



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 Mauioliola 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 Kahalu`u



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



HAROLD K.L. CASTLE  
FOUNDATION

# Kahalu'u

The name Kahalu'u means "diving place" or "dripping trough", and if you've lived in Kahalu'u, you would know that the area deserves both meanings. The near-shore waters are excellent for diving for fish and limu (seaweed), and the mauka areas are known for the constant dampness that prevails, water dripping from the trees and vegetation at the back of the valleys.

Surrounded on all sides by hills, the area is frequently battered by local winds and rain "in such a manner as to give it swirling motion wetting all sides of a house during a shower, and this gave rise to the old saying, 'ua poi hale o Kahaluu' - 'house-surrounding rain of Kahalu'u.'" The Kahalu'u region was known by old Hawaiians as Kaua-poi-hele o Kahalu'u", "because the rain circles round and round the hills and never goes beyond Kahalu'u."

At Kahalu'u ahupua'a were the rich kalo fields and the fishpond known as Kahouna - called today, Kahalu'u fishpond.

An old heiau, Haluakaiamoana, used to be up mauka where the Libby pineapple cannery once stood. They say because the factory was built on top of the heiau, it failed, because it desecrated the wahi kapu.

Kailikahi Heiau was located on the southern side of Kahalu'u bay shore about halfway between Pokole point and St. John's by the Sea church. The area is now part of a subdivision known as Kahalu'u ocean View Lots.

Ahuimanu, most of which lies in the Kahalu'u Ahupua'a, means "gathering of birds". It also refers to "a bundle of killed birds tied to the waist so that the hands might be left free to be used in climbing the precipices."

There is a small pu'u alongside Ahuimanu Road which may have been the location of this place, with the name extended to cover all of that 'ili.

Ahu o Laka, also known today as "the Sandbar", was once home to an ancient chief named Laka. His descendants today, 34 generations later, speak of his body having been buried on the island.

Once substantial, the sands of Ahu o Laka have been dredged over the years and transported to Kualoa, Moku o Lo'e (Coconut Island), and other places, reducing the island to what is now called "submerged lands". Its name means the sacred place, or temple of Laka. Hula halau also come to the island to prepare for their performances by dedicating their dances to the hula goddess, Laka.

Kapapa Island lies two miles offshore of Kahalu'u and He'eia, and once contained a fishing shrine. The island also likely contains human burials. It is now part of the state's bird sanctuary preserve.

