



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 Mauioliwa 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 Kailua



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



HAROLD K.L. CASTLE
FOUNDATION

Kailua

Like Kane'ōhe, the ahupua'a of Kailua contained extensive continuous agricultural terraces that ran from the foot of the pali to the sea. The largest extended inland about 1.5 miles from the edge of Kawainui wetlands to the ocean. Those were once large taro fields which supplied food for the people of Kailua. According to Handy's "Hawaiian Planter", there were smaller terrace sections along the streams which watered the main fields. Other small kuleana were watered by springs and a small stream descending from Pu'u Olomana. In modern history, many of these areas were occupied by fields of sugar cane and pasture land.

The ahupua'a of Kailua was extensively farmed, particularly in the area now known as Kawainui. Due to its pleasant weather conditions, many ali'i (chiefs) would take up residence here for extended times. Kakuhihewa, for whom the island of O'ahu is known, was one of them. Kamakau writes of the place Alele, now known as the "Coconut Grove" area:

"At Alele in Kailua he (Kakuhihewa) erected a government house for himself 40 fathoms long, and 15 fathoms wide, which was named Pamoā. The main purpose of this house was for debating land divisions, claiming ancestors, genealogy registration, practice with war club, spear thrusting, astrology, designing, astronomy, konane, instruction in royal ancestral songs, royal songs, running, cliff leaping, bowling, sliding, boxing."

There was an edible mud – "lepo ai ia" – which was found only at Kawainui pond. When there was a shortage of poi in Kailua during Kamehameha's visits, his warriors and servants ate this substitute for poi.

Ulupo Heiau is among the few remaining temple sites still visible in this ahupua'a, and is located near the Kailua YWCA. It is considered to be so old, it is thought to have been built by the Menehunes. Stones for this heiau were believed to have been passed, hand to hand, from great distances away.

