



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'oiio 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.

Ahupua'a He'eia



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



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FOUNDATION

He'eia

This ahupua'a extends over a broad area with its southern border alongside Kane'ohe. It includes a portion of Mokapu peninsula on the south end, ranging north to portions of 'Ahuimanu and bordering Kahalu'u.

From the Mo'olelo Kahikono Hawai'i, published in Hoku o Hawai'i in 1928, is this passage: "Haumea moved to Pali-ku. She went to get Olopana's grandson to rear and named him He'eia, because they had been washed out to sea. The place adjoining Kane'ohe was named for him."

Handy described the area thusly: "The extensive salt marshes of He'eia inland from the fishponds were not cultivable, but fringing them on the south and flanking both sides of He'eia Stream, from which they are irrigated, lie the vast terraced lowland flats of this ahupua'a, still largely planted in commercial taro. The southern portion of these terraces is irrigated from Kalimukele stream, which turns southward and flows into Kane'ohe. The small stream named Puolena supplements He'eia stream for irrigation on the north. The terraces extend up the main stream to the junction of Ha'iku stream and Ioleka'a. A small stream named Kaiwike'e flows into Ioleka'a from the southwestward in the Ko'olau Range. Up all these valleys are old terraces, now abandoned."

When the old folks speak of He'eia, they talk of He'eia-kea (white He'eia) and He'eia-uli (dark He'eia). Raphaelson describes the differences in this way: "Men died in Hawai'i in the olden days, as they do now. And they went to the places where dead men dwell. But before they jumped into the sea, their lives were judged and their fates decreed. Some souls were judged white and some were judged black and, here at He'eia, the dividing came. The black souls leaped this side of the point, and the fortunate whites found their haven beyond."

A stunning pu'u rises above the shore in this ahupua'a, and was well known to the gods and goddesses of old. In a story of the travels of Hi'iaka (Pele's sister), published in 1926, is this passage: "They reached Pakole and there was Maelieli directly above them. Hi'iaka said to her friend, 'That hill that is standing there on our left is Maelieli and it was from here that a relative of ours, Hina-i-ka-malama, left the earth to go and dwell in the moon. Because her husband clung to a leg and it broke off, she flew maimed into the moon called Lono-muku (Maimed-Lono).'"

Kealohi Point juts out from the shores below Maelileli, and upon this area lies the sacred heiau known as Kalae'ula'ula, that was destroyed by the plantation. The visitor center and dining hall were built atop the heiau complex.

Alongside Kealohi is He'eia fishpond, one of only six remaining active fishponds in Kane'ohe bay, where once were dozens of abundant ponds. Part of the area includes Luamo'o, where lived Meheanu, the kia'i or watchguard of the fishpond. She had supernatural powers and could change herself into many forms, such as a frog or lizard, but preferred the form of an eel. Stories abound of her appearances in the pond. Around Luamo'o are many hau trees that sheltered the mo'o. It is said that when the hau was yellow, Meheanu was present. When the hau was green, she was out visiting, in the shape of an eel.

There are many heiau in He'eia, including Kaulauki, Lealeahina, Apili and others, but perhaps none so important as Kanehekili (or Kahekili) and Kane a me Kanaloa Heiau in Ha'iku Valley.

Gilbert McAllister described it in the 1920s as having "an excellent location on the top of an oblong knoll...pointed out by Kalani as the site. Nothing now remains except a very large stone tumbled halfway down the hill, which has been peculiarly weathered." It is said that this heiau was dedicated to the god Kanehekili, the god of thunder and lightning, whose power could be witnessed impressively first-hand in the valley during thunderstorms.

Kane a me Kanaloa Heiau is encircled by a large grove of mango trees on the south end of the valley, and contains the burial remains of families who once lived in Ha'iku. Dedicated to the

gods Kane and Kanaloa, who found sources of water throughout the islands by the use of their o'o digging sticks, the heiau contains rows and rows of ti, planted as a natural barrier to protect the iwi buried on the site.

Ha'iku Valley is said to have once served as the "hospital for Ko'olaupoko", where the kahuna la'au lapa'au gathered their medicinal plants for healing the people. Hidden beneath today's invasive species are likely to be yet unknown plants with excellent medicinal qualities.

Kaualehu Cave is seen high on the pali walls above Ha'iku Valley, and once was a burial place for ali'i from the area. In ancient times, a beautiful woman named Kameha'ikana once dwelled in the area and stayed at the cave of Kaualehu.

In neighboring Ioleka'a Valley is found Lealeahina Heiau, still cared for by native Hawaiian families to this day. The lands of Ioleka'a are named for "rolling rat", and comes from the story of the rats and the pool that is located at the foot of the pali. The kama'aina rats are said to have tricked the intruders into falling into the pool and drowning. They say you can always tell the malahini rats from the kama'aina – the rats of He'eia have red feet; the malahini rats' feet are black or white.

