



The ahupua`a of Hawai`i were established by the ali`i to organize the distribution of resources and people. An ahupua`a traditionally ran from the mountains to the near-shore reef, and optimally included land and ocean resources that would sustain the population living in the ahupua`a. All of the residents in the ahupua`a had kuleana, responsibilities, to care for the resources and support the konohiki and the chief of the island. During the time of ke ali`i Mailekukahi – around the 15th-16th centuries – the ahupua`a system functioned most efficiently and the island populations thrived. It is estimated that the number of people living on O`ahu during that time rivaled the population of today.

Use of the pig's head on the symbol replicates what was used in ancient times. Back then, the pig's head, often carved kukui wood, was mounted on an altar – or ahu – of stones. This monument marked the boundary line of the land section.

The moku (district) of Ko`olaupoko extended from Ka`oio Ridge on the north end of Kualoa, to Kuli`ou`ou Ridge on the south end at Maunaloa Bay. It included the ahupua`a of Kualoa, Hakipu`u, Waikane, Waiahole, Ka`alaea, Waihe`e, Kahalu`u, He`eia, Kane`ohe, Kailua and Waimanalo. This project is aimed at raising awareness among the people of these 11 ahupua`a about their traditional boundaries and their kuleana to malama – protect – their natural and cultural resources. By learning where the boundaries lie, residents and businesses can practice stewardship in their ahupua`a through clearing streams, picking up litter, replacing alien vegetation with native plants, learning about their cultural and natural resources, and in many other ways.

The Ko`olaupoko Ahupua`a Boundary Marker Project was initiated in 2009 by the Ko`olaupoko Hawaiian Civic Club, initially as a partnership with two other clubs, the Kailua and Waimanalo Hawaiian Civic Clubs. After receiving grants from the Harold K.L. Castle Foundation and the Office of Hawaiian Affairs, a steering committee was formed to plan the project and identify boundaries.

Invited to participate on the steering committee were members of the Kahalu`u, Kane`ohe, Kailua, Waimanalo and Hawaii Kai Neighborhood Boards and, later, the Maunaloa Hawaiian Civic Club. Also invited to participate were members of The Outdoor Circle, Hawaii's Thousand Friends, and representatives of the State and County transportation departments.

Among the steering committee's first actions was to seek out and agree upon a traditional boundary map for the ahupua`a of Ko`olaupoko. Maps from 1876, 1902 and 1927 were reviewed. The 1876 map done for the Kingdom of Hawai`i was eventually selected because it represented the last traditional map recognized by the Ali`i of the Kingdom of Hawai`i. The subsequent maps, drawn after the Overthrow of 1893, adjusted at least one of the O`ahu boundaries – moving the Ko`olaupoko boundary from Kuli`ou`ou Ridge to Makapu`u. In the 1876 map, the Hawaii Kai area (known traditionally as Maunaloa) was a part of the Ko`olaupoko moku, or district.

The committee members and transportation officials toured the moku, working to identify the traditional boundaries in modern times. Once the locations were agreed upon by community and government representatives, a final list was prepared and circulated to all of the participating organizations.

The steering committee accepted a State DOT recommendation that the project focus first on installing signage, with the goal of ultimately installing the stone ahu markers. The signage would be considered temporary until the communities in each of these ahupua`a were ma`a (knowledgeable) about their boundaries.

Design of the ahu symbol, which was to go on the signage, was crafted by sfd's Daryl Mauiola Fujiwara. This design has been approved by the State Department of Transportation and has become a state standard, acceptable for use on signage in any other ahupua`a statewide.



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Ahupua`a Hakipu`u



Presented by the Hawaiian Civic Clubs and
Neighborhood Boards of Ko`olaupoko



HAROLD K.L. CASTLE
FOUNDATION

Hakipu'u

Samuel Kamakau wrote that "Lands given to the kahunas were Waimea, Pupukeya, Waiahole and Hakipu'u. These lands belonged to the priests from ancient times down to that of Kahahana. In the time of Kahekili and Kalanikupule, these were given to their kahunas and so also in the reign of Kamehameha I."

There is a mele about the foods made in Hakipu'u, from the only swamp-type lo'i in the islands:

"Famed indeed is Hakipu'u For the sour-dough Kaehu is so fond of, It is mixed with berry juices And eaten with the very best poi."

According to Rosamond Morgan, Moli'i Fishpond "is prehistoric and is supposed to have been built by the menehunes."

The Nanahoa stone sits near the top of the ridge dividing Ko'olauloa and Ko'olaupoko, and has been referred to as a phallic symbol. The female companion to the stone is found in the wall of Moli'i fishpond and is named Kaluau. The legend of Nanahoa is thus: "A keiki kapu came from Kahiki under the care of Kanehoalani. Not to look upon a woman until he was married, the reason being that they feared he had an animal nature. There was a girl born in Kahiki – born in the dark. Her father, groping about in the dark, mishandled her and she got huhu. For the girl was born and grew up in a single day. She left her home and came to O'ahu. On the beach, she landed and, being very tired, fell asleep on the pohuehue (beach morning glory vine). She left shortly after she was born and

therefore she had no clothing. It was later that some women found her and covered her. The young man had been warned not to go far from his home, but to stay close to his kahu. That morning, he disobeyed and came down the cliff partway. Looking down, he saw the beautiful maiden. He stared and stared... and changed into the pohaku Nanahoa."

Puakea Heiau sits above the road at the foot of a ridge in Hakipu'u. Dr. Gilbert McAllister describes it as a large, three-terraced structure. "Almost all of

the stones have been removed for road building, but enough of the earth foundation and occasional walls remain to indicate its former size and features... Frank Lealoha was told by the former natives that the earth elevation on the east side of the lower terrace was a lele used for human sacrifice... Thrum says that the heiau was 'An ancient place of refuge to which is coupled the name of Kaopulupulu as a supervising priest'..."

