

Interview 2 with Emma Kauhi, by Charles Langlas

CL: This is interview #2 with Mrs. Kauhi on April 11, 1990.

EK: This is the footpath. You go along aside, there's . . . I don't recall the connection here, but there is a possibility, because these were all guava bushes. So, when you go back and forth, I didn't even . . .

CL: Where does the footpath go then? Does it go down to ah, . . .

EK: It goes down to this pond, and this is where we wash our clothes.

CL: And then does it go on down to ah, . . . Uncle Oulu's house?

EK: Oh, yeah, there were connecting paths that went here. And one over here that you would go up here. Yeah, those are the foot paths.

CL: But did it go through, did the path go through this way?

EK: No, on this side.

CL: Yeah, okay.

EK: Okay, Uncle Oulu's house, and then here's the path that go over here.

CL: So when you came from Limuloa's, would you go through here?

EK: Yeah, yeah, in fact when it's high tide, this was all water [between the ponds].

CL: Oh, okay.

EK: When it's low tide, it's a dry spot.

CL: Okay, so they did show it up. They did show it as one pond then.

EK: So there's a possibility that ah . . . connecting.

CL: I bet you they did, yeah.

EK: Yeah, there's a footpath along here. Then you go up here. Or there's a footpath over here. In fact, there's another path that comes over here, but it doesn't come from over there, some place else.

CL: Okay, good. Then I was going to ask you about a couple of other people. You mentioned that Punahoa Konanui had a house here, and he moved back and forth. And where would his house have been?

EK: Alright. Let's go back to my present house. Now let's see, where's mine?

CL: Here.

EK: Here. This is the house that I lost in the lava flow. Okay. This whole lot here. This was Kuku Pa's place. Now the old house was here, I remember that as a child he used to carry me on his back, and this is where the house was. Then after he died, Kuku Ma during her time, had this house torn down and built it near the road here. Kuku Ma's house. So this is the same house that was torn down and brought down here, and this was the end of the road at that time, the Government Road.

CL Yeah, yeah.

EK: Now what was the subject now?

CL: Ah, Punahoa.

EK: Okay, this is the house where Uncle Punahoa went back and forth. It was like a family house. This is where . . . we call that Kuku Ma's house. This we refer to as Kuku Pa's house. But after he died, the house was moved over. And then this was Kuku Ma's house. And ah, yeah, this was Ka'u when he would come here to stay. And then Mom was staying here for a while. And then when my father built the house on his place in Paia, then Mom was back and forth, staying at Kuku Ma's house and staying at my Father's house. So this was more like a family home.

CL: Yeah, okay. Um, and this house here, that was Nu'uaniu's house, that wasn't built until the '30's?

EK: You mean the house that was lost by the lava flow?

CL: Yeah.

EK: Yes, there was another house before, another house. I would say that it's just about almost the same location as the house that was lost by the lava flow, only it was maybe little on the ma Ka'u side. And it was a low house.

CL: But when you were real young, did they, I think Becky was saying that they didn't live, they lived in Ka'u.

EK: Okay, as I said in my... Kuku Ma, they were from Puakalehua. And I remember going to Puakalehua, and uh, Kuku Hauhia, that's what we called ~~him~~ ^{HER} Kuku Hauhia were living there part of the time. I think this was before this house number one was built.

CL: Yeah.

EK: So we used to go to Puakalehua, and that's where I used to see Kuku Hauhia. And somewhere along the way, when this house was built, and then she lived here, I believe, until she died. That

I'm not sure.

CL: And then, when Becky's mother married, after your Kuku Hauhia died, then Quihano's lived there?

EK: Yes, Aunty Annie, Becky's mother, lived there with Tomas.

CL: What about, I hear people talking about Ka'apana's and I don't know how they related, they lived in Kapa'ahu?

EK: The Ka'apana's came into Kapa'ahu when, let me go back one step further. We're talking about George Ka'apana right, the one, the Hui Ohana's?

CL: Yeah, I think so, yeah.

EK: Oulu had 9 children, and one of them was Regina Konanui. We call her Tina, and she is the mother of the Hui Ohana's. She married the Ka'apana's who were from Pahala. They were on the plantation, there right in Pahala town. So when she married George Ka'apana, then they were living in the Puna area, kind of here and there.

CL: Okay, yeah, I never, that . .

EK: That's what brought the Ka'apana name into Konanui, was through that marriage.

CL: There was another Ka'apana, I know, in Kalapana, but I don't think he had any children.

EK: What is the first name?

CL: I forget, people called him "Old Man Ka'apana." You know who I mean, eh? Next to ah, Kamelamela's, he hanai'd Dan Kamelamela?

EK: Oh, wait a minute.

CL: They're not related, maybe, or distantly related.

EK: Yeah, he was an older man?

CL: Yeah.

EK: I'm trying to recall, we called him by another name but it was very similar to Ka'apana. Yeah, I think that's the one you're referring to.

CL: And then, I'm glad you figured out this [lot 14, according to map she drew] was Jack Poha. Did he have any, . . he did not have a family, right? He was a bachelor.

EK: He was a bachelor up until he was pretty good years. Then he married a Portuguese girl. Oh, I believe he went to Kapapala to work. And then the next thing I heard, he had married a Portuguese girl. I believe her family name was ~~Besbana~~ ^{PESTANA}. And I heard they had either child or children, but he did become a father. And ah. . .

CL: But he didn't bring her back to Kapa'ahu?

EK: No, he never did come back during the time I was staying there.

CL: So, when do you suppose he would have left?

EK: When Jack Poha left? You know that must have been after I got married and I moved away, and I lost track of them. When I got married and I moved to Hilo. It was sometime during that time. So, when did I get married?

CL: I know you moved to ah . . . about '35 yeah?

EK: Yeah, about '34, '35.

CL: I heard some other, I don't know, somewhere I heard about other Poha's that had lived in Kapa'ahu earlier on. I read their names. But they were all gone I guess, right?

EK: Yeah, that's the only Poha that I recall was Jack. And he lived by himself in that house.

CL: Then we had put the name of Hana Waipa up here [lot 5]. You had told me Ah Hee's house, and ah, Charlie Akuna's house, and Wai'aha Waipa's house, Waipa's house, and your Kuku Nanui's house. And Hana Waipa . . .

EK: Yeah, was in front of the Wai'aha Waipa's.

CL: I wonder, did he have ah, John and George, were those sons of Hana Waipa?

EK: I was under the impression that he never had a wife. My memory of the childhood, I never saw him with a woman or you know, referring to someone as his wife, I don't recall that. My impression was that he didn't have a wife.

CL: The reason I wondered is that in front of this lot, that we thought Wai'aha's house was on, there's another lot, and it says, "John and George Waipa." So I thought that could have been where his house was, but . . .

EK: It looks like.

CL: Then there's this other lot, here, which says "Laanui."

EK: Okay, Dad's place went right up to Laanui, and there was a gate here and the house was close to the gate. So I assume the house, in my memory, is in this lot [5], not here.

CL: Oh, and that's Hana's house?

EK: Yeah, Hana's house. Ah, and I recall, there was a space, ah because, this part had a stone wall. So it was visible, this front stone wall and the back stone wall.

CL: That's stone wall, yeah, that's stone wall.

EK: Okay, so ah, it was in, I would say, that it was more in line, because this is too close. Remember that space. When we used to go up to the Waipa's house and there was a trail. And we would walk, from their house, walk down to Hana's house. And then, you know, you get on the road and go home. Sometime we did that. Or sometime when Kuku Nanui's house was another trail. Yeah, I remember there was this space, this space inbetween.

CL: Put the arrow to it. One other question, did you know George Kekaula, ah old Man Kekaula?

EK: Yes, Kuku Kekaula, we called him. He lived up here with Kuku Nanui. Now Kuku Nanui was married to the man named Ka'awaloa. That is the name Ka'awaloa that you hear around. Ah, when Kuku Ka'awaloa died, then Kuku Kekaula, moved in with her. As I understand, they just lived together but never got married. That's my understanding. Ah, Anakala Kaipo, who is Aunty Luika's husband, this is his mother, Nanui and Ka'awaloa. So Kuku Kekaula lived here with Kuku Nanui until I think Kuku Nanui died first. And ah, he stayed on. I didn't know the situation. They were living together. I didn't know if they were married or not. But how I found out, was after Kuku Kekaula had died, and you know I don't know where he came from. But from what I heard, he lived in Hilo, someplace, Keaukaha, or someplace. And um, then when he moved in with Kuku Nanui, that's when I knew Kuku Kekaula. And um, from what I heard, when Kuku Kekaula died, his family here, his mo'opuna's knew that he was living here and they knew about this property, and they tried to claim heirship. And that's when I heard about the talk was, "How can they do that when Kuku Kekaula wasn't even married to Kuku Nanui!" You know, you hear this. And that how I realized. You know, you see them living together, you take it for granted they're married. But hearing those kind of "How can they claim!" In fact, my cousin Ke'ala told me. Alvin Kaipo, who's the oldest son of Luika and Kaipo. He was the one that mentioned that he was home one day and these people came and they were inquiring. They came from Hilo, Honolulu, some place. They wanted to know where Kuku Kekaula's place was, and did he have land here, and they were interested. This kind of talk. And that's when I remember my cousin tells, "How can they claim; Kuku Nanui and Kuku Kekaula wasn't even married. They were just living

together." So I just take his word for it. Because after that I never hear anymore about this family coming and trying to put claim on the land.

CL: What about the Ka'awaloa, you knew him?

EK: Not Kuku Ka'awaloa, no. He had a house in Pulama. From what I understand, Pulama used to be a big settlement, a lot of po'e Hawaii there. And I remember that house. I was told there was lot of houses there, but from what I remember, that was the only house. And that was Kuku Ka'awaloa's house. Then, we used to go up there and ah. There were a lot of mango trees, mango groves, different kind of mangoes. I remember in mango season, we used to go up there. I remember seeing a lot of coffee trees growing around. And I remember when Anakala Kaipō built this house here, he planted coffee trees behind this house. Maybe it came from Pulama. Then in Pulama, there was an old, not an old, but Korean man. And this Korean man was planting tomatoes up there. He was living in that house, Kuku Ka'awaloa's house, and I remember we used to go up there and help to pick tomatoes when it was time to harvest. Boy, those tomatoes, nice and big. And it seems like there were a lot of dirt around there where this big patch of tomatoes were grown. And the tomatoes used to be harvested and put in wooden crates, like, and put on a donkey and hauled down and taken someplace. I don't know where, to the market or wherever. And then, um, now there was a story about Kuku Ka'awaloa, that he had a lot of gold, gold money. Ah, I understand that he planted a lot of lemon, he sold a lot of lemon.

CL: Up in Pulama?

EK: Pulama, and he got paid by gold money. Ah, then I heard that, also heard that he hid some of his money. He buried um. A lot of people knew that but they didn't know where he hid it. He never told anyone in the family. Now, my cousin Sam, the number three son of Luika and Kaipō, told me how . . . he went to St. Mary's school for one or two terms, St. Mary's, the old Catholic School, ah in Hilo, right across from Union School. Not Union School, but the office of DOE. Where all those apartment buildings are, that used to be the old St. Mary's School was. My cousin Sam went to school there. He tells me about going to school on a train from Pahoā. I don't know how he got to Pahoā. Anyway, he tells me how his father would give him gold pieces to pay for bus fare, I mean for his train fare from Pahoā to St. Mary's. And then he caught the train again to go back, to go home. When you say, "Home," you don't say, "Home where? How you get there? What happen?"

CL: Once a week, you think?

EK: I don't know. We were talking about gold coins. And so comes the story, he says, "Yeah, my father used to give me gold coins and I used to pay my fare on the train, and I went to St. Mary's. And

I had another gold piece, I would pay my fare to go home." So that was about it. Now, I was fascinated by him talking about gold pieces. His father gave it to him, but when I think back, another step back, I heard the story that his father, Kaipō Ka'awaloa's father, Ka'awaloa, Kuku Ka'awaloa, that he had lots of gold pieces. So okay, he hid it. He died. Nobody knew where his money was. Now, go back to the Korean man. He was working up there, harvesting tomatoes. Then one day, Uncle Kaipō, Aunty Luika's husband, still goes up there to check. He went up there one day, and here was this poor Korean man, he had a stroke. So they put him on a donkey or something. They brought him in and took him to the doctor. After that I don't know what happen. They took him to the doctor, and that was the end of that story. And, the other part of the story was that that Korean man evidently found Kuku Ka'awaloa's money and when he went to get the money, he was stricken. You see, they never heard the word "stroke," I never heard the word "stroke" before. It was way later, that's what he had had, was a stroke. But the story was, he saw the money in a cave, saw the money in the cave, he went to get it but he was stricken. So, in other words, they were saying that because of that money, when he was going to get it, that he was stricken. But ah, nobody said anything about someone finding it, really finding it, or whatever. So evidently, from Pulama, then Ka'awaloa built this house here, and moved here.

CL: Yeah, hum.

EK: Ah, Joe Ah Fong, the one who wrote about the Puna rock, from my understanding, that's where his mother came from, Pulama.

CL: Oh, is that right?

EK: That was what I was told. That's where they came from. Now I don't know if Joe Ah Fong was born there or . .

CL: He told me that his grandparents lived in Pāhoa, but maybe before that they came from Pulama.

EK: Probably, probably.

CL: And he maybe didn't even know. He might not have.

EK: Yeah, yeah. Ah, where did I hear this from? Aunty Kapu, married Kahilihiwa. Have you met her?

CL: I didn't meet her. My wife knew her.

EK: Oh, ah hah.

CL: And she said, she was a mischievous . . . 'ano kolohe.

EK: Yeah, yeah, she was.

CL: She liked her a lot.

EK: Yeah, and ah, well I was kind of close. We called her Aunty Kapu. Ah, 'cause we worked in the church together. When I retired and I came home, and we worked in the church, did a lot of projects together. She was president of our Star of the Sea Association; I was her assistant. So there close, what brought us close. It was from her, I heard that. And it was from Aunty Kapu that I heard about King Lunalilo. How he died, well, did he reign . . very short.

CL: Only a year, I think it was or maybe less.

EK: Yeah, very short term, yeah. And because there was some kind of jealousy between the ali'i ranks. So what they did, somebody came to ah, was it the Kalakaua's. I better not mention names. The other side of the ali'i that wanted to see, had sent someone to Pulama. Because in Pulama, there was this very famous kahuna 'ana'ana. So this man was sent there, Kuni, you heard the word kuni in Hawaii, to kuni King Lunalilo. And that was what was done. This man came, did his mission, went back. Aunty Kapu telling me this story. Didn't take long afterwards, the next news they heard was King Lunalilo ^{had} died. And so that was fulfilled. And something along the way, she said, "Yeah, that's where Joe Ah Fong's mother folks came from." You know, how they interject little things.

CL: Yeah.

EK: And I recall this is how she mentioned it. She even mentioned her name. I thought it was such a neat name. And so, she said to . . a little while after that, didn't take long after that, that kahuna 'ana'ana, ^{puha} ke kua. Puha ke kua e ^{ka} ilo. You get that? ← Check

^{puha} he had an ulcer e lew 'IA'E

CL: Ae.

EK: He had an ulcerated sore on his back and the worm, infested with worms. So that's what happened to that kahuna 'ana'ana, and he died from that. And she said, something, "Well, no ke kolohe, no paha." Kolohe ke ali'i. So that was that story.

CL: Well, maybe I should get out the place names. Before we run out of time. So, I have a number of maps and I thought what we could do is look at the place names, some of the ones that you mentioned . .

[portion omitted about place-names]

One of the names is given for an 'ili, around in this area is Haleha. But you never heard it used for a larger area?

EK: No, it was, seems like the only time we used that name, Haleha, I guess is when we go to the beach. And to me, how big is Haleha, I don't know. I only know when you go over this hump like, oh, you're in the Haleha area. That's all I know.

CL: And Pi'ikea?

EK: Eh, Pi'ikea is . . . over on this side.

CL: Over in Kahauale'a.

EK: You know I don't even, can't even visualize . . .

CL: You probably don't, probably didn't talk about where the line was.

EK: Yeah, I have no idea. But see there's still other place names, you know little names here. I've forgotten. And what I'm trying to say here is, trying to have it documented is the places that were important to us, that meant something to us, where we gathered the *miniko* or so forth, which is in my description of the places. So ah . . . — *Manako*

CL: There are also, some of the names are shown on this, no not that far, Haleha is the last one it showed. Doesn't really show exactly. This shows Haleha kind of on the boundary of Kahauale'a and Kapa'ahu. So we're about right. But Pi'ikea is farther over, it's probably in Kahauale'a.

EK: Then I assume, here's Kahauale'a right here, so I assume it's . . . Because as I said, there were other little names that I didn't pay attention or I've forgotten before we come to ah . . . Pi'ikea. Where is Wai'a'ea, does it show Wai'a'ea here?

[portion omitted]

CL: This looks like it might be Wai'a'ea.

EK: Yeah, yeah, here's Kupapa'u, that's got to be Waiaea. Okay, now here is the boundary, right. So if that is Waiaea, so I would say Pi'ikea is, yeah, almost like a point. So it, quite likely this is Pi'ikea around here because that's where the limukohu, it's like an extension out. You know, laupapa, there's a laupapa where there was limukohu. And that's where that pohaku was, right in there. Yeah, I think we're correct to say that. Now, Waiaka, the part that I mentioned, Uluhau, I did I mention about the Uluhau. That's right next to Pi'ikea. Okay, in my travels, eh, hele kakou holoholo, I mentioned the Uluhau where there's a little patch of white sand, there's coconut trees. And there was a little loko there, that's where we used to kill fish with the, oh gosh, what is that weed? The one that we pound, we throw it in, the fish get stupified.

CL: I know, I can't think of it either.

EK: And that pond that we used to do that. Maybe somewhere's around here, because the Uluhau and then Pi'ikea. But I think it's correct to say Pi'ikea is there, yeah. But we're subject to change, if we see another map

CL: Yeah, right.

EK: So, we'll just assume, more or less, that's where it is.

CL: Okay, so that's pretty much along the shore, this far. Let me ask you about a couple of other places, Kaho'e'e?

EK: Kaho'e'e, yeah.

CL: Is that on the coast?

EK: Yes, yes. It's right on the beach.

CL: This shows Kaho'e'e over Hilo side of Haleha.

EK: That sounds more like it. It's around that area and I'm not . . . Where's Haleha?

CL: Here.

EK: Okay, and that's okay, okay. What is this now?

CL: Ka'ili'ili.

EK: I'm not familiar with Ka'ili'ili, but Kaho'e'e, yes.

CL: Pu'u Nahaha?

EK: Pu'u Nahaha, you see, those are the kind of things that I've forgotten.

CL: Is it Pu'u Nahaha or Pu'u Nahanaha?

EK: Pu'u Nahaha.

CL: Nahaha.

EK: Yes, there was like a mound. [Visitors arrive. 'Olelo me Malia no kana keikikane.]

CL: Pu'u Nahaha. [Reminding her where they had been.]

EK: He 'ano pu'u, kohu mea 'owa'owa. There was a lot of cracks. Big boulder, I guess that's why they call it, you know.

CL: Ma ka 'ao'ao Hilo o Kaho'e'e?

EK: [long pause] Ma Hilo o Ma Kau? Either side. Awe, kala mai.

CL: On this map, it shows Pu'u Nahaha about on the boundary here with Ki, it shows it way over here.

EK: Pu'u Nahaha by Ki, 'a'ole.

CL: 'A'ole, over this side.

EK: Ma 'anei loa.

CL: What about, you don't know which side, they don't show Pu'u Honuki on this map. What they show is Kaho'e'e and Pu'u Nahaha.

EK: Um, I'm trying to think. Keia wahi, keia mau wahi nei, he wahi me ka pa pohaku? Well, there was a lot of stone wall, okay. And I remember stone walls running like this; stone walls running like that. Then this puhonu'iki, like this trail, there's a trail where if you don't want to go along side the beach, there's a trail you go a little further in and you have to climb over the fence. It was very popular. Those days, the bushes were real short, and we were over at Uncle Kaipō's house. And you could hear somebody say, "Ah, kela mea e pili a ma luna o ka pa Pu'u honoki." You could see somebody climbing over the fence.

And that's where I always heard that word, "Pu'u honoki." Because the fence went like that, so in order to go on this side, they had to climb over the fence, to go down this way or coming this way. So I assume it's so near the beach. Whether it's restricted only for inland. I don't know. When we went to the beach, we would refer to it, we were down by Haleha, then you know we went down Pu'u honoki. We refer to those areas by those names.

CL: Yeah, yeah. Well, we won't worry for the time being about where, which side of them these two are. We'll just note that their in there. What about Kahuinaha?

EK: Oh, Kahuinaha is way up here. The main road.

CL: Yeah.

EK: This is Kuku Hauhia's house. It's right above here. That's where now-a-days is being referred to, when the lava flow is going down, the old quarry, the old quarry. This very recent flow, it was coming by the old quarry. There was a quarry there before. And that quarry area, where the old road went in, it was called Kike'e, because there was a sharp curve. And as soon as you came out of Kike'e, then there was a dip, a hill. That was Kahuinaha.

CL: Okay, so Kike'e is, that was another name I was going to ask you actually. That's further mauka?

EK: Kahuinaha is that dip. Kike'e was, see the old road, let's see, where would you say is that junction now, you know the end?

CL: Yeah, I know what you mean, okay?

EK: That's um, Pu'u Kaloa is the name of that place.

CL: I think farther over. I think over like, um, we could find it on something here.

EK: Then I want to use that as a measurement to place Kike'e and . . .

CL: This map is too new. I mean too old. This map is too old. It doesn't show it. But I have one, if I can find it.

EK: Because where the end, well, where you park the car and walk in, that's called Pu'u Kaloa.

CL: That's Pu'u Kaloa?

EK: Yes, and as soon as you walk down that road.

CL: Here is the . . .

EK: Aye, aye. Yeah, Pu'u Kaloa. How does this mean anything?

CL: No, I don't think so.

EK: Okay, okay. Where is the Nu'uaniu's house?

CL: Here.

EK: Okay, it gives me an idea. Pu'u Kaloa, the old road, the existing road, the one that is covered is a new road. But the old road came down, and it sort of went in here. And there was a curve called Kike'e. And then you go straight again. Then you go down that dip, Kahuinaha. But I was told, when you're at Kahuinaha, the meaning of that is. There was a junction. There was what they call the main trail, foot path, from here to the beach. From Kahuinaha to the beach, that was the main trail.

CL: And one of the trails went down through Ki, I guess, right?

EK: I, yeah, it would have to go through Ki. To me it would almost . . .

CL: To the canoe landing, probably yeah?

EK: Yeah, yeah, probably, through the canoe landing. It seems like it was in that direction where I'm visualizing Kahuinaha. And if I went straight to the beach, yeah, I would aim straight for the

landing, Ki landing. So where that curve was in the old road, you go in, there's a curve. And that's where they had built a quarry. I guess that's when they built this part of the road, the new road, present, covered. But I remember this Kike'e. Kike'e, and then you get to Kahuinaha.

KEKE'E KEKE'E

CL: We don't have to finish today. Um, did you ever hear the name 'Ohina?

EK: Yes, 'Ohina. That's found along beach.

CL: In Kapa'ahu area?

EK: Kapa'ahu, ae. Now where is 'Ohina?

CL: I don't even remember where I found that name now.

EK: I never heard that word ever since I left home. Oh, yeah, I believe it's near Kupapa'u. What kind of information you have?

CL: Just that it's a sea cliff. I was looking last night. I could find where I found that name.

EK: I think it is, near Kupapa'u someplace. Sometimes it takes me a long time before it really comes back.

CL: So let me ask you about the name Paia. How much area did that cover?

PAEA

EK: Now, Paia, my dad's place, about 10 acres.

CL: So, just this piece here?

EK: You mean Paia? I see another portion here.

CL: Yeah, there's this piece, and this piece.

EK: As far as I know, this is the portion where my dad built the house, where we lived, you know mom lived. Ah, this is, this was Paia to us [pt 1]. This was ma Hilo o Paia [lot 12].

CL: Oh, okay.

EK: Ma Hilo o Paia. Because this was where mom used to keep the cow, Molly the cow, the milking cow, was ma Hilo o Paia. So this was always ma Hilo o Paia.

CL: Okay, Kana'u?

EK: What?

CL: Kana'u? Maybe I'm saying that wrong. I thought that was a

name.

EK: In Kapa'ahu?

CL: Yeah, I think that was a name that you gave to, you or Mrs. Lum Ho, gave to Kahi.

EK: What was that again?

CL: Kana'o. Kula land midway between Paia and Walaohia.

EK: Oh, Kana'o. Kana'o.

CL: Ae. [laughter] Puana hewa wau.

EK: I thought I heard you say "Kana'u." Maybe I misheard you. Kana'o, yes there is a place. I heard that name, Kana'o.

CL: Ma hea?

EK: Up there some place. I'm not familiar with the mountain, you know.

CL: Okay, above where the Waipa's lived?

EK: I would say, yes, it is up there, definitely, but I, if you told me today, "Is it by those trees or by those, you know?" I cannot tell you, it's back there, Kana'o.

CL: What about Walaohia?

EK: Walaohia is back there. For a time we did have mala'ai up there. That is Anakala Mokuhalii. I think Anakala Oulu did too. I know Anakala Mokuhalii, for a long time, he had his mala'ai there. I think Anakala Oulu did too, yeah.

CL: That was in Kapa'ahu, not in Kahauale'a?

EK: No. Well, ah, where is the Waipa's home?

CL: Oh, the Waipa home. Here.

EK: Okay, and we are, it was more like this area here.

CL: There must have been a trail going up farther, up there, yeah?

EK: Yes, there were trails. There were trails there, sure. Sure there were trails there. I've never been up. Well, I went to Walaohia when I used to go to the mala'ai with Anakala Mokuhalii and his 'ohana. And I used to go to Walaohia to their mala'ai. That's all I know.

CL: Did they have a house there?

EK: Yes, they had a papa'i hale. They had a papa'i hale. They had iron roof, and one side was papa ohia. Just one side, and the three sides all open. Yeah, and was under ohia trees, and they were foliage around.

CL: Do you think lots of, did several families have mala'ai up there at that time?

EK: Ah, Anakala Kaipou, nearer to Poupou uka. My mother had hers right next. Anakala Oulu had his right next. Now in Walaohia, I'm talking about my family, the one that I went to and you know, played around. Now in Walaohia, was Anakala Mokuhalii. See when you talk of mala'ai, they planted the mala'ai, when it, before it was harvested, they had it planned so that when this mala'ai is finished, the other one is almost ready. Or you plant one to be ready after the ulu season, that kind of thing. So ah, this is how Anakala Mokuhalii had his. For a time it was closer to Poupou; another time it was at Walaohia. I remember, most of the time it was at Walaohia. And Anakala Oulu, he did have one at Walaohia also. And of course, I knew the Waipa's had a mala'ai, but I never. You know those days, you don't go into other people's place, nose around or . . . you know, so I knew they had mala'ai at Walaohia.

CL: Okay, so it sounds like your Uncle Kaipou was only at Poupou uka, but Mokuhalii used both places.

EK: Yeah, yeah.

CL: I wonder whether that was government land or what?

EK: Where?

CL: Walaohia.

EK: Yeah, I have no idea. I recall the mala'ai was in a place where there were tall ohia trees. Tall ohia trees.

CL: Was soil there?

EK: Yeah, because we went in to pull the weeds. Yeah, there was a lot of soil there.

CL: Most of all in Poupou uka?

EK: Poupou uka had soil too. Yeah, that's where they planted the kalo, in the soil.

CL: And one other up, mauka name I heard was Kaho'onoho.

EK: Kaho'onoho, doesn't ring a bell. Kaho'onoho.

CL: I think Puku'i talked about that one time as a place where the Akuna's had a place.

EK: So maybe it's not that far up, like Walaohia, is may a little . . .

CL: Could be, I ah . . . it's supposed to be a place where people planted taro.

EK: Then it has to be closer to the mountain.

CL: Well, I think we should stop for today.

Grant
2688
to
Waiaki

Poupon

Kahaulea

Kapapa hua

Grant 2688
to Waiaki

Punalulu pond
Punalulu heiau

Poupon Kai

Waiaka pond
Waiaka heiau
R.C. Church
remains
Maria
Kaipo Robert

Er. 1726
to Waiaki
Ki

Kapapa
point

Waiaka
(loko ike)

Piikea
rock

Kailua
hau (loko ike)

Ki canoe
landing

