

Interview #6 with Henry Auwae in Keaukaha 5/26/96

CL: So you know what I'd like to ask you to do is to come at this a little bit different way and to talk about going up to Humuula from Kawaihae when you went up there, when you made trips up there. Did you go through Kamuela?

HA: Yeah.

CL: Okay. And did you go by horse or on foot?

HA: Sometime we go on mule and sometime on foot. If you go to gather medicines we used to go come on foot. Take us three days. But if we go on horse, all it takes us about day and a half or one day. All depends what route we take. And see we might take, there's three route we might come up. We might come up to Umikoa, might come up to Ahualoa, Kuka'iau or we might come out to Waiki'i.

CL: Okay. Could you talk about if you go through Waiki'i? Could you talk about the trip, tell me what you saw, what the forest was like as you were going, and if you stopped anywhere visit people or where.

HA: Well when you come to Waiki'i, again that trip there takes about two days. Cause we come out from Kamuela, Waimea, Waimea we hug the side, the foothill or the foot of Mauna Kea coming up towards Waiki'i. And on our way we stop the different families' homes coming up until we reach Waiki'i. And Waiki'i we might stay at the Piko Bells, or the Kauais, the Duke Kauais because they're families of my great-great-grandmother. And we talk about things pertaining to health. Because my grandmother she's very much in that way of greeting and finding out about the family.

CL: Yeah. So if anybody is sick in that family.

HA: That's right. And before that we have spiritual gathering first before all these other things have been discussed. In fact when my great-great-grandmother come in, come up and in that area a lot of people come down and congregate at the homesthere where we stay. And they have a church service or service or sermons and talk about spiritual. We don't talk about anything else, we don't. And we try and cleanse out bodies, our souls--the `uhane--so that we have the mana that's supposed to keep our mind and body clean and also enrich our families. That's one of the most important things. And then we leave that area and we follow the ridge, Mauna Kea ridge, not the trail they have now, the road but on the side the mountain we walk until we get to...

CL: The old trail or...

HA: Yeah, old trail.

CL: Little bit above.

HA: Yeah, above the original road now, hugging the foothills. Until we get to Humuula. We arrive where the State Park is, you know where the cabins are. And we follow in the back of the, and then walk up, get up to Humuula.

CL: Do you stop overnight somewhere?

HA: Oh no. From Waiki'i we continue until we get to Humuula.

CL: But you stop overnight in Waiki'i.

HA: Oh yes. That's the purpose, purpose we stop in Waiki'i and through. Greet the family and have a religious or spiritual services. That's one of the main objectives why we go through Waiki'i. If not we come to either Hanaipoi and through Kuka`iau and go on through Keanakolu. Same when we come from Ahualoa. And we connect up with Laumaia, the low part above Pa Piihonua. When we get to Laumaia we hook up with Keanakolu trail.

CL: Okay, that third one, you go Ahualoa and then

HA: Kukaiau and Laumaia.

CL: Laumaia and then

HA: Keanakolu.

CL: Keanakolu. Or otherwise you said you go

HA: To Kukaiau. Umikoa Kukaiau. And you hook up with Keanakolu.

CL: When you go the Waiki'i route, so you stay overnight at Waiki'i and then did you stop at Papa Hemalele on the way?

HA: No, no. We come direct. We don't stop.

CL: You did stop there sometimes?

HA: Oh yeah sometimes. If there is reason to stop, we stop. But if there is no reason to stop we keep agoing.

CL: And then the other thing I was going to ask you is if you, I know you said you went into the Keamoku area sometimes. How did you go up over there?

HA: We go up there with mule. On mules we go, mules or donkey but most time mules.

CL: Did you go through Kamuela to go there too?

HA: Oh yeah, yeah. No we come from below from Keamoku come up. You know where Keamoku prison? Then we cut up where the prison is, there's a crater in the back of a hill there.

CL: I'm not sure where that prison is.

HA: Right there, junction there, the end of the Saddle Road you know right across, where they park cars sometime? That's the prison. You go further along maybe about 300 yards past the hill, there's a hill there and then you cut, you go up, you go mauka. You hug the side of the hill there and you hit the other hill, one, two, three hills. I forgot the names of the hills but those hills, in-between those hills.

CL: Yeah, I did see some puu in there. So when you went up there you were going to gather medicine?

HA: No, we going to find out about different people about the problems. We got word that the people they're sick they want help, problems so my great-great-grandmother went to see those people before we go acquire medicine. We don't know what kind sick. So that's what we first do. We go there investigate and stay over maybe one, two days. We make sure we see other people other than the ones that we got complaints that they were, they have trouble. That's why we go.

CL: So that's how you visited those families, those Portuguese ranchers.

HA: Yeah Portuguese ranchers, the farmers there. That's where we, well we spend a lot of time with them. That's how I observe and see all these things that's happening there.

CL: Were you folks related to any of them?

HA: Oh yeah. I related to some of my grandmother folks and the people there that we used to go over there was Kahaealii, Kahaealii family. That's the family used to go see.

CL: Did you stay with them?

HA: Yeah. That's why I mentioned that name, Kahaealii family.

CL: They lived I guess up above Keamoku?

HA: Yes, above Keamoku. They live up there oh I'd say Aina Palahalaha they stay there. See they call that Aina Palahala because that's a flat land. And that's a very fertile land there for farming, very fertile. Because during the past years, way before people migrated there, they used to be big rain and big showers and all the top soil used to drain down in that flat and

then as the years went along the river bed got dry and the water was diverted underground somewhere else you see. So it left that place a flat ground. That's why they say Aina Palahala, flat ground. Where it's really suitable for farming. I'd say roughly a little over a thousand acres I think. Oh there was many families that farmed in that area, lived in that area.

CL: You know when we went through there, I went with the survey team one time, and we went down toward Keamoku. We didn't get all the way down but there was something that we didn't understand. There was sort of like a stone corral but low, only about two feet maybe high. We couldn't understand what it was for. Did you see anything like that ever?

HA: Well I never see anything like that but any time anything like that but anytime anything like that it's either a house area, enclosure or something that's well from their grave.

CL: Yeah, it was big. It was maybe like from here to the road. It was big.

HA: Ah yeah. That's a burial area. You see in that burial area there's certain sections in a area is for common people, for the chiefs or set aside for the king's family. Not a king but the king's family. But the chiefs should, some should be in that area and the common, the regular people. Yeah, that's what it is.

CL: Yeah well that was definitely close to the road route. You have to see it I think.

HA: Yeah, if I see it I can tell you, sure. Sproat, he's a good pilot, very good pilot.

CL: Yeah he sounded happy.

HA: You talked to him?

CL: Yeah I did. He said he's done a lot of work with you.

HA: Oh yes.

CL: So I'm just waiting till I get the okay. I'm not very happy with not getting any answer but...

HA: Well your boss is these people I, they work with me, I work with them too. Yeah a lot of projects that they got stuck and I'm familiar with and I explained to them why and what. And from then on they carry on and they found a lot of things that they didn't expect to find it but they got it.

CL: So then I'd like to talk a little bit more about Humuula or I'd like you to talk a little bit more about Humuula. I have, I

went up there and I looked at what's there and then I talked to this guy Sonny Kaniho. He said he was born up there and he lived up there when he was real young. So we were looking at it...

HA: You told him about me?

CL: I don't know if I did or not. I can't remember.

HA: You should have told him.

CL: I will because I'm going to meet him again. You know him eh.

HA: Oh yeah, he's my nephew.

CL: Oh yeah, that's right. I know you're related to them.

HA: Oh yeah, yes.

CL: So I wanted to check out with you. I know that you told me that there was a ranch house. Was it big? It's the same one that's still there.

HA: Yeah it was a little bigger before. They tear down, they tear parts down yeah.

CL: Oh okay. Somebody said something about, did it have anything special looking inside?

HA: Oh yeah. They used to dip the sheep. They used to run the sheep through a canal like with all the medicine to kill all the ticks and the worms and all that on the sheep.

CL: Yeah. I think I saw a picture of that. I think that, part of it's still there yeah?

HA: Yeah supposed to be. I haven't been there for many, many years.

CL: Yeah, I didn't see it but Sonny said it's still there.

HA: Yeah, they used to run the sheeps though the canal there and dip all the sheep in there before they come out.

CL: Is it ground level?

HA: No, it's ground level and they dug the hole. Channel through. And the thing is supposed to be concrete.

CL: Oh, that's why it's still there.

HA: Yeah so keep the chemical in there.

CL: Yeah, and that's, so I saw the dipping tank as down towards the, this is the south side yeah?

HA: Yeah, yeah.

CL: The dipping tank is down towards this side.

HA: Right. That's right.

CL: And then there's a big sort of barn.

HA: Yeah, that's a barn they used to, after they dip the sheep in to that, the sheep stay in that barn there so that, you see that barn they used to also spray all in that barn what, fall out from the sheep after they come out there, they fall right in that barn there. And they have that barn insecticided with all different kind chemical. Before they let the sheep out in the field. They keep the sheep there I think two or three days, three days I think.

CL: And where did they shear?

HA: Right in the area there. They had one of a the shade in there. I forgot where the shade there but I know it's close by.

CL: Oh like a roof?

HA: Yeah.

CL: Open?

HA: Yeah it's open. Yeah because stink like anything. Oh terrible stink. And then they used to also, after they shear they used to pile up all the wool eh. And they used to shoot the wool. After each wool or place each wool underneath the other there they spray the wool with chemical to kill all the worms and the ticks. Oh ticks, big ticks, big ones. Quarter inch maybe. Terrible and the kind of worms, oh big kind worms. Especially the rams you know the horn. Oh boy, terrible.

CL: And then ah, was there a forge?

HA: Yeah, there was a forge there.

CL: I know you told me about the slaughter house.

HA: Yeah slaughter house. And after they slaughter the sheep they have a area where they hang all the meat. They hang the meat in the, it's all screened. And they hang all the meat. The meat get dry maybe cause cold eh. Real cold. And after they hang the meat and maybe, I don't know how long, and then they put it in the chill box like.

CL: What did they have to chill with?

HA: Nothing. Nothing but the wind comes in eh. And it's dark.

CL: Yeah right, so the sun doesn't hit it.

HA: Yeah, dark. And then they haul it down to Waimea. Yeah they haul it, wagons, big wagons. They haul it all, maybe what, with twelve horses. Big wagon, six ton wagon.

CL: So they don't dry all the meat, they just let it set a little while until they take it down.

HA: Yeah. Waimea has where they put it on ice. They had a ice house in Waimea. Waiki'i had a ice house. But the one that they have from Humuula goes direct. They go in the evening, oh I'd say before dark. And in the morning they reach Waimea. Cause it's cool eh.

CL: Yeah that's right. Still yet I'll bet it was a little bit ripe.

HA: Yep. NO, but it's good though. Was good.

CL: So there wasn't a separate slaughter house. Just a house to hang the meat in?

HA: Yeah. Well that's the slaughter house and the house to hang the meat.

CL: Oh, one building or...

HA: No, two buildings.

CL: On the west side?

HA: On the west side.

CL: And then there was a bunk house?

HA: Yes. There's was several bunk house. Families' houses, some families used to stay out there. And then had bunk house, big bunk house for girls and boys, you know, school eh. And then there was people that run the place and people from the school.

CL: So the families, which families had houses?

HA: Oh the family, my grandfather folks had a place there, had a house there, big house.

CL: Not the manager's house?

HA: No. My grandfather, he was the one that, when I was there he was the manager. He was the one that bought the sheeps to Humu`ula.

CL: But he didn't stay in the manager's house?

HA: Whether they call it manager's house I don't know but I know he was in a big house.

CL: Okay. He was in the big house. Okay. And then

HA: Yeah, my grandmother, my mother. And when I go up well my grandmother and I used to stay there.

CL: And what other families had houses?

HA: Well, people that worked there, they had houses, family.

CL: Do you remember any of their names?

HA: The Kaniho family.

CL: Kaniho, Okay.

HA: The Kaniho family, the Purdy family. Had Purdy there too see. Not John Purdy, the other Dan Purdy and David.

CL: What about Ikua Purdy?

HA: Ikua Purdy wasn't there. He stays in Waimea but he moved to Maui. He was in Waimea. In fact I got some of his pictures. Did you see him, how he look like?

CL: I don't think so. I might have, maybe in the newspaper one time but... So let's see, you said Frank Purdy...

HA: No, Dan Purdy and David.

CL: Both of them had families?

HA: Yeah, they had families.

CL: And then was Willie Kaniho I think yeah?

HA: Yeah Willie Kaniho.

CL: And I know you said there was some Japanese.

HA: There was some Japanese. I forget, I think it was John Kawamoto I think, Kawamoto family.

CL: They had a separate house or...

HA: Yeah they all had separate house.

CL: So you were talking about, one time you were talking about gardens.

HA: Yeah. The Japanese people, they were the ones that used to plant a lot of vegetables. Yeah they plant, they also planted, well we had some of the Hawaiians planted taro, the different type of taro there. And it grows really nice.

CL: That's really high. I'm surprised.

HA: Oh yeah but they grow good, very good. They grow cucumbers up there, beans, green beans, cabbages, mustard cabbage, head cabbage, lettuce, beets and what you call that, radish, red one. Grows real nice up there. Pumpkin grow good too. Sweet potato grows good. Banana they don't grow too good.

CL: I'm sure they don't.

HA: No banana don't grow too good. And corn, oh corn, beautiful.

CL: So what area was that in from the station?

HA: That was in the back on the area towards Hilo.

CL: So the station is, this is the station here. Do you think, along the road?

HA: No, further, further here. Around this area here.

CL: But on the Hilo side of the station.

HA: Yeah on the Hilo side of the station.

CL: Real close.

HA: Yeah, real close to all the homes, right in the back of the homes.

CL: Did they have to fence it?

HA: Yes, oh yes they had fence it. The sheeps would get there. Sheep, the horses, the cattle.

CL: Was stone wall or with

HA: No. We had, they use mamane and sandalwood. They cross it you know.

CL: Oh just a, no wire.

HA: No wire, all the wood, you know just as long as you keep the animals away. Like how you see Kohala mountain, the same thing. We had a lot of that kind of fencing up Humuula and Keanakolu area, Laumaia, oh yes.

CL: Yeah I saw one that was still, still is, up by Puu Lapalapa.

HA: Yeah, yes.

CL: Amazing that it's still there.

HA: Oh yes. They're hundreds and hundreds years old. Once they intertwine the thing it stays there. That's sandalwood. The one that pull the flower sandalwood. Oh yeah, all that area used to be sandalwood before. Above Kawaihae, Kawaihae going along the slope, all that was infested by yeah, iliahi and naio, and a lot of koa too. And ohia but you see the koa and ohia wasn't that big kind koas you see, it's the stumpy koas, you know the curly. Yeah, and even ohia. You see the same kind ohia growing, going on the routes to Kona. Past Pu`uanahulu, all that area, you see that kind, well, the same kind grows. Only thing on the Kawaihae area is drier so the trees was more stunted than the one growing on the lavas there.

CL: So you were also telling me that you saw them building walls in Humuula.

HA: Yeah.

CL: Was, You know the wall that's there now, the one that's, well part of it's covered by lava but it's sort of along the road.

HA: Yeah I know, that wall was before my time. That was before my time. And it's still there yet. I don't know how long before my time but was (blank spot on tape) Oh yes, those walls were built by prisoners.

CL: Prisoners from...

HA: Well prisoners from Hilo, Piihonua used to have prison before there. And those prisoners used to stay on the job. Where they were assigned to work they stay there. And they built sheds for those people and they stay there. All depend where the prisoners are from, they had assignments, chores and the authorities had them do something instead of just feeding them.

CL: So where's the wall you told me about that you saw being built?

HA: The wall that I saw being built it's been destroyed already

by the '42 flow, yeah 1942 flow. I seen, well that is all been destroyed there. That wall was built also by the prisoners. The prisoners come from the volcano area. So that's all gone, there's nothing.

CL: I wonder if you can give me any idea of approximately where.

HA: That wall is the wall that come through about Kulani prison. That ranch below above Kulani Prison. I forgot that name.

CL: Keauhou Ranch?

HA: No, not Keauhou. Right above volcano and coming towards Kulani area. And it's right above Kulani and it crosses the '42 flow but it's nothing, nothing there. Maybe you have little piece left there but most all of it is gone.

CL: So not up around Humuula here.

HA: No, nothing around Humuula. The one on Humuula is still intact yet. You know, where the lava didn't go through. Those walls go all across the Keanakolu. Puu 'o'o, yeah.

CL: It must have gone all the way around.

HA: Yes, it goes, continue on to Kamuela, to Waimea, to Kukaiaiu over Umikoa and goes down towards Kawaihae. And in the back Puu Lapalapa, Kukuipahu.

CL: So this wall, you didn't see any of this wall?

HA: No, no. I didn't see any of that wall. I didn't see that being built. But I understood before the wall, they had the CCC rebuilt some of that area where the wall had fall down.

CL: Oh yeah, the thing when they were fencing off Mauna Kea.

HA: Yeah, well this was before the war. The CCC used to maintain some of those walls and the fence line. And built, they was planting trees too. They were planting trees.

CL: Oh yeah. What else about Humuula. Anything else you can think of?

HA: Humuula used to raise some thoroughbred cattle all up there too. Where they used to, they have barns they put the cattle in the barns, the young steers and the heifers and that's where they had perfected the Morgan breed horses in Humuula.

CL: Did they run them in the same area as the sheep?

HA: No different, very different. Away from there.

CL: Which direction?

HA: Toward Keanakolu area.

CL: More water.

HA: Yeah. Towards Keanakolu area.

CL: Okay. You know south of the sheep station there's this place they call Aina Hou, hunting now. Were they using Aina Hou in those days (?)

HA: Yes, yes. That's where they put all the thoroughbred horses, thoroughbred horses and thoroughbred cattle. But not too many. I'd say maybe fifty horses and fifty cattle. Well that was prime land that.

CL: Was there enough water there for them?

HA: Oh yes, there were plenty water. Where that place is all covered up with gorse now.

CL: Which?

HA: Gorse.

CL: Yeah, I saw some of that up there.

HA: Oh there, it's covered now. That's worst than before you see. They get about 35, 40,000 acres all covered with it. It's all going down into the river. All the river coming towards Pihonua. All the rivers. And they should take care that because that hard to destroy. Well they having problem in, they had problem in Maui. That's why they had the prison in Maui. The prisoners in Maui used to dig those things up. You cannot burn it. And it grow, after you burn it grows.

CL: So I think that you're telling me that they had horses down here and also up this side.

HA: Right. They bring the horses down, the thoroughbred horses down where the sheep station and then after they breed and the colts are big, they put it away, they put it up mauka. But they maintain those horses every day.

CL: Did you ever see a stone wall the south side of Aina Hou?

HA: Yeah. I seen that. A lot of that stone wall has been destroyed by the USED. When they went in there they built roads inside there. They took all the rocks for road, road building, yeah.

CL: I know there's a road from around Puu Huluhulu there. I took it for awhile. USED built that?

HA: Yeah.

CL: What for?

HA: Well World War. Everything is war efforts. They always have excuses.

CL: Goes forever that road.

HA: Oh yes. They even fool around the road going to Kuka`iau. They was there.

CL: Oh I know something else I wanted to ask you about the, when you came from Waiki'i to Humuula, was there any places to get water around there?

HA: Yes there were places. They are river beds, the gulches that come from Mauna Kea. There were springs. There were springs over there. Quite a bit spring. I would say about four or five springs.

CL: Okay. Do you think in the area of, I think I got the map.

HA: Where the girl scout camp is, there's the first spring coming over. Right around the knoll there, the hill there, right around the knoll on the Pohakuloa side. There was a spring there. And from there on there were springs maybe I'd say two or three miles away. All the way to the back of the State Park. There were springs all the way there.

CL: Having trouble with this stupid map.

HA: You can see it?

CL: Yeah, here's Pohakuloa Camp and there's some water tanks shown.

HA: Yeah well the gulch is coming there, down from there.

CL: Actually yeah, it shows a gulch right here.

HA: Well the foot of the gulch there they used to have a spring there. That's one of the big springs. And then the Pohakuloa Army Camp, the air field.

CL: That's here.

HA: Yeah, straight up, above that, there's a gulch coming down too.

CL: Oh I think maybe the first one you're talking about is over here. It comes right down by the park.

HA: That one, first one there by the park yeah.

CL: And then the second one is over here.

HA: Yeah where they, yep, okay. And further down there's another one. The air field is here. Yeah, so past the air field around here some place. Yeah, around this area. And where the girl's scout camp.

CL: Yeah that's over, that's on this side.

HA: Right over where the knoll is.

CL: Yeah here. Here's the girl scout camp.

HA: Yeah, well further towards Pohakuloa side, the first gulch.

CL: Okay, there's a gulch real close to it.

HA: Yeah, that's the one, the one close to it. First gulch. And then one more say about a mile from there, towards Pohakuloa. About five.

CL: So what were those like? There was pools in the gulch or...

HA: Oh yeah, there's pool, well it comes from the gulch and then it has a pool and it disappears in the ground. It doesn't flow anywhere else and it goes back in the ground. But there's a pool there.

CL: So you just drink from the pool.

HA: Yeah. They used to, right where the water used to drop down they used to have a, they built rocks so that the water fall on the rocks so it doesn't, but it's a pool there.

CL: Oh you mean it's been sort of built up so that it would...

HA: Yeah so animals don't go in that, but what comes out of the pool with animals or pig or the cattle used to take. It drops deeper. One drop, one step down. That's where all the water holes were like that.

CL: Yeah, (?) care.

HA: Yeah, so I would say maybe five or six feet pool, was all built up with stone.

CL: How high is the wall?

HA: Oh I'd say the wall was about three to four feet. And what comes out from the wall that's what the animals had. They cannot climb up.

CL: So you had to climb over the wall to drink.

HA: Yeah well there's a trail there we got stepping stones that we can go hug the wall there. Cattle, animals cannot go there. Cause there's steps.

CL: I wonder how old those were.

HA: Oh I don't know if they still there yet. I don't know but I know when I was there, those were old. They was all meeting here growing around ferns you know. Nice ferns growing. And people that go on the trail all the time, they used to take care that. More so the cowboys really clean.

CL: Was anybody, was there any cattle on the, in that area that

HA: There were people catching wild cattle. But the wild cattle there is, I'd say they had a lot of problem. You had to kill the cattle right there. You kill the cattle but you must make sure you bury all, everything. That's the law. Those olden days they catch you killing the cattle and you leave all the bones and everything out in the open, boy they hang you. So you have to dig a deep hole that animals cannot go through. Fill em up with stone and then you fill the dirt on top. So only the effort of doing that people hardly do this. They rather go toward Piihonua or Kuka`iau forest, inn that area that get the wild cattle. And the wild cattle there more, you can work with those cattle. But the cattle on the Pohakuloa side going down towards Keamoku, they all cattle that when you catch that kind cattle they just sit down and they don't move. You beat the cattle, you beat the thing till all black and blue and the bugga die. You cannot move em. That's all long horns. And they not too healthy. They skinny.

CL: Not worth it.

HA: Not worth it. But the ones on Piihonua side they all nice cattle, big cattle.

CL: Were hybred.

HA: Yeah more beefy cattle. That's the first cattle that the kings had asked to be brought over were those kind. They turned wild. And that's what's left.

CL: I gotta ask you a couple of questions about the location of this place that you told me about. Aina Kao. I know you said it

was on the bottom of Puu 'o'o Keaho trail. How off the road, off the present Saddle Road do you think?

HA: I'd say the present Saddle Road now, the Saddle Road used to be where, the old Saddle Road used to go come along, right along side those that area, those. But the present Saddle Road, I'd say maybe a hundred yards.

CL: Oh only a hundred yards.

HA: Yeah. The present one. The first, the old Saddle Road I'd say about twenty-five feet away.

CL: I don't know, I guess they don't show the old Saddle Road on here. Is it right where the trail crosses?

HA: Yeah. Where the trail crosses. Just above that. Just above where the trail cross.

CL: And you said there's a puu there I think.

HA: Yeah, there's a hill there.

CL: Not so big.

HA: No, no. There's a rise there.

CL: Okay. And before time, what did you see there?

HA: Well that was area that you not suppose to go stamping around. I was taught just pass there unless you have business to do. Then you stop there and rest. But if you don't have business to do, you continue. That's not place that's good to rest your body. That's a place that you're forbidden to even take a breather. So I follow that. Otherwise I don't stop, I go.

CL: Okay. When you pass it do you see anything besides the rise itself?

HA: No, no. But I know in that area has a lot of well Hawaiians say `aumakua eh. Which is not our business. We keep away from those things. They have their rights and we don't have rights there. That's all their rights so keep away from anything like that. If you hear people calling or someone hear voices, you don't turn back. You just go ahead. If you smell something, you don't follow.

CL: What kind of smell?

HA: Oh they say beautiful perfume smell like maile or you know, some kind sweet smell, flowers. You don't smell. So on the trails and lot of panas, lot of areas, pana is the place of important.

There's spirits in the place you can visit you know, or you can sit down or rest. And there's certain place you cannot. No matter how tired you are you gotta, you have to keep agoing until you reach the other point.

CL: You never, when you were with your great-grandparents, the bunch of you never stopped there either eh?

HA: No, no, we don't stop there. We've been schooled not to stop.

CL: And what else did they tell you about that area?

HA: Oh there's a lot of things that are secret, they don't tell you. That's what you call huna, they no tell you nothing. But they tell only certain things and that's enough. You shouldn't even ask. Oh yes, I learned that. So that's how I am.

CL: But that's the area I think that you told me that warriors were given something to test them.

HA: Yeah. That's where they test them and all. The ones that survive, the ones come through all right. The ones that don't survive too bad, they bury em there.

CL: And did they test em?

HA: Oh they, well they have different ways of testing them. The first thing they test them about spiritual. How much spirit that they have and how much they belive, not believing in God, just believing God something about how much power they, and how much they believe chiefs or kings, alii. And if they don't give the kings the same belief that they believe God, then they doomed.

CL: And I think that you said that liver was involved in that.

HA: Oh yes. They eat the liver.

CL: So you learned that much anyway about it.

HA: Oh yes. I don't want to know when they, when a human eat another human, that's something else, that's cannibal eh. Pau you in your mind you say, how can they do it. To be ordained as a warrior, you have to. And being your friend, you're eating your friends liver. Make it worse eh.

CL: I thought you said it was the liver of a woman.

HA: Yeah. That's what I mean. Or your friend eh.

CL: Your friend human. Yeah. Okay. Yeah somehow I didn't realize it was so close. I guess I had the idea it was farther down. So, oh maybe I do have it marked here. That's another area that we

better check. Yeah maybe what we'll have to do is measure how far off the road it is and caution.

HA: Oh yes, we have to.

CL: The other thing I wanted to check with you is a similar thing. And that's about Papa Hemalele. You told me that was near Puu Ke'eke'e I think near Kilohana.

HA: Yeah. You mark it?

CL: I don't think I marked it. That's what I was gonna try and do. I don't know why but I didn't ask you how far it was away from road and stuff like that.

HA: That's kind of far away.

CL: Kinda far away? Okay. Is it closer to Kilohana?

HA: Yeah, yeah. But it's from the present road now I'd say be mile a quarter more, more through is about pretty close to a mile and a half.

CL: Mauka?

HA: Yeah, mauka. Mauka and then from the road I'd say maybe about a mile.

CL: Oh okay. So if we're at Hilo Hana, then we go more toward Waiki'i a mile and a half.

HA: Right, right.

CL: And then a mile above.

HA: Yep, mile above.

CL: Is it kinda close to this gulch?

HA: Yes, yes it's close. It's close to the gulch, Waiki'i gulch.

CL: Which side of it?

HA: On the Pohakuloa side. You might as well mark it.

CL: So I don't know how far a mile is (?)

HA: You have the road there?

CL: Yeah, a mile is a long ways.

HA: Yes, so you can see it from the road.

CL: Okay. A mile has gotta be at least, must be a, a mile's a long ways. You sure it's that far?

HA: Yeah well I'm thinking a mile but could be less than a mile.

CL: Is it steep, you have to go up kinda steep.

HA: Yes it is steep. That's how you can see on the slope.

CL: There was a trail up to it?

HA: Yes, the trail goes right along side it.

CL: So it's a flat area?

HA: It's on a slope and on the top it's flat.

CL: I know you were telling me that underneath it there weresome features. Altars?

HA: Yeah. Altars, yeah. A place where ahu, yeah stone ahus eh?

CL: How many do you think?

HA: Three. I remember three. From the smallest up to the biggest of the biggest up to the, down to the smallest. A different shape ahus. The square ahu, round ahu and had two round ahus and one square. The two top ahus is round and the first ahu, the small ahu is square.

CL: Were you told anything about those ahus?

HA: Well that's ahus where people used to put their image on there and to prayer for peace, prayer for rain, prayer for this and prayer for that. Lot of, ah they stipulate they type of ahu and the type of sacrifices they doing. Even human sacrifice. So again there was not a good sign for me to keep in my mind. They told me that's no good. The good ones they used to explain to me. The bad ones they made sure that I don't know more than what's been told to me that's all. So that I don't have to work those things in my mind. I don't.

CL: Just so that you know that it's there.

HA: Yeah and what is the purpose for it and then forget about it. Don't go follow through. And then don't do anything about it. Don't make no researches or anything. In fact whose going to tell you all these things? Nobody. Nobody knows about it. My grandparents are the people that knew about it and they told me and that's it. It stopped right there. There's a lot of things I know. If I am a person that's ambitious and want to make money and

want to tell people about, I'd write a book. I'd write a lot of books. But again I've been stopped. (blank space on tape)  
You can talk about it from what you know from me already and that's it. Don't go more than that. At least you have and they have an idea that it's there.

CL: So you folks when you stopped at the Papa Hemolele, you looked down over the altars.

HA: Oh yes.

CL: But you gave them a...

HA: Yeah we gave them free way, our free way

CL: You didn't walk close to them.

HA: No, we don't walk. I was soppted going to them. I don't have no purpose, and they dont' have no purpose. Why should they interfere? That's the whole thing in a nutshell. Don't interfere what doesn't belong to you unless there's a reason. Then you're allowed to. But if not, you have to be real sure that there's a good reason that, why you're doing it.

CL: I have one other matter, just one other matter. There's some confusion in my notes. When I interviewed you before for the Puu Lapalapa somehow I got the idea that you were born in 1910.

HA: No, 1906.

CL: Yes. I don't know how I did that but I wanted to make you say it again.

HA: 1906, I was born in 1906 in Puako, right below where the, right along side where the Catholic church is. Where the church, original church is now.

CL: Did your grandparents own that land or...

HA: Yeah. They own a pretty good amount of land like how they own land in the Waikoloa area and Waimea area where we lost it all.

CL: Which grandparents?

HA: The one, my mother's parents.

CL: Allen.

HA: Yeah, no my mother's grandparents. Her grandparents. My grandmother folks yeah. Because he was accused of rustling cattle for Parker Ranch. He died in the prison Keamoku.

CL: Kaniahiku Pai?

HA: Yeah. Well he had inherited all the land from his father, Kanihiku Pai, the first eh. My great-great-grandfather. And that land that he got was been given to him by the King. He was a prophesier just like his father was, his grandfather was prophesier. And the land was given to his grandfather and then from his great-great-grandfather came to him, great-grandfather came to him. And Parker Ranch at that time had acquired the land from King Kamehameha III. So they was claiming all the land. Land Kuleanas and all they took it, you see. My Kanihiku Pai had 35,000 acres according to the deed that he had from the Monarch, from the King, from the great-grandfather. So somebody, Parker Ranch couldn't get anything charging him for anything that what he owned the land. But that's how they, those days if you rustle cattle they hang you, they kill you. But instead they didn't have, they didn't get approve, but they had authority that backed up politically and put him in jail for cattle rustling. But they didn't kill him but they put him in the hole for the duration of life, just like life. And all the food that was given was taken up to him. My grandmother cannot take the food but the Kaholo family, his cousin used to deliver the food every week for him. But they didn't give him the food. The guards, the jailers, they eat the food. And they starve him to death. And he died. When he died everything went to Parker Ranch. We had no say. We even had land in Waimea, right where the 76 service station is. We had nine acres there. We had a house there. We lived there too. And that land went too. And the land we had in Puako, that I was born on and that land went too to Parker Ranch. And part of that land I think they gave the County or the State for park. And we didn't need the cattle because my grandfather, all the wild cattle that they used to, they brought and Parker Ranch couldn't handle, we had cattle from Ahualoa and Umikoa all that wild cattle we got cattle, we brought em back to Kawaihae. And we trained cattle, wild cattle how to take care of cattle that we go hunting for. And you know they tie the cattle, the cows together and they send em back. Yeah pine, they were pine. That's why we had a lot of cattle. And my grandfather Allen, he was working for the King too in Humuula. And he had good thoroughbred cattle too. That's when they was trying to improve the cattle. From longhorn to regular horn eh, heifers.

CL: How old do you think you were when your great-grandfather died?

HA: I was about maybe five, four or five years. My great-grandfather died younger than my great-great-grandmother. He was about seventy-six, I mean ninety-six. My grandmother when she died was hundred and fourteen. He husband.

CL: Oh I guess about ninety-six years old.

HA: Yeah when he died.

CL: And then your grandfather Allen. How old?

HA: Oh he died I say maybe around 19, I think about 1915, around 1915 he died.

CL: Before your great-grandmother?

HA: Oh yeah. My great-grandmother died in 1918.

CL: Do you know if that grandfather Allen, did he have anything to do with somebody named Chillingworth?

HA: I think that's the same family, same family. I know all the Lindseys, all the Stevens, all the Purdys were all family. The Bell they are all our family.

CL: Well I think that's about everything I've got to ask you today.

HA: Okay. Well we wait for the next time. (end of interview)

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