



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 Waihe`e



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



HAROLD K.L. CASTLE  
FOUNDATION

# Waihe'e

At Waihe'e were the groves of lauhala, where lived the weavers and stone workers. Until today, the valley is filled with the lauhala trees, still flourishing in the uplands. The hardened blue dike stone can be found up mauka, stone used to make tools and weapons in ancient times.

From an article in Aloha Aina, dated July 6, 1912, is a story about the naming of this place: "Keakaoku, a young man unable to talk, went forth to Kahiki where, he was told, a wife awaited him. His marriage to her would restore his speech. On the way, he was attacked by a huge octopus. He killed it and threw it toward Kahaluu, on Oahu. The slime from its body flowed over the land. The place is called Wai-hee (squid fluid) to this day."

Handy says the district took its name "from that terrace (Waihee) which presumably belonged to the alii in the old days. It is said that during the reign of Mailekukaki about the 15<sup>th</sup> or 16<sup>th</sup> centuries, the land was abundant and the chiefs and priests lived in the backs of the valleys. So it was at Waihe'e."

Handy describes the ahupua'a thusly: "The broad flats of Waihee from the seashore inland are continuous with those of Kaalaea to the north and Kahaluu to the south. These contiguous flats, all sectioned with terraces, make one of the largest single areas of wet taro land on the Koolau coast. Waihee ahupua'a included the terraces watered by Waihee Stream which has its headwaters in the Koolau Range where the small mountain stream (called Waihee) is joined by Hamama Stream and waterfall

and, lower, by Kalia Stream. The old terraces, now abandoned, ran back into these valleys for about 1.5 miles. From there on they were developed, when level land permitted, down the main valley. The land section at the eastern corner of the district inland of the stream named Paele, into which the main stream empties, was named Waihee..."

Today, the water resources of Waihe'e have proven a boon to the people of Ko'olaupoko, providing half

of the drinking water supply for seven ahupua'a from Waihe'e to Waimanalo. The source is a 1500-foot long dike tunnel drilled into the mountain at the back of the valley. Nearby is a swimming area, once a small bathing pool but since changed and enlarged by concrete abutments, often referred to by local youths as "stone pond" or "ice pond". The area around the water source and the pool contain a grove of ancient mango trees, possibly planted as far back as the 19<sup>th</sup> century.

