



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.

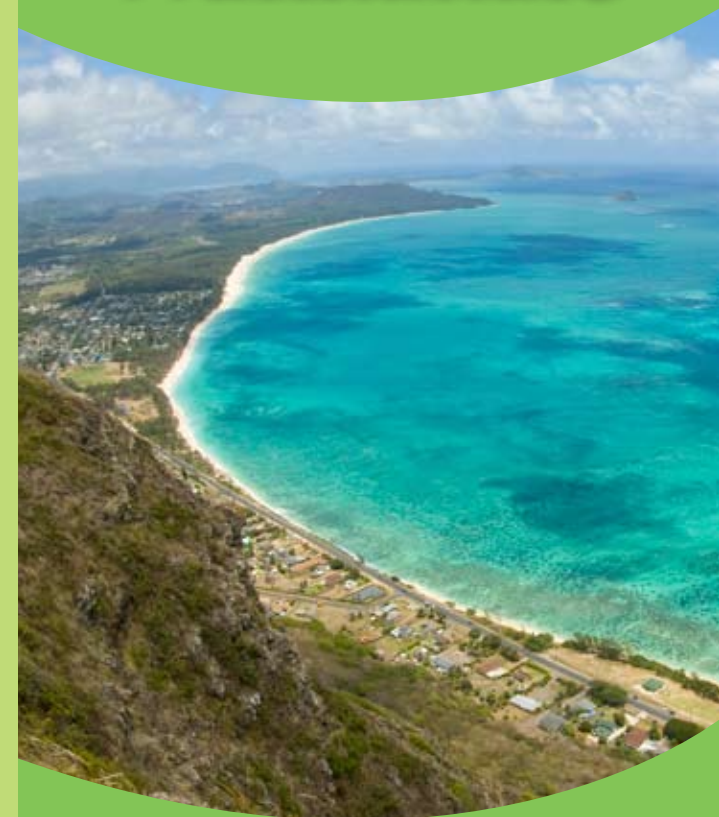
The steering committee accepted a State DOT recommendation that the project focus first on installing signage, with the goal of ultimately installing the stone ahu markers. The signage would be considered temporary until the communities in each of these ahupua`a were ma`a (knowledgeable) about their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



Ko`olaupoko Hawaiian Civic Club
P. O. Box 664, Kaneohe, HI 96744
(808) 235-8111 | malamapono@aol.com
www.koolaupokohcc.org

Ahupua`a Waimanalo



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



HAROLD K.L. CASTLE
FOUNDATION

Waimanalo

The ahupua`a of Waimanalo is the largest in moku Kō`olaupoko, extending from the ridge behind Keolu Hills, around Makapu`u and ending at Kuli`ou`ou Ridge. It incorporates what was once the large fishpond of Maunalua, now known as Hawaii Kai. From Historian Samuel Kamakau is this description: "The ahupua`a of Waimanalo, including the fishpond at Maunalua and the travelling uhu of Makapu`u, belonged to Mauimua (First-Maui)."

This ahupua`a was a flourishing farming area in ancient times, with food products such as taro, breadfruit, ohia`ai (mountain apple), kukui, sweet potato and sugar cane covering the land.

"A short way below the main entrance, in Bellows Field, is a hill called Hu-nana-niho." It was believed to be a pu`uhonua, or place of refuge. "It is said that as soon as one side knew that there was no hope for victory in the battle being fought, the wisest course was to flee as rapidly as possible to Huananiho, for all the chiefs recognized the sacredness of this hill and the lives of those who reached this elevation were spared."

From a story published in Hoku o Hawai`i in 1930, is this fascinating tale of two springs: There are two peculiar springs, one called Kupunakane is up in the mountains, and the other – known as Kapunawahine – is down on level ground. The strange thing about these springs is that on calm, sunny days, they begin to cry out to each other. Their voices were very soft and sounded very much like a woman mourning her husband.

It was a curiosity to some that the vast lands of Maunalua would be included in the ahupua`a of Waimanalo. Some old-timers from Waimanalo, remembering that the ahupua`a had been given by the chief to Queen Kalama, surmised that the large fishpond at Maunalua may have been included in Waimanalo to support the Queen's needs. It was in 1925 that the territory of Hawai`i declared Maunalua to be a part of the "Honolulu

district". Archaeologist Gilbert McAllister once quoted a kama`aina named J. McCombs as saying that Maunalua was listed as an ili of Waimanalo at the time of the Mahele in 1848.

The area was once the location of many sacred places of worship, including Hawea, Pahua, and other heiau. Fishing shrines, ko`a, dotted the landscape along the shoreline.

In Handy's "Hawaiian Planter," Maunalua is described as a place where, "According to the last surviving kamaaina of Maunalua, sweet potatoes were grown in the small valleys, such as Kamilonui, as well as on the coastal plain."

Kohelepelepe, atop what is now Pu`u Koko Head, is the site of a fascinating story related by Mary Kawena Pukui. "When Kamapua`a attacked Pele near Kalapana, Kapo sent her kohe (vagina) as a lure and he left Pele

and followed the kohe lele (traveling vagina) as far as Koko Head on O`ahu, where it rested upon the hill, leaving an impression to this day on the Makapu`u side."

