



Mānoa ca. 1890 (photo, Bishop Museum Archive)

Oral History: A Walk Through Old Mānoa

(Oral History, Maka Woolsey circa 1930, Kelsey Collection, Hawaii State Archives)

The name Mānoa means free from kapu. It refers to a man and woman living together equally, released from kapu, but this is an ancient name.

1. *Pohakuloa* [long stone] marks the boundary of Kapunahou and was placed there during the time of the chief Paki. The rock was brought as the corner rock to commemorate the Mahele. It was taken from Pu‘u o Mānoa. The Punahou wall was also built at this time. Another stone on the Punahou campus is called Keapopo. The two stones call to each other. “You come over here,” “No, you come here.”

2. At *Kapaukahau*, [now the junction of Punahou and Hastings] there is a jungle of hau and the hut of Ke‘ilianu. People who came this way rested in the shade of his hut, and no one escaped his watchful eyes. All knew him and told him their story. At his spot there is also a wall extending for miles across town separating mauka and makai land.

3. Just makai of Lanihuli Drive is *Pohakukaukanaka*. They are two stones, one like a chair to sit on and the other to rest the back on. They were placed as seats for resting when the summit of the hill was reached.

4. Above that is *Pu‘u o Mānoa*. Looking across one may see maheleaina stones marking boundary lines for chiefs and boundary lines for servants. All chiefs lived

on the 'ewa side of the boundary. From Pu'u o Mānoa, fish were sighted and signals sent to the hill of the upper valley.

5. Near the junction of Mānoa Road and East Mānoa Road was *Keone 'akeke*. This was a short strip of sandy soil. The sand [keone] made a noisy, rattling sound ['akeke is cindery soil] when it was stepped on.

6. By the branch in the road, is '*Ualaka 'a* [rolling sweet potato]. One great sweet potato grew in the garden of an old couple. It grew larger and larger. They tried to cover it up and wall it up with sand. One could see the mound from a great distance. One day the couple went to Wai'alae to catch fish for a 'uala ceremony. They were only poor farmers and could not afford a pig. While they were gone, a rat chewed the stem where the giant sweet potato was joined to the vine, and the potato rolled down. The couple looked up and saw that it was gone. They hurried back and saw that it rested in a hollow place below. That place was hollowed out as it is today. All the people saw the great sweet potato. They made a big imu and each one had a piece of the great 'uala. Just one sweet potato was enough for all of the farmers. That is why 'Ualaka'a was named so.

7. Past 'Ualaka'a there is *Pu'u Pueo* [owl hill]. It is where the owl hoots. All the owls rested there. The great watchman of the valley was Pueo who lived in a cave on this last pu'u of the lower valley. From her house, Queen Ka'ahumanu could see the signals of Pueo. This is the place that became the home of Judge Cooper.

8. Going on we come to *Kaulumalu* [the breadfruit shade], with many spread out breadfruit trees. Now the Castle home is on this hillside. Here there was a large heiau where incoming canoes were watched closely. This heiau was a resting place for the 'aumakua. It was not a place for human sacrifice.

9. Kaulumalu was above and *Kūka 'ō 'ō* was below the government road. Kawelokamahamahi'a came from Kaua'i to Konahuanui and looked down. He threw down an eight eyed spear [like a fork] which struck the earth below and exposed the soil and rocks. This place was called Kūka'ō'ō. Two stones at Kūka'ō'ō were called *Hauola* [new life]. Health was restored by sitting on them. Along these slopes on the nights of Kane was seen the headless man, Huaka'i. This happened only one night of each moon.

10. Next is *Kala 'i* [near the Salvation Army], a cave where the gods rested and ate. The gods stayed there and rested at peace during the nights of Kane, Lono, Maui and Muku. I have heard the sound of the drum and saw the lighting of the lamp.

11. Nearby is *Ka‘aipu*, where Kamehameha III had a country residence. This is now the Waioli Tea Room. *Ka‘aipu* was a rock with two mouths. *Ka‘aipu* was a demi-god. The rock was taken away to Kalihi and then to Nu‘uanu.

12. When you pass *Ka‘aipū*, then we go inland. *Huelani* is a spring [the place of *Ka‘ahumanu*’s drinking water]. It is on the pali side of the Japanese store.

13. Then we climb up to *Puka‘oma‘oma‘o*. This is the name of *Ka‘ahumanu*’s house.

14. Her bathing pool was below the government road. The name of this spring of fresh water was *Kawaiho‘olana* where she would float without worry. A *mo‘o* inhabited the pool at *Puka‘oma‘oma‘o*. Her name was *Kihanuilulumoku*. *Mauka* was *Huelani*, the place of *Ka‘ahumanu*’s drinking water.

15. We go up and reach *Kaho‘iwai*, [the] *Shingle*’s place.

16. From there we climb further to *Kalimukele*, *Jimmie Boyd*’s place, the last house.

17. Between *Jimmie Boyd*’s and *Shingle*’s, lived the beautiful girl *Kahalaopuna*.

18. This large hill is in the middle of this valley of *Mānoa*, and its name is *Pia*.