

[The following notes were written by Kīhei de Silva for Kaleomanuiwa Wong who is employed by the non-profit 501c3 Hika‘alani as its cultural and conservation expert at Wai‘auia and Ulupō. Kaleo used this information as background for talks that he gave student service-learning groups from Kailua Intermediate School who visited Wai‘auia in the first semester of 2016. © Kīhei de Silva, Sept. 2016]

SOME OF WHAT WE KNOW ABOUT WAI‘AUIA

Waiauaia is probably pronounced *wai-‘auia*, a contraction of *wai ‘auī ‘ia*, meaning “water that has been turned aside, diverted.” “Diverted water” is, in fact, an accurate description of the water of Kawainui pond as it turned the bend into Kawainui stream (now called Hāmākua Stream/Canal), joined Ka‘elepulu stream (near the current Wana‘ao bridge), and flowed into the sea). Sterling and Summers (*Sites of Oahu*) identify Wai‘auia as the land on which the MacKay Radio and Telegraph Station was built in the late 1920s (see Peter Young’s Ho‘okuleana Blog – <http://totakeresponsibility.blogspot.com/2013/10/in-beginning-they-called-it-wireless.html> – for the history of this station). Their informants say that this was the birth place of people whose rank was so high that they could come and go as they pleased. Muriel Seto (a collector of Kailua oral history in the 1980s) told me that the rank of Wai‘auia’s residents was such that “they bowed to no one.” A confusing fragment of a story in *Sites* tells of chiefs who crossed their arms here and required visitors to jump over them – perhaps as a test of the right of these visitors to enter Wai‘auia’s sacred grounds. An almost forgotten chant in the legend of Kekamaakamahiai (J.W.K. Kaualillinoe, *Nupepa Kuokoa*, Jan. 14, 1871) describes the place and practice as follows:

He aloha mai la au ia Waiauaia,
I ke ala a-eku a ka malihini,
Ke olokea la na’lii i ke alanui,
E kuhi ana aohe e helea mai,
He mea ole ia i ke kupa o kuu aina, E aea ana ka lani kapu ihiihi,

Aohe mau alii ke hiki ilaila,
A-e ke ino ka lepo haalele loa,

A-e mai hoi ka wahine noho i ke pe-a, He mea hehi ku na'lii no kuu
one hanau, A hanau mai auanei ke'lii o Kualapou,

Hanau hoi—e

[My rough translation:]

O how I love Wai'auia

For the road that brings strangers to a stop

The ali'i are blocking the road there (with crossed arms) Indicating
that no one can proceed

But this is nothing to the native-born of my land

Where the most sacred ones will rise up

Not many ali'i can succeed there

A tumult arises, an excess of lepo

So too does the pe'a-dwelling woman rise up

The chiefs of my birth-land are people who trample the kapu

And soon the ali'i Kualapou will give birth Will give birth, indeed.

Muriel Seto also told me that Pīlahi Pākī (a very learned and highly respected Hawaiian thinker/teacher of the mid-20th century) described the significance of the Wai'auia area as arising from the fact that it is “coital” – it is the joining-place of the waters of the male Kawainui with the female Ka'elepulu. New life is born from this union.

The Mo'olelo of the Mākālei tree. Again according to Sterling and Summers, this was the female tree of a pair of prosperity-bringing trees that once grew at Paliuli on Hawai'i Island. Westervelt and Emerson say that Mākālei was brought to Kailua by the bird “Ka'iwakalameha,” and the *Sites* informants say that it was planted near Wai'auia (“next door” to MacKay's). It was responsible for attracting a wealth of fish to Kawainui Pond. The other tree was named Kalālāikawai and was responsible for attracting a similar bounty of vegetable food to Paliuli. Moses Manu relates the full version of this mo'olelo (apparently lifted by Westervelt without credit) in his “Moolelo Kaa no Keaomelemele” (*Nupepa Kuokoa*, April 18, 1885):

The Mākālei tree and Kalālāikawai (its 'ai-attracting counterpart, also called Maku'ukao) are brought from Paliuli, Hawaii to Nu'uaniu, 'Oahu, for the wedding of Keaomelemele and Kahānaiakeakua. Kalālāikawai arrives without incident, but when the Mākālei climbs inland from the sea of Kailua, the menehune of Waolani think that it is a powerful kupua from Kahiki come to destroy them. They are so terrified by its appearance that they raise a great commotion and the tree falls back into the fishpond of Kawainui [at Wai'auia] where it remains until this very day. And if the reader of this story is unaware of where this tree is located, he need only ask the kama'āina of Kailua, Ko'olau, O'ahu.

“...aia hoi ua laau nei e pii mai ana mailoko mai o ke kai, a i ka wa i hiki mai ai ua laau nei ma ka lokowai o Kawainui, ua pahaohao ae la ka manao o ka poe menehune a pau o Waolani a hoomaka aku la lakou e uwa me ka leo nui, a o ke kumu nui o ko lakou uwa ana i kela wa, ua manao lakou he kupua ikaika keia mai Kahiki mai e hele mai ana e luku ia lakou, a oia ko lakou mea i uwa ai me ka leo nui wawalo, a ia manawa no, ua hina koke aku la o Makalei iloko o Kawainui a hiamoe malie; aia keia laau malaila e waiho nei a hiki i keia wa. (Ina he poe e helehelu ana i keia moolelo, a malihini ka hele ana ma Kailua a ----- i kahi e waiho ai o keia laau, e ninau i na kamaaina o Kailua ma Koolau o Oahu.”

The mo'olelo of the Mākālei branch. In a serialized Hawaiian language newspaper story (told by Samuel Keko'owai in *Kuokoa* of the early 1920s), the wand-like Mākālei branch of the goddess Haumea is used by one of her descendants -- the 'ehu haired boy named Kahinihini'ula -- to remove the fish of Kawainui and Ka'elupulu ponds until harmony is restored in the relationships between Kailua's people, pond overseers, and chiefs. The boy stands at the mākāha of Kawainui -- located just ma uka of Wai'auia -- and waves his branch over the waters. The fish come in swarms, surging over the surface of the water like skipped pebbles, and he leads them into hiding in a pool in Maunawili valley until amends can be made. The branch has rejuvenating, pregnancy- encouraging, and childbirth-easing powers as well as the ability to call/attract fish; it also changed into a red-stemmed

palapalai fern when the boy hid it in a clump of ferns growing next to his Maunawili pool. Specific Wai'auia events in Keko'owai:

- Kahinihini'ula weilds the Mākālei branch of his ancestress Haumea to call the fish of Kawainui into hiding in Maunawili. "Hele aku la oia a kokoke i ka makaha, noho iho la ilalo me ka huli o ke alo i ka loko, a kukulu iho la i ka laau makalei mamua o kona alo, o ka wa no ia o na mea apau iike mai ai i ka mahiki o ka i'a maanei apuni ka loko" (*Kuokoa*, Feb 3, 1922).
- Pāku'i goes to the mākāha at Wai'auia to offer niu and lū'au to Hauwahine in hopes of getting the fish to return to Kawainui (Ahiki suggests that the absence of fish is the result of the pondkeeper's hewa; Ahiki orders Pāku'i to make immediate ammends.) Pāku'i makes his offering at night; steps into Kawainui from mākāha and finds himself on the slippery back of Hauwahine who Keko'owai compares in size to the Nautilus of Captain Nemo. The mākāha was named Kaneaki until this incident; afterwards it was called Kalapaokanaka because of Pāku'i's encounter in the mud there with Hauwahine. (*Kuokoa*, Feb. 10 and 17, 1922.)
- Kahinihini'ula establishes his ancestral authority over Olomana and Ahiki (the ruling chief of Ko'olau and his konohiki) by placing a long branch (Ko'oko'omaikalani) over Moanihi pool (the royal bathing pool at Wai'auia) and walking above Olomana while the ali'i is bathing below.
- Kahinihini'ula again wields the Mākālei to call the fish back to Kawainui; upon their return, he places the branch into the mākāha where it continues to ensure an abundance of i'a at the pond

Wai'auia is the site of the royal residences of Olopana and Olopana II as recorded in the mo'olelo of Kamapua'a (*Ka Leo o Ka Lahui*, 6-24-1891) and Kamaakamahiai (*Kuokoa*, 21 January 1871). As described in Kamapua'a: the house stood unobstructed at Wai'auia on the plain of

‘Alele, and it is because of Olopana’s residence here that the familiar saying originated: “E hookaawale a’e no Waiauwai ke keiki.” The meaning of this expression is that the land has high born children.

Wai’auia is a land adjacent to Pāmoa (or Kāmoa), the royal residence of Kākuhihewa as described in the mo’olelo of Lonoikamakahiki: Lono bathes in the cool waters of Wai’auia and then walks (presumably a short distance) to Kākuhihewa’s hale ali’i where the two engage in a ho’opāpā session over the question of whose island is the least fertile. Lonoikamakahiki wins the argument through “ai lepo” wordplay. He references the edible mud of Kawainui (lepo ‘ai ‘ia) and claims that O’ahu is such a barren land that its people are accustomed to eating dirt; the people of Hawai’i Island, he says, are never that desperate. In the course of their argument, Lonoikamakahiki asks Kākuhihewa where Kawainui and its mud are located.

Lonoikamakahiki says that his royal house, Kāmoa Hale, is situated on ‘Alele plain with Kawainui at its back and Ka’elepulu off to one side.

“I hou aku la o Lonoikamakahiki ia Kakuihewa, auhea la ia loko. I mai la o Kakuihewa, eia ia loko ma ke kua o ko’u halealii... Aia kela loko o Kaelepulu ma kela aoao...” — Again Lono asked Kakuihewa, “Where is this pond?” Kākuhihewa said “Kawainui pond is here at the back of my royal house...[and] Kaelepulu pond is on that side.”

(“He Moolelo No Lonoikamakahiki Ka Pua Alii Kiekie na Kalani, Ke Alii Nui o Hawaii,” *Nupepa Kuokoa*, January 14, 1888).

Although many more recently written accounts say that Pāmoa was located near the ocean in the vicinity of Kapa’a and Kainalu Streets, this older nūpepa account puts Pāmoa/Kāmoa Hale in a much closer relationship to Kawainui and Ka’elepulu ponds: Kawainui is in back and Ka’elepulu is on the side. This sounds to me like its right next to Wai’auia.

Kamakau's description of the function of Pāmoa in the reign of Kakuhihewa:

“O kona mau kahua e noho ai o Ewa, o Waikiki, o Kailua i Koolaupoko; ma Alele i Kailua; kukulu iho la oia i hale Aupuni nona. He kanaha anana ka loa, he umikumalima anana ka laula, o Pamoā ka inoa o ua hale la. O ka hana nui maloko o keia hala, o ke kakaolelo, o kalaiaina, o ka haikupuna, o ke kuauhau, o ke kaa kaua, o ke kaa laau, o ka oo-ihe, o ke kilokolo [kilokilo], o ke kuhikuhi puuone, o ke Aohoku, o ke konane, o ke ao mele kupuna Alii a mele Alii, o ke kukini, o ka lelepali, o ka maiki, o ka pahee, o ke kui, o ka uma, o ka honuhonu, o ka pinao, o ka mokomoko. O na hana hooikaika kikino a pau, o ka mahiai, a me ka lawaia. Nolaila, ua lilo o Kakuhihewa he Alii kaulana, mai Hawaii a Kauai.”

...at 'Alele in Kailua, [Kākuhihewa] built for himself a house of chiefly affairs. It was 40 anana long and 15 anana wide, and the name of this hale was Pāmoa. The main activities of this house were: oratory, politics, history, genealogy, battle strategy, club wielding, spear thrusting, forecasting, architecture, astronomy, kōnane, instruction in ancestral and chiefly songs, foot-racing, cliff-leaping, 'ulumaika rolling and pahe'e sliding, boxing, hand wrestling, unseating, long jumping, and hand-to-hand combat. All the body strengthening activities, as well as the work of farming and fishing.

(“Noho Aupuni o Kakuhihewa” in “Ka Moolelo o Hawaii Nei,” by Samuel Kamakau, *Kuokoa*, September 23, 1865. English translation here and in all other excerpts: Kīhei de Silva.)