

WAIALUA, ‘ĀINA KŪ PĀLUA I KA LA‘I

Waialua, land that stands doubly becalmed

WAIALUA ‘ĀINA INVENTORY

Keālia Ahupua‘a, Moku ‘o Waialua



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KEĀLIA AHUPUA‘A

A Keālia pau ka loa, he wai Ka‘aiea ma mua
At Keālia the long journey ends, ahead are the waters of Ka‘aiea
*[of exhaustion]*³

This chapter documents the significant Hawaiian cultural and natural resources in the ahupua‘a of Keālia, Waialua Moku, as well as known community groups engaged in education, restoration, and other place-based activities in the ahupua‘a. Figure 10 and Figure 11 depict Keālia Ahupua‘a with aerial imagery and a USGS map. Table 3 lists selected significant wahi kūpuna (ancestral places) in the ahupua‘a, and Figure 13 is a depiction of these wahi kūpuna across the ahupua‘a of Keālia.

HAWAIIAN CULTURAL LANDSCAPE OF KEĀLIA

Keālia is a roughly rectangular land division oriented north-south and bounded by the ahupua‘a of Ka‘ena to the west and Kawaihāpai to the east within the moku of Waialua. As with all the land districts in Waialua Moku, forested and water-worn awāwa (gulches) carved Keālia’s mauka extents and abut makai coastal plains fringed by sand dune systems that give way to tempestuous pelagic waters.

Keālia is literally translated to mean “the salt encrustation” (Pukui et al. 1974:102) while Lorrins and Parker (1922:278) define Keālia as “[l]owlands so close to the sea that the soil becomes moist from the salt water,” and “[a] place where the salt water is brought or caused to flow inland, the sea then shut out and the water evaporated, leaving the salt, which may be gathered up.” These meanings suggest the possible significance of Keālia, Waialua, as an important salt-producing ahupua‘a – a theme echoed in oral traditions (see “Mo‘olelo” subsection of this chapter, below).

An ‘ōlelo no‘eau (Hawaiian proverb or poetical saying) mentioning the wahi pana (storied place) of Keālia is “Hele ka ho‘i a hiki i Keālia, ua napo‘o ka lā” (*When one reaches Keālia at last, the sun is set*; Pukui 1983:82, #744), a saying which plays on the Hawaiian word for “alia” which means “to wait,” referring to a person who procrastinates. However, it is unclear whether or not this ‘ōlelo no‘eau references Keālia in Waialua. The traditional saying may refer to Keālia, Kona, on the mukupuni (island) of Hawai‘i, as suggested by similarities in a traditional saying associated with Keālia, Kona, discussed by twentieth century Hawaiian ethnographers and scholars Mary Kawena Pukui, Samuel Elbert, and Esther T. Mookini:

The place in Kona, according to one informant, was not named for its salt: a chief (Ka-lei-pa‘i-hala) was so absorbed watching boxing, spear throwing, and kōnane that he kept saying to his impatient wife, “Alia nō, a napo‘o ka lā,” just wait until the sun sets (this is a saying told to persons who stay too long). [Pukui et al. 1974:102]

³ A line from the story of Hi‘iaka (Kahalau 1862) (See Mele Section).

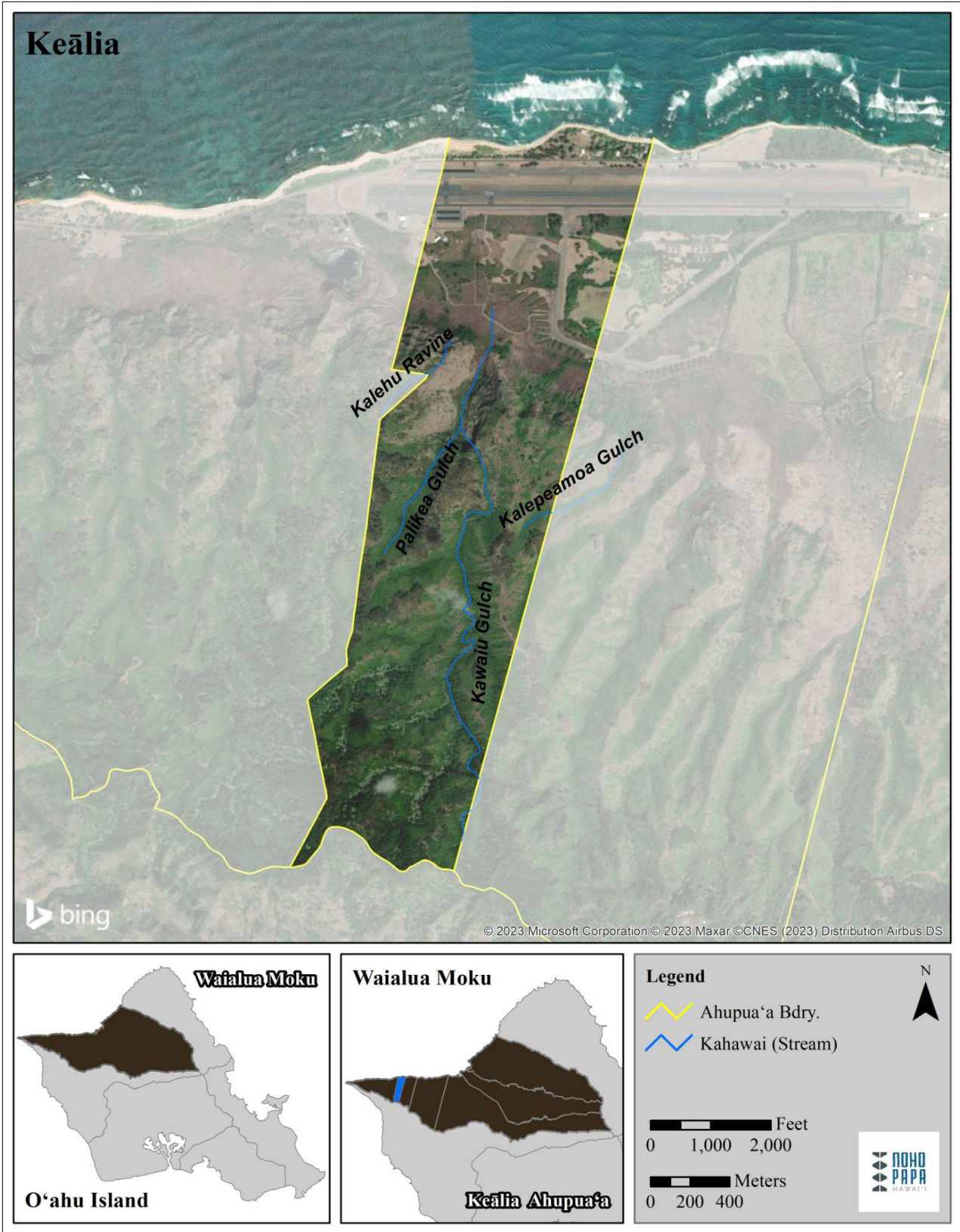


Figure 10. Aerial image depicting Keālia Ahupuaʻa within Waialua Moku.

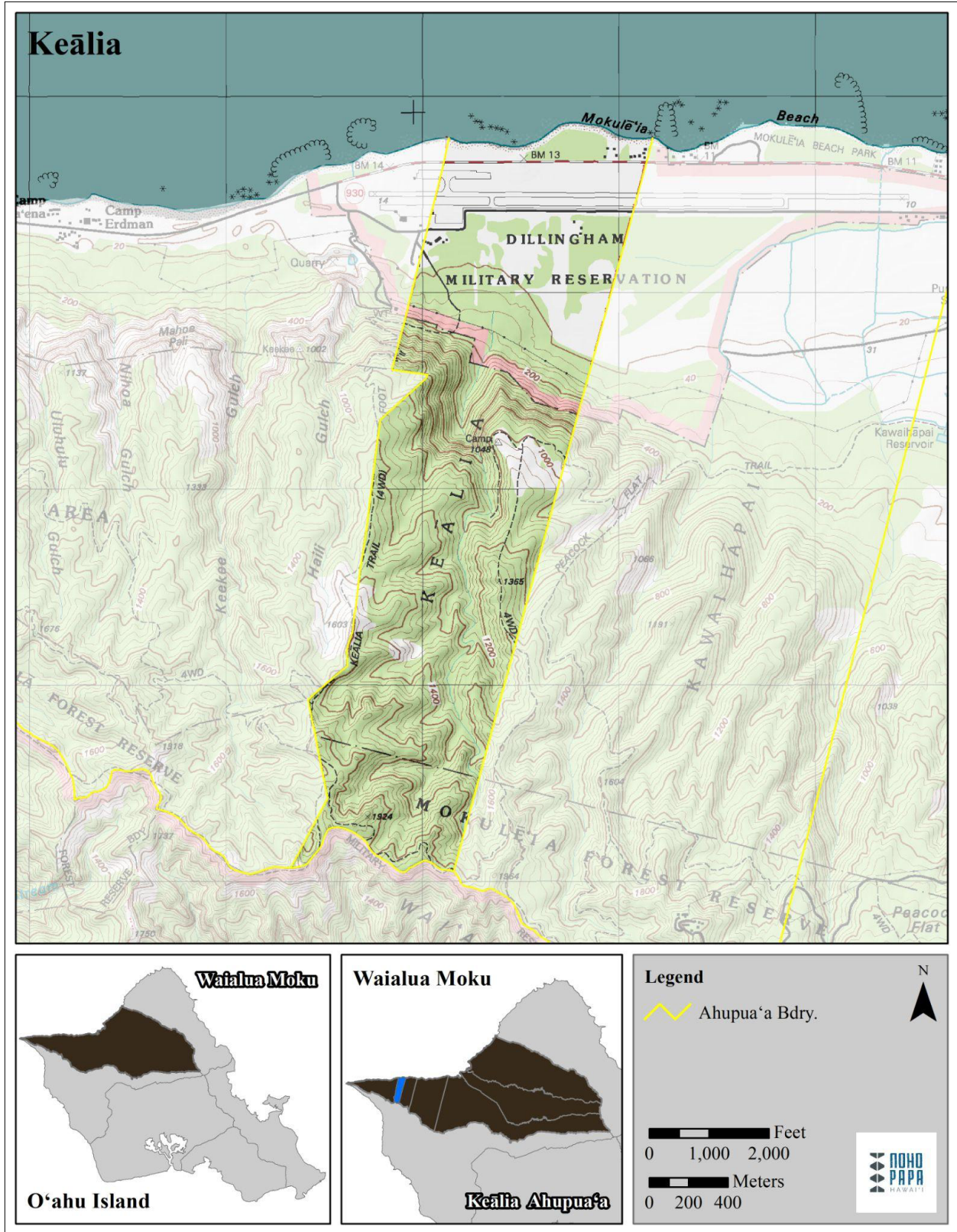




Figure 11. USGS map depicting Keālia Ahupuaʻa within Waiāluā Moku.



Other wahi kūpuna in Keālia provide hints regarding the possible cultural significance of the landscape, but without confirmation from long-term generational ‘ohana in Waialua, it is difficult to say for certain. Many place names can be translated in multiple ways and carry layered meanings; we offer these names here and encourage the reader to investigate their possible meanings through further ethnographic and archival research. Two known named awāwa in Keālia are Kalaepeamoā and Palikea (Register Map 1606; Register Map 1784). Two valleys in the ahupua‘a are Kalehu and Kawaiu, or just Waiu, with the latter name also belonging to a kahawai (river) stream there (Register Map 1881). The water source, though, is simply called Po‘owai o Keālia (Register Map 1881). Similarly, a ridge is named Lapa o Keālia, and the known named pu‘u (hills) are ‘Ula, Haili, Hakakoa, and Kalehu.⁴ The only other recorded place name in the ahupua‘a is the lae (point) of Kuakea. Research for this chapter did not yield known named heiau (temples) or other wahi kūpuna in Keālia, or known names for any of the land division’s winds or rains.

Hookala, informant on Keālia Ahupua‘a and Waialua Moku whose intellectual property features heavily in the Bishop Museum archaeologist J. Gilbert McAllister’s 1933 *Archaeology of Oahu*, states Kuilaau o Kealia, a wahi kūpuna possibly located in Keālia Ahupua‘a, is the name of a hidden water featured in the epic saga of the goddess Hi‘iakaikapoliopole, sister of Pele, during her travels throughout the archipelago (Hookala n.d. in McAllister 1933:129).



As with all the ahupua‘a of Waialua Moku, Keālia was veined by ala (trails) connecting to a vast, island-wide network of thoroughfares ranging from footpaths to Hawaiian-engineered, elevated, and paved roadways (Īī 1959:96–100). A map of the ala system spanning leeward O‘ahu ala based on nineteenth century Hawaiian oral history recorded by Kānaka (Hawaiian) statesman and scholar Ione (John) Papa Īī depicts an ala in coastal Keālia.

Kalo (taro) and ‘uala (sweet potatoes) are cultivars associated with Keālia on the basis of remnant lowland terraces observed in the land division and the neighboring ahupua‘a of Kawaihāpai in the first half of the twentieth century (Handy 1940:85). Wauke (paper mulberry; *Broussonetia papyrifera*), the preferred material for kapa, was observed along what is possibly an artery of the traditional ala system in Keālia in the early twentieth century (Judd 1936 in Sterling and Summers 1978:99; Krauss 1993:60).

⁴ See Register Map 1606; Register Map 1533; 1933 Department of Survey TMK Map 6-8-01 (No. 1595) and TMK Map 6-8-02 and Register Map 68.

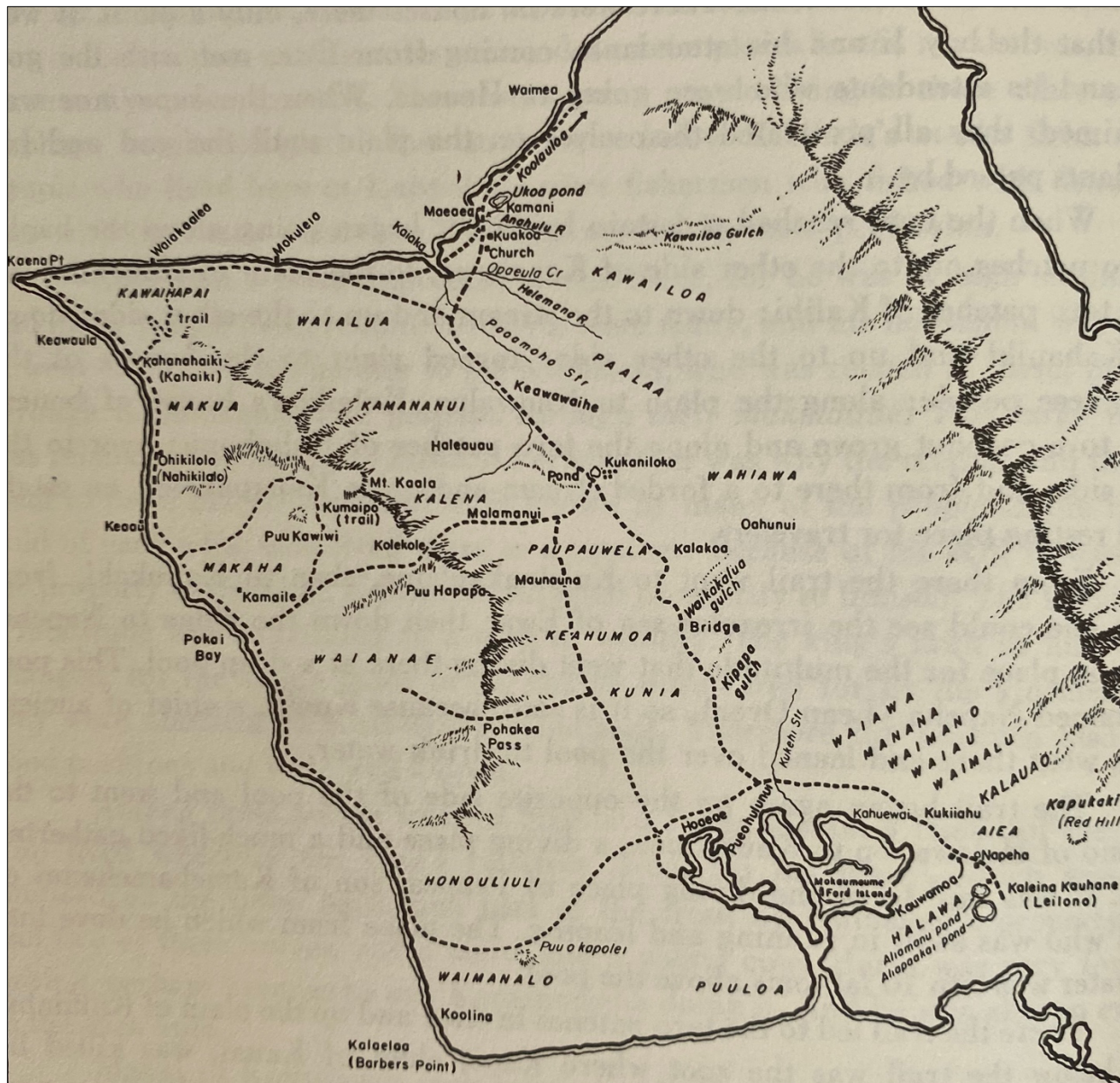


Figure 12. A map of the ala system spanning leeward O‘ahu ala based on Ione Papa ‘Ī‘Ī’s historical account as interpreted by Paul Rockwood (‘Ī‘Ī 1959:96)

MO'OLELO (ORAL-HISTORICAL REFERENCES)

Pele and her clan, forest resources, plant life, the talented warrior-athlete Kalelealuaka, and pa'akai (salt) are dominant themes across mo'olelo which mention Keālia Ahupua'a in Waialua Moku, O'ahu.

In the mo'olelo explaining how the creeping shrub 'ōhelo (*Vaccinium* spp.), which produces red berries (Krauss 1993: 16, 77, 262), came from Kahiki (Tahiti) and came to be dispersed throughout Hawai'i, Kaohelo is the younger sister of Pele, Hi'iaka and Malulani. After their family's immigration to Hawai'i, Kaohelo settles in an unknown location and bears Kiha, a son. Kaohelo instructs Kiha, "Should I die, do not bury me at any other place, but take my body to the very naval of your grand-mother, right on top of Kilauea; [sic] then bury me there," (Fornander 1918:576). Another excerpt from the mo'olelo reads:

When Kaohelo died her son took her dead body : that is the creeping part as well as the bush-plant part. The flesh became the creeping vine and the bones became the bush-plant. Pele retained Kaohelo's head, which became the smouldering fire in the volcano ; the rest of the body was thrown over to Haleakala, Maui, and to salty Kealia, Oahu ; some of it was thrown on Kauai, and some of it was left on Hawaii. [Fornander 1918:576]

Keālia is also associated with a mo'olelo concerning a specific variety of the native flowering evergreen 'ōhi'a lehua (*Metrosideros polymorpha*). A version of the oral tradition recorded and published in the 19th century by Abraham Fornander reads:

The Characteristics of the Ohia Puakea [a white flowering 'ōhi'a variety]

This is a beautiful woman, and this ohia puakea was named after a beautiful girl named Waiakea, for she lived there until she was old, then she said like this: "Where art thou, Aulii?" Aulii answered: "Here am I." "Go and get my ohelo fruits and bring them back ; Kealia (Oahu) has them. Should he ask you, "What do you want here?" then say to him, 'I came to get the ohelo fruits of your daughter Waiakea, for she is very fond of them'" Then those fruits were given. And when Aulii returned and arrived at the house of Waiakea, she asked : "Where are the fruits?" "Here they are!" answered Aulii, and when Waiakea looked she realized that they were not what she wanted ; then the fruits were called "puakea"; this tree has white flowers, and its fruit is also white when it is ripe ; it is palatable when eaten. It has one round seed split into two parts ; the birds are fond of the nectar of its flowers. The bird snarers used the branches on which the flowers were thick to put their gum on, and when a bird was caught the snarer would call out, "Snared, snared is my bird," etc. The bird must be secured as quickly as possible. Its trunk, as also its branches, is used for firewood. [Fornander 1918:620,621]

Hinahina (hinahina kū kahakai; *Heliotropium anomalum* var. *argenteum*) is fragrant plant associated with Keālia in the mo'olelo of Kalelealuaka, a legendary warrior-athlete. Kalelealuaka is especially skilled in speed, flying, and jumping. In battles across O'ahu between invading ruling chief Kualii and O'ahu ruling chief Kakuhihewa, Kalelealuaka uses his superior skills to fly across the island, and anonymously, secretly win battles for his father-in-law Kakuhihewa. As a result, Kalelealuaka is awarded entire O'ahu moku which he rules with Kakuhihewa's daughters, ushering in an era of peace (Thrum 1907:74–106). Kalelealuaka wore hinahina from Keālia strung onto a lei in one the many disguises he employs to fool his wives and Kakuhihewa's warriors and advisors to fight battles anonymously (Thrum 1907:88).

SELECT WAHI KŪPUNA IN KEĀLIA

Table 3. Selected Wahi Kūpuna in Keālia*

Wahi Kūpuna	Type	Location/ Place Name	Comments
Keālia	Ahupua‘a, Beach Trail	Meaning “the salt encrustation” (PEM), “salt bed” or “salt pan” (Clark 2002:177); Alexander 1902 in Sterling and Summers 1978).	Returned by Kamamalu at the Māhele, retained by the Government Claims no. 870 & 993 by Kaakau, no. 873 by Kauwahine, no. 1697 by Luahine, no. 8420 by Kahili were not awarded. “Calcareous sand beach on a bay near the west end of Dillingham Airfield that is within the land division of Keālia (Clark 2002:177). “In the Waianae range the Mokuleia plateau may now be easily reached by the Kealia trail which zigzags up 1,000 foot escarpment from the coastal plain near the rock crusher. Among the talus rocks at the foot of this cliff may be found the tapa plant—the wauke—in abundance and the native yellow hibiscus” (Judd 1936 in Sterling and Summers 1978:99).
Haili	Pu‘u	Perhaps Haili which is the same as Hali‘a “sudden remembrance” (PE) or “loving memory” (PEM).	“North Haili” and “South Haili” were found on 1889 Map by J. Emerson, located on the “true boundary” of Kuokala and Keālia, below Pu‘u Hekili. The map notes “North Haili” and “South Haili”(Register Map 1533).
Hakakoa	Pu‘u	Not Translated	Elevation at approximately 1908 feet on Kuaokala and Keālia boundary. Name found on 1933 Department of Survey TMK Map 6-8-01 (No. 1595) and TMK Map 6-8-02 and Register Map 68.
Kalehu	Pu‘u Āwawa	Not Translated	Name found on 1889 Map by J. Emerson, located on the “true boundary” of Kuokalā and Keālia below Haili (Register Map 1533) Also noted on Hawaii Land Survey Register Map, to be referred to here on out as a Register Map or (RM) 11784 and in Grant 458 to William Hyde Rice.
Kalaepeamoā	Gulch	Not Translated	Name found on 1896 Map (Register Map 1606 tr.)
Kawaiu (Waiu)	Awāwa, Kahawai	Perhaps “Kawaiū” literally meaning “the milk or breast liquid” (PE).	“Kawaiu Gluch” is located on the Keālia side of Pu‘u Kalehu (Register Map 1784; Government Lease 365 to Gaspar Silva). “Waiu valley” found on 1896 (Register Map 1881) located between Grant 1934 to Kalawaia (mauka) and Grant 338 to Hikiau and Kana (makai).
Kuakea	Lae	Meaning “faded, light-colored” (PEM).	Name found on 1896 Map (Register Map 1606 tr.) and Grant 338 to Hikiau and Kana.
Palikea	Gulch	Meaning “sweet potato” (PE).	Name found on 1896 Map (Register Map 1784).



Wahi Kūpuna	Type	Location/ Place Name	Comments
Pu‘u ‘Ula	Pu‘u	Meaning “red hill” (PE).	Name found on 1896 Map (Register Map 1606 trace).

Notes: References for more information on “Associated mo‘olelo/other oral history” are listed in this column, where applicable. General references used in compiling information in this table include McAllister (1933), Pukui, Elbert and Mo‘okini [PEM] (1974), Pukui and Elbert [PE] (1986), and Sterling and Summers (1978), Hawaii Land Survey Register Map, and Tax Map Key (TMK).



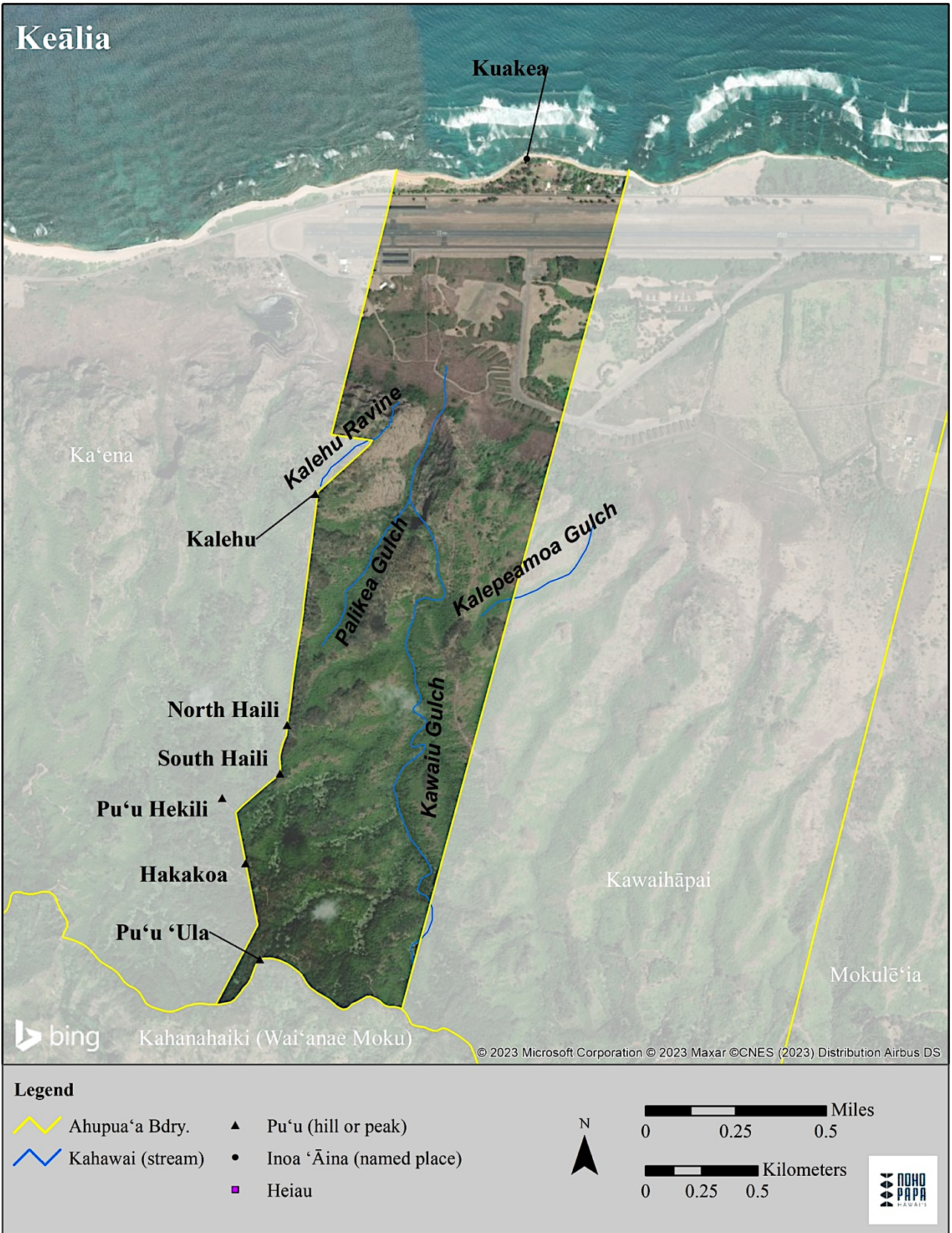


Figure 13. Aerial Imagery map depiction of wahi kūpuna in Keālia.

MELE

In 1862, J.W. Kahalau published a sole mele about the ahupua‘a of Keālia in the Hawaiian language newspaper *Ka Hoku O Ka Pakipika*. This mele is situated in the epic saga of the goddess Hi‘iakaikapoliopele. After Hi‘iaka and her companions arrive at the plains of Mokulē‘ia, she looks toward the mountain, and seeing Kāmae there in the cold, utters a chant in which she points to the waters of Keālia. She contrasts the chill and darkness of the cliff’s upland with the refreshing waters of Keālia, waters of comfort for her on her long journey. The segment of Hi‘iaka’s chant featuring Keālia reads:

O Kamae aina a ke kehau,	<i>Kāmae is a land of cool mist,</i>
Me ha kai la ha Mokuleia,	<i>Mokulē‘ia is a sea of solitude,</i>
Uhi ae la na la na pali,	<i>The days, the cliffs are shrouded,</i>
Kuu pali kui—e,	<i>My tall cliff</i>
Kui e hono, kui laau ka wai o Kealia	<i>Joined together, the forest and waters of Keālia</i>
A kealia pau ka loa,	<i>At Keālia the distance ends,</i>
He wai Kaaiea mamua,	<i>Waters of Ka‘aiea ahead, waters of exhaustion,</i>
Kuu ka luhi ka maloeloe i ka loa,	<i>The burden and aching released in the distance,</i>
Maloeloe wale ke kiina,	<i>Tired without reward in going after,</i>
O ke hoa i ka loa—e	<i>[My] companion on the long journey</i>

[Kahalau 1862; translation by U. Duhaylonsod and H. Takahashi]

The reference of Keālia in the above mo‘olelo and mele suggest that it is a far away place. Indeed, by the time that Hi‘iaka reached this area, she had been traveling for a long time and far away from her home. Outside of that story, one can just look at a map of O‘ahu and see the relative remoteness of Keālia, Waialua from the population centers of the O‘ahu’s Kona district. Add to that the meaning of the name itself, referring to a place that produces sea salt. One might say that two things stick out when thinking of Keālia: it is a far-away place, and it was known for its salt production.

COMMUNITY GROUPS IN KEĀLIA

At the time of this study, no Hawaiian cultural-based community groups were identified in Keālia. This is not to imply that there are no organizations, ‘ohana, or individuals doing this type of work. Rather, we were not able to identify or connect with them during the project timeframe. See the Kawaihapai chapter for community organizations that are doing work in the neighboring ahupua‘a.

ADDITIONAL RESOURCES FOR KEĀLIA

The table below features resources for readers seeking additional information regarding the natural and cultural resources of Keālia.

Table 4. Additional Resources for Keālia Ahupua‘a

Author & Year	Title	Summary of Key Content
Ho‘oulumāhie (1905, 1906) and Nogelmeier (Trans.;2013)	<i>The Epic Tale of Hi‘iakaikapoliopele</i>	The Ko‘olau Moku of windward O‘ahu feature heavily in this mo‘olelo. Published in a series of Hawaiian language newspaper articles in 1905 and 1906, the early twentieth century Hawaiian writer Ho‘oulumāhie details the adventures of the goddess Hi‘iaka, younger sister of Pele, as she journeys across the pae ‘āina to find the kāne Lohi‘auipo. A treasury of oli, mele, wahi pana, wahi kūpuna, legendary figures, Hawaiian cultural and natural resources, and storied landscapes.
Clark, John and Keao NeSmith (trans.; 2014)	<i>North Shore Place Names</i>	This book is a compilation of North Shore place names drawn from primary, translated Hawaiian language resources. 19th century Hawaiian scholarship, mele, oli, mo‘olelo, Nūpepa, māhele land records, and more are featured. It covers Ko‘olauloa Ahupua‘a from Kahuku to Ka‘ena. Part dictionary, part encyclopedia, entries are arranged alphabetically with place names in bold. The primary source in Hawaiian is followed by its English language translation completed by Keao NeSmith.

*This table does not include general references that apply to all of the ahupua‘a in this study, including Sterling and Summers’ (1978) *Sites of O‘ahu*, McAllister’s (1933) *Archaeology of O‘ahu*, Pukui et al. (1974) *Place Names of Hawai‘i*, Tī’s (1959) *Fragments of Hawaiian History*, etc.