, the Humuula sheep ranch, they develop a sheep ranch at Waiki'i, Parker Ranch, Parker Ranch.

CL: Keamoku I knew but I didn't know Waiki'i.

HA: Waiki'i had, Waiki'i had big place there. But the sheep still didn't work out too well in that area. Yeah, they got lot of diseases. And then they, the consuming of the grass there was not as benefit as Humuula.

CL: Yeah it's drier I think.

HA: Yeah it's drier. And then they had diseases there too. So the sheeps didn't develop too well.

CL: Do you know, is there, I've been wanting to ask about Waiki'i because it sounds like there should have been water there, a spring or something. Do you know of a spring there?

HA: There used to be a spring there. But they contaminated the spring. They let the cattle go into the spring area. You see, they didn't block the cattle away from it. So the cattle stamp around and you know. And we'd, they were you know they dumping on everything so it's been abused.

CL: Cause I know when I read the stuff that Carter wrote, he said, oh there's no springs on that side of Mauna Kea. So then I wondered.

HA: Well they want to cover up all their mistakes. They want to hide all the things, why there was no water. Carter is a great one for that. That's how he and my grandfather didn't work out too well with each other. He lies like anything. And my grandfather doesn't believe that kind stories that he talk about, he write about and he put it in his log. And then he read it to my grandfather. My grandfather used to go against what he logged about the life in Hawaii during those days. Yeah and he's a missionary.

CL: Carter?

HA: Yeah. And he...

CL: I didn't know that.

HA: Oh yes, he's a one track minded person. What he say is law. And that's why he had a hard time with the Hawaiian people. Hawaiian people did not have respect for him. They used to cheat him and do everything that they can to make him suffer for the things that he does. But they didn't like him. He, the old man Carter and then Hartwell Carter the son the same thing, the same kind ways.

CL: Yeah I know they were hard men. I heard that.

HA: Oh yes.

CL: Enough for your time for one day.

HA: Well.

CL: You got other stuff to do?

HA: Yep, I got some appointments.

CL: That's what I figured. Sometime (turned off tape)

HA: (Tape back on) [Speaking about the spring water at Waiki`il] The water go come down in the stream and then then they catch it go down. But all that crap and everything floats together with the water way down to where they have the area where they go to the different source of taking care of the ____.

CL: The what?

HA: The rubbish. But I would say from where the water come, it comes about, maybe about a mile before you get into an area where they take care of the water. But all that water inbetween, that mile there, it's contaminated, dirty.

CL: The spring, was it on, must of been on the mauka side of the road I guess.

HA: Yes, mauka side, on the Mauna Kea side. It's along side right on the rock, on the side of a cliff, solid, solid rock cliff. And down there there it drips down into a pond, you know. And then from the pond it overflows, it come up into the river and then come down in the, well in the stream yeah.

CL: Yeah, that gulch. They call that gulch something yeah?

HA: Yeah.

CL: Which one, Auwaiakeakua?

HA: No no Apo, Apopo or something like that yeah. Not that one [Auwaiakeakua]. But as I say, they don't take care. That's the the cattle used to go inside there. And those days were wild cattle. Had lot of long horns.

CL: Okay. Well. (end of interview)

Contents--Henry Auwae Interview 5

- p. 1 learned about sites when passed by w. GGparents
- pp. 2-3 came to Piihonua sites on path from Kuka`iau/Ahualoa to Olaa flume road
- p. 3 Aina Hanau used by all ranks
- p. 4 Aina Akau used only by alii
- p. 5 Papa Heomlele--had altars below it
- pp. 5-6 Aina Kahukahu, on north side of SR about at flume road, a place to bless travel
- p. 7 Olaa flume carried water to Olaa sugar, mostly for people to drink
- p. 8-9 people used to live above Keamoku---toward Waikii and down to Puuanahulu
grew Hawn. cotton
Portuguese ranchers--Maunel Freitas, John Gomes, Maranda raised pigs, sheep, cattle/ made cheese
Hawn families--Kaniho, Malia, Ka`ono
- p. 10 Keamoku SS--still sheep when he was young + cattle, run by Hind family (John Hind and son Linclon), Parker got it away from Hinds
- p. 11-12 the small ranchers cut koa and ohia, "improved" the area for Hinds, dried up after forest cleared
- p. 12-12 burials in PTA and MK park area
- p. 14-16 Humuula
GF Allen ran it before and after Parker ranch took over--up to 1918 (he was 12 or 13 years), same yr his GGM died
- p. 16 Portuguese building walls (I thought at Humuula, bit Int 6 he says no)
- p. 17 two dormitories at Humuula, one for boys, one for girls, to do shearing/ paid by the king
- p. 18 GF George Charles Allen, a ship`s officer, requested by Kam 3 to bring sheep and goats to Hawaii, took them up to Humuula to raise sight unseen
- p. 20-21 formerly a spring at Waikii, came down in a stream, but Parker Ranch let cattle contaminate (not Auwaiakeakua, but Apopo or something like that)