

## 'Āina Kaulana o Waialua

by

Roy Kakulu Alameida

Ano'ai Kākou,

It is certainly an honor and a pleasure to be here this morning to share my thoughts with such a special group, the Mormon Pacific Historical Society. My sincere thanks to Ross and Marion Moody, my next door neighbor, for giving me this opportunity. And mahalo nui loa to those who made this Conference possible.

I was born here in Waialua and grew up on Crozier Drive in the ahupua'a of Mokuē'ia. I attended St. Michael's School and graduated from the Kamehameha Schools. I received my Bachelor's degree in Hawaiian history and Hawaiian studies from the University of Hawai'i and recently received my Master of Arts degree (December 1993) in Hawaiian history from the University of Hawai'i. My research thesis was the ahupua'a of Kawaihāpai (Dillingham Airfield crosses over part of this land). The research was both a narrative and personal family history of land tenure and land use at the time of the Māhele (land division) of 1848.

The moku (large land district) of Waialua is one of six that make up the island of O'ahu. The map, published by the Hawaiian Studies Institute, Kamehameha Schools, shows the moku and ahupua'a by names. Many of these names are being lost. As an example, the map shows Honolulu as an ahupua'a which is not the case because it eliminates the ahupua'a of Nu'uānu and Mānoa, for example. The ahupua'a went from the mountain to the sea. Honolulu, which replaces Kona (the district name) is the general name for the city. Here is a good example of land name changes over time. We need to help preserve the original land names on each island.

The meaning of Waialua has several derivations. In one version, Waialua is named after the ali'i Waia. He was the son of Hāloa and Hinamaouulu'ai and grandson of Wākea. According to the people of that time, Waia was not a very good chief and they were ashamed of his government. The word lua means two. Thus, Waialua meant "doubly disgrace" as the name Waia has come to mean "disgraceful behavior."

Other sources refer to lua as meaning two rivers that flow into Kaiaka Bay - Kaukonahua and Paukaula. Gilbert Mathison, a visitor in 1822, wrote in his journal that Waialua was named after the two rivers. Kaukonahua, incidentally is the longest river in the islands. It runs 33 miles from its source.

Another name describing the physical features of Waialua was "ka ehu kai o Pua'ena" (the sea sprays of Pua'ena). The sea spray can be seen from the hills above Waialua when the ocean is rough. Pua'ena is the point on the east end of what is known today as Hale'iwa Beach. According to oral traditions, it was here that the O'ahu ali'i Elani was left to decompose on the ledge of a rock called Kahahakau Kanaka (ledge where the man was placed). He was placed there after losing the battle to Kahekili, the ali'i from Maui. The odor of the decomposed body drifted toward the seashore where it was named Maeaea (smelly).

Early foreign observations of the landscape are taken from the journals of ship captains and early visitors to Hawai'i. Captain Clerke, captain in command of the ship Resolution, after Captain Cook was killed at Kealahou, sailed around Kahuku Point and into Waimea Bay on February 27, 1779. James King, in command of the ship Discover wrote in his journal that "this NW [northwest] part of Woahoo [O'ahu] was as beautiful as any island we have seen & appear'd very well Cultivated & Popular,..."<sup>1</sup> Later, King wrote that the vista of this side of the island "was by far the most beautiful country of any group in the Group...the Valleys look'd exceedingly pleasant...with the narrow border full of villages, & the Moderate hills that rose behind them...the low land extended far back & was highly cultivated."<sup>2</sup>

This view of the landscape was also confirmed by later sources. John Papa 'I'i, a Hawaiian scholar, wrote that the moku of Waialua had a large population. "The land was rich and there were many trees in olden times."<sup>3</sup>

John Whitman, a visitor to Hawai'i in 1813, described Waialua as a "large District on the N.E. [Northeast] extremity of the island, embracing a large quantity of taro land, many excellent fishing grounds and several fish ponds one of which deserves particular notice for its size and the labour bestowed in building the wall which encloses it."<sup>4</sup>

This was Uko'a fishpond. He described it as "about one mile in length and extends from the southern part of a small bay to a point of land jutting out about one mile into the sea." Whitman continues, "Walking over the wicker work through which the water had free passage. Here we observed thousands of fish some of which were apparently three feet long."<sup>5</sup>

The Hawaiian historian Samuel Manāiakalani Kamakau, who incidentally was born in Mokulē'ia, wrote about Kamehameha touring the island of O'ahu shortly after the battle of Nu'uani and working with the people in the lo'i. He stayed four days in Waialua, then went on to Hau'ula and Lā'ie.

The American missionary Levi Chamberlain wrote that, "...The whole

district of Waialua is spread out before the eye with its clustering settlements, straggling houses, scattering trees, cultivated plats...The scenery...is no less beautiful and grand,....<sup>6</sup>

These descriptions of Waialua share the beauty and importance of the moku. Because of the numerous lo'i, excellent fishing grounds and well-stocked fishponds, Waialua was considered the "poi bowl" of the island.

In addition, Waialua was a favorite place for leisure by the ali'i of O'ahu. Ka'ahumanu visited Waialua with Hiram Bingham during the time that the conversion to Christianity was the primary mission of the American missionaries. Kamehameha III visited a number of times and Lili'uokalani had a summer home in Hale'iwa. The present Lili'uokalani Church was named after her.

During the time that Ka'ahumanu and Liholiho, co-ruled the government of the Hawaiian Kingdom, Kahekili Ke'eaumoku, also known as George Cox, was the ali'i ai moku of Waialua. After his death in 1824, his sister Lydia Kekuapi'ia Namahana also known as Pi'ia inherited the entire moku.

After her death in 1829, all the lands went to Kīna'u, the daughter of Kaheihemalie and niece of Ka'ahumanu. With the permission from Kīna'u, La'anui, the husband of Pi'ia, did not inherit any of the lands. When Kīna'u died in 1839, she left the moku to her youngest child, Victoria Kamamālu. At the time of the Māhele in 1848, Kamamālu gave up as commutation all the lands she had inherited with the exception of ahupua'a of Pa'ala'a and Kawaihoa.

There are several places of historic importance in the moku of Waialua. The existence of Kapukapuka heiau, on the east side of Kaiaka Bay, was archaeologically traced back to about the 11th century during the time of Lonoka'eho, who migrated from Tahiti. This heiau has been identifiably connected to Taputapuātea marae on Raiatea island in the Society Islands. Many koa or fishing shrines were known to exist throughout the moku. Pohaku Lana'i, a chunk of white coral (which still stands today) also on the east end of Kaiaka Bay, was used by the kilo i'a or fish spotter.

Christianity played a major role in the history of Waialua. In 1832, the American, John Emerson, on orders from the American Board of Commissioners for Foreign Missions, arrived in Waialua to begin the conversion of the people. During the time of the Māhele (1848), he acted as land agent for the government of the Hawaiian Kingdom. He surveyed the moku and was instrumental in getting many of the local residents to register land claims as directed by the Land Commission. For his work, Emerson received land from the Hawaiian government as compensation and in addition he bought land for himself. He acquired approximately 2,500 acres of land. In his letters and journals, Emerson



wrote about the problems with the Mormons and Catholics.

There are many sources that tell the history of Waialua. The primary sources, such as the land documents, give a more personal history as does the letters and journals of the missionaries and early visitors. When any of you have time, stop at the Hawaii State Archives, the Hawaiian Children Mission Library or the State of Hawaii Bureau of Conveyances and read the historical documents available. And we should not forget the written works of the Hawaiian scholars Samuel Kamakau, John Papa 'Ūi and David Malo. The more recent research done by Patrick Kirch and Marshall Sahlins, Vol. I, Anahulu The Anthropology of History in the Kingdom of Hawaii, give a detailed history of Anahulu Valley and Waialua.

Mahalo for your time and for giving me the opportunity to be here this morning. I look forward to the rest of the day and hearing the other presentations. Once again, mahalo. Aloha.

March 19, 1994

## NOTES

- 1 James C. Beaglehole. 1967. The Journals of Captain James Cook On His Voyages of Discovery. Cambridge: Cambridge University Press: Vol. III, Part 1:585.
- 2 Ibid:610.
- 3 John Papa 'Ī'i. 1973. Fragments of Hawaiian History. Honolulu: Bernice Pauahi Bishop Museum Press:99.
- 4 John Dominos Holt. ed. The Hawaiian Journal of John B. Whitman 1813-1815 An Account of the Sandwich Islands. Honolulu: Topgallant Publishing Co., Ltd.:78.
- 5 Ibid.
- 6 Levi Chamberlain Journal 1823-1827. Honolulu: Hawaiian Mission Children's Library.