

about "...kolea..." place names surrounding Kaluapele

Studying chants related to the Pele and Hiiaka saga, several place names at Kaluapele are revealed. (See Kalama's map of 1837 for a very early map drawn by a Native Hawaiian who labels the caldera "Kaluapele o Kilauea"). Among the most prevalent are Wahinekapu, Kowawa, Kupinai, and Akanikolea. Of these, the last, Akanikolea, is of particular interest. In "Place Names of Hawaii" by Pukui, Elbert and Mookini:

Akani-kōlea

Land near Kī-lau-ea Crater, Hawai'i, where Kama-pua'a taunted Pele.

(PH 225.) *Lit.*, plover cry.

An early map of the region by the Hawaiian Government Survey is a helpful resource. Entitled "The Crater of Kilauea, Hawaii. Scale 1:6,000. Surveyed in Sept. - Oct. 1886, by Frank S. Dodge. ... and a portion of the triangulation by J.S. Emerson. Map by Frank S. Dodge. Nov. '86. Registered Map No. 1275."

Field Book Number 279 is labeled "Kilauea. J.S.E., F.S.D., 1886" and contains survey information apparently incorporated in the above map. The first entry in the book is dated Mar 26, 1886, and the last July 30, 1894. It was created by J.S. Emerson and F.S. Dodge, Hawaiian Government Surveyors. At the top of page 2 is listed the name of Emerson's guide: J. Ulumahiapua Pea. This Pea is also mentioned on page 157 of Brigham's 1909 "The Volcanoes of Kilauea and Mauna Loa on the Island of Hawaii, Memoirs of the Bernice Pauahi Bishop Museum, Vol. II., No. 4., Kraus Reprint Co., 1974":

April 25, 1885. Rev. E. P. Baker. I ascended Mauna Loa, reaching Mokuaweoweo about 10 A.M. April 20th. ... The spot of the Commodore Wilkes encampment was mostly covered with snow, so that I saw as the only relics there, two sticks, a broken bottle and a few nails. To my remark then and there made to J. Ulumahiapua Pea of Panau, Puna, "Wilkes' encampment," his reply was, "My grandfather Ulumahiapua Pea was the guide."

The Pea family maintained a home along the Kalapana Trail in Panau.

On Registered Map 1275 cited above are Triangulation Points. Those of interest are "Holoholokolea", "Alelekolea", "Kaniakolea", and "Kupinai". The Field Book lists these points as part of the survey of Kilauea. Note that Akanikolea, a place name found in the chants, is not used. A search of Ulukau.org for the ...kolea names above resulted in documents for Akanikolea. "Holoholokolea", "Alelekolea", and "Kaniakolea" are seemingly not mentioned in Ulukau, lending credence to the idea that they are modern names for Triangulation Points.

Emerson and Pea commenced mapping the summit area of Kilauea on March 26, 1886, and ended that phase of their work on April 12, 1886. Note that the season was winter and that these days kolea are commonly seen in the region during winter months. It is believed that the prevalence of kolea seen during fieldwork may have led to the naming of survey points using "kolea" as part of their names. Pea, being kamaaina, may have been familiar with the name "Akanikolea" and might have thought that other kolea names would be appropriate. This might be true because a Mr "I-lala-ole, born 1873, at Kaueleau, Puna, at Ka-nane, Kaueleau. Close to

sea-shore.” according to a note in State Archives: M86, Kelsey Box 19, Folder 490, Volcano Notes (Stones of Puna. Crater Names), states:

“Akani-kolea. When pass Keanakakoi, and go further down toward Kilauea, on your left is a little high place, Akani-kolea, flat, about 5 or 6 ft. high, and flat on top, quite long. Where Kamapuaa was standing up. Hiiaka saw Kama, beautiful man.”

It’s reasonable to imagine that Pea and Ilalaole knew each other, and because both were kamaaina, likely knew stories and place names relating to Pele and her family. If Pea knew the name “Akanikolea”, he may have used that as a springboard for using “kolea” in the naming of Triangulation Points during his work with Emerson.

And another puzzle: The name “Kupinai” appears as that of a Triangulation Point on Registered Map No. 1275, and next to it is written “Waldron’s Ledge”. However, the name “Kupinai” is found in the chants. On Page 44 of the Field Book, Dodge, surveying from “Waldron’s”, has “Kupinai” written sideways and double-underlined in the first column under the “Waldron’s” point. On a sketch on the opposite page (45) of the field book “Kupinai Pali” is written along the pali where the “Waldron’s” point is labeled.

Page 36 (Sept 29), Dodge, surveying from “Kaniakolea” to the point “Waldron”, Kupinai is written next to Waldron.

Page 38 (Sept 30th), Dodge, surveying from “Uekahuna” to the point “Waldron”, Kupinai is written next to Waldron.

It would appear then that Kupinai Pali is the name of the area and Waldron(s) the survey point in the Field Book, but when the map was drawn, the names were reversed, with Kupinai becoming the point and Waldron’s the name of the place.

So where does all of this leave us? As far as accurate place names go, because they are documented in chants as well as in many references in Ulukau, “Akanikolea” should be used for that “little high place” past Keanakakoi as described by Ilalaole, and “Kupinai Pali” is the traditional name for the area of Waldron’s Ledge”.

The other “kolea names” (“Holoholokolea”, “Alelekolea”, and “Kaniakolea”), should be simply regarded as the names of the Triangulation Points as established by Emerson and Pea. To corroborate this idea, during a phone call with Kekuhi Kanakaoleohaililani on 14 August 16, she stated that she had not heard those three “kolea” names before, either associated with the summit area of Kilauea, or with any of the other craters or rifts of Hawaii volcanoes.

about Ilalaole:

Joseph Kealiikuikamoku Ilalaole

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Birth: Dec. 15, 1873
Hawaii County
Hawaii, USA

Death: May 14, 1965
Maunalani Heights
Honolulu County
Hawaii, USA


Obituary

Mr. ILALAOLE


Mass for Joseph Kealiikuikamoku Ilalaole-o-Kamehameha, 91, of 6312 Ookala Place, will be at 10 a.m. Saturday in St. Augustine Church. Burial will be in Diamond Head Memorial Park.

Friends may call at Borthwick Mortuary from 6 to 9 p.m. Friday, with Hale o Na Alii in charge. Mr. Ilalaole died Friday in Maunalani Hospital. He was born in Ka'u, Hawaii, and attended Royal School in Honolulu, where he stayed with Princess Ruth Keelikolani at Keoua Hale. Queen Emma and her retinue were guests of the Ilalaole family when she visited Puna. Mr. Ilalaole was a police officer in Hilo and later, until his retirement in 1930, was a custodian at Kaahumanu School, where he produced Hawaiian pageants. He later was a hula instructor. During World War II he was a guard at military reservations. He was an honorary member of Hele-o-Na Alii Society and a member of Hui Pono Mo'i, Apostleship Society, and the Holy Name Society and Hawaiian Sacred Heart Society at St. Augustine Church. Surviving are three step-daughters, Mrs. Elizabeth M. Atkinson, Mrs. Katherine Wood and Mrs. Mary Ann Poblete, and a stepson T.J. Malone.


Family links:
Spouse:
[Rose Silva Ilalaole \(1876 - 1954\)](#)



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Ilalaole is buried at Diamond Head Memorial Park in Plot B-223B

There is confusion about the birthplace of Ilalaole. The obituary above states that he was born in Kau, while below, his birthplace is given as Kanane, Puna, Hawaii. The latter agrees with the note in the State Archives by Kelsey.

  [The Free Family Tree](#)




Joseph Kealiikuikamoku Ilalaole-o-Kamehameh

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Joseph Kealiikuikamoku Ilalaole-o-Kamehameha


Born **December 15, 1873** in **Kanane, Puna, Hawaii** 


Son of [father unknown] and [mother unknown]

[sibling(s) unknown]

Husband of **Rose Silva** — married August 7, 1911 in Hilo, Hawaii, USA 


[children unknown]

Died **May 14, 1965** in **Maunalani Hospital, Honolulu, HI** 

Profile manager: [Halelani Syla Mixon](#)  [\[send private message\]](#)

Last modified 13 August 2014.

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Biography

1 May 1931 Marriage to Rose Silva Ilalaole, St. Augustine Church, Waikiki, Hawaii???

Sources

- Source Citation: Number: 576-20-2242; Issue State: Hawaii; Issue Date: Before 1951.

[https://www.instagram.com/p/0Q815RvJz3/naneaarmstrongwassel#Pā'ū. #Hula. #Ka'ū. #Puna. #Hawai'i. #'Īlālā'ole. #BishopMuseumArchives.](https://www.instagram.com/p/0Q815RvJz3/naneaarmstrongwassel#Pā'ū. #Hula. #Ka'ū. #Puna. #Hawai'i. #'Īlālā'ole. #BishopMuseumArchives)

Excerpt of hula memoirs about hula dress recorded in December 1936 by Mr. Joseph Kealiikuikamoku Ilalaole-o-Kamehameha, a well-respected kumu hula of Puna, Hawai'i. Mr. Ilalaole was born on December 15, 1873 and learned to dance the hula in Ka'ū when he was seventeen years of age. His kupuna kane was the noted kumu hula, Kamawae, who at that time had a hula school at Hilea. Ilalaole was one of the last kumu hula of Ka'ū and Puna. "Men as well as women wore the pa'u for dancing. No one ever danced in our part of the islands unless he was dressed in a Pa'u. Our men never danced in malos.

We always had cloth pa`us which came in more common use after the tapa was no longer made. Ti leaf skirts came in a long time after I had grown up. When the grass skirt was introduced by the Kilipaki (Gilbertese) our people tried using lauhala and other materials to make skirts that swish like the grass skirts of the Kilipaki. Then the ti leaves were tried with marked success, for it not only made a flexible skirt but the green went very well with the gaily colored blouses." The picture on the left shows a kapa printed pā'ū hula in the Bishop Museum collections and the image on the right is one of the earliest known photos of hula dancers, dated 1858, from the Bishop Museum Archives.