

Interview #9 with Henry Auwae 9/17/96

[untranscribed discussion of Ke`āmoku area--looking at map that shows the W2 and W3 corridors, with Ke`āmoku sheep station in between]

CL: Maybe we can figure out where the burials might be that you're concerned about and how close the road comes to them. When we were on the helicopter could you see where the sheep station was?

HA: I know where the trees were.

CL: The olive trees up above it?

HA: How far are those trees from the road line, do you have any idea?

CL: The trees are up around here [pointing to above the sheep station on map].

HA: The water tank? Oh yeah, water tank I can see [on the map]. So it's away then, we safe where the burial sites are. Say about 1500 feet [from] where the burials are.

The burials are quite a ways, up here [not far above the sheep station], so you don't touch it, eh? And further up in this area (CL: by Pu`u Kanalopakanui [actually pointed above the pu`u]). It's around here, so it's safe here.

[untranscribed portion about OHA meeting--if they want to know anything they can contact him; discussion about PTA-1 east of Mauna Kea State Park, need to go look at the route to check for burials which might be nearby]

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CL: You know when we were up on the helicopter you were talking about this trail that went from about from Pu'u Ke'eke'e off toward Kona. And you called it Ahuamoe?

HA: Yeah.

CL: Say that name again.

HA: Kahuamoe.

CL: Kahuamoe.

HA: Kahuamoe.

CL: Okay. Like a place where you sleep?

HA: Yeah. That's a hill or an area where you... kahua means a ground or a platform or a place that had been picked for you to rest or sleep.

CL: Yeah. And how come you called it by that name?

HA: Well that name was there before as far as I know.

CL: That's what people always called it?

HA: Yeah. That's why my gramma folks used to call it.

CL: Now I know of two kind of trails leading off in that direction. Does it go right from Pu'u Ke'eke'e down or is it down or farther makai?

HA: Yeah from Pu`u Ke'eke'e and farther makai there's one and farther mauka there's another one.

CL: Okay, which one is that you call Kahuamoe?

HA: The lower trail.

CL: The lowest one?

HA: Yeah.

CL: Okay. I think I know about three trails too. Did you take them all?

HA: Yeah, we take them all.

CL: Do you have names for the others?

HA: Well they say one Panakahi, Panalua eh? Panakahi, Panalua. Yeah we used to go on, Panalua is the center one, yeah? Puu Ke'eke'e one. And Panakahi's the mauka one. And Kahuamoe trail Kahumoe eh, Alakahuamoe that's the lowest one, yeah? That's the one we call Ala, Alakahuamoe that.

CL: Good. Cause people talk about that trail, but nobody gave it a name. So I like having a name. Did you ever hear anything about that trail other than that? Anything about who made it or...

HA: No. That trail was there all the time, since, as far as we can remember.

CL: And then I wanted to ask you a little about, something about Aina Akau. You were going to think about whether you were satisfied about where the location was.

HA: Yeah I think so.

CL: You think it's south of the Saddle Road?

HA: Yeah I'm pretty sure.

CL: Quite a ways?

HA: Yeah quite a ways.

CL: And then I had a question about Papa Hemelele. You were talking about it being beside the old trail.

HA: Yeah.

CL: Is it on the mauka side of the old trail?

HA: Yes it's on the mauka side.

CL: And right beside it?

HA: Yeah, right beside.

CL: And so then the altars that you were talking about, what side of the trail are they on?

HA: The altars are on the left side of the trail.

CL: On the makai side.

HA: Yeah, makai side.

CL: Okay. I thought so but I couldn't be sure.

HA: Yeah you're right, your thought was right.

CL: And then I have a question about Aina Kahukahu. Could you tell me again what it was used for or what you heard.

HA: Aina Kahukahu is where they, when they do something, what they do that's the area where they come together and they do praying. Just like they prepare medicine, they prepare food and then they give blessings, special blessings. And they put it on the ahu to remember the people in that area, the people that passed. The people was assassinated on the trail. And to make sure that their spirits are being taken care of, they find homes for their spirits. That's what the mean[ing] of kahukahu, Aina Kahukahu. To give blessings and to make sure that there are people that been taking care, the spirits have been taken care [of]. And you leave food, you make food and everything and people they do rituals. That's what. It's an important place that because it's more of peace and ritual area. And they only allowed one ahu there.

CL: Okay, good. What you said earlier wasn't so full and when you started telling me how big it was, I thought it must be a little more complicated.

HA: Yes it is, it is complex, it is big. So people from all the different trails that come into Aina Kahukahu eh, they stop there, make sure everybody stop there to give blessing.

CL: Was that a main area from which the main trail then led up from there, up toward the Saddle?

HA: Yeah. Sure. And then there's branches coming in meeting the main [trail], so they always stopped there. They had to pass there. So they have to stop and give blessing before they continue, so that they have safe trips and nobody, no outlaws get to them, eh? Yeah, that place there was before the broken paddle where people, you know papa'i where Kamehameha get the guys get konk on the head because he mistreated a commoner.

CL: So would you say that individual travelers might stop there for a blessing?

HA: They had to.

CL: Yes, but there was also a bigger ritual periodically?

HA: Yes. But individuals they stopped there, they give their blessing before they go but certain time they are special rituals that come from different groups and come within that area. Even if they not going to come through that area but they have to. They have to proceed into that area and then divert to where they going.

CL: Okay, good. And then I have a little question about Aina Hanau. Was it still being used in your time do you think?

HA: Yeah. During my time. That's why that place there was familiar. Lot of women used to go there give birth. They used to give birth because they believe in the old traditions. And they believe that when they give the baby's born in that area that the baby come out strong and without no sickness or contagious diseases that the white man bring. They don't want the air or the breath from the white man in that area where they giving birth. They believe the white man breath contaminate the earth. So that's why they want their...

CL: Probably right.

HA: Well I don't know, but they want to make sure that they have no contamination to their child that's born. So it was really, again it's a ritual way of giving birth. They have the priest, the kahuna and everybody but they not in there where actually where in the walls that she giving birth.

CL: So the priest is outside.

HA: Yeah, outside. And as soon the baby is born and the baby's clean then they bring the baby out to the priest and the priest

bless the baby, ordain the baby, bless the baby towards this world, and make sure the baby not the body doesn't inflict with any kind of disease. So mother have to stay there at least seven days. They cannot leave that area until the kahuna, the priest finish his doings, his rituals and his medicine with that baby. Then they can go home to wherever they go. That's what the Aina Hanau was. It's special, very special.

CL: And the last question I had for you, I know that when we went looking for Aina Kao, you said it was covered by the lava but I still wanted to ask you what it was like physically. What did it look like?

HA: That was a very, just like a meadow, nice flat land, nice flat land. That was soil land. The pigs used to come in that area there and do a lot of digging. And when we went and I look at it, see the place was all covered, all changed. It wasn't familiar to me.

CL: Was there any stone structure to mark the place?

HA: Yes there was but it's covered. It's underneath that area. It's underneath and when I look at it, oh boy, I hurt my feeling to see the place there that was reduced to only lava. But it was there.

CL: What size of structure?

HA: It was walls, big walls and platforms. It was a ritual platforms too. People used to come from the Mauna Kea side, Kanakaleonui side and come down. They used to congregate there. They had a rest house there too. And they had water holes there too. That was one of the last resources to get water for them to travel toward Humu'ula.

CL: Yeah, there was more rain on that side.

HA: Yeah, right. Why I know is because we used to go there and pick our water, nice cool water.

CL: Well that's pretty much what I had to ask you. Cause I saw as was (end of interview)