



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 Waikane



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



HAROLD K.L. CASTLE
FOUNDATION

Waikane

From writings in Hoku o Hawaii, 1926, is this description: "Here Hiiaka turned again to speak to her friend. 'The name of this land is Waikane because it was here that Kane first dug for water for the benefit of Paliuli. There is a Paliuli here and it is on that ledge there. Below it are the famous waters, Waiololi and Waiolola. One is male and the other female...'"

From the Hawaiian newspaper, Hawaii Holomua (1912), come this reference: "At Waikane, Koolau-poko, is a land called Paliuli. Also there in Waikane are two streams that surround this land of Paliuli, for both streams have the same source. In Waikane also are the names Waiolola and Waiololi, mentioned in the Kumulipo chant..." "O kane ia Wai'ololi, o ka wahine ia Wai'olola..." Beckwith, in her writings about the Kumulipo, says, "The words Wai'ololi and Wai'olola are applied in everyday speech to a narrow entrance through which water passes with force and a wide one which receives them without a struggle. Thus Pokini says the first term is given to a narrow bay along the coast where the water carries the fish in with a rush, the second to a wide shore line where the surf rolls in without breaking."

Legends abound about the feats of the high gods Kane and Kanaloa, and their journeys around the islands, digging with their o'o sticks. It is in this way that the gods brought new sources of water to the people.

Kukuianiani Heiau can be found at the foot of Pu'u Pueo. A few hundred feet away, on an elevation, is Kaawakoa heiau, which was associated with Kukuianiani.

Handy wrote, in his book, "Hawaiian Planter,"

of Waikane: "Between the highway and the sea is a broad area of terraces where large crops of taro are raised to sell to poi factories. This section, with the terraces (also still planted) just inland of the road, made up a continuous area of terrace land covering almost the entire seaward end of this ahupua'a, watered by Waikane Stream. Terraces were built on the level land up the valley along the stream. About half a mile inland, where broad flats flank a wide curve in the stream, is a beautiful plantation of about 40 terraces, all planted in taro grown for milling. Following the road toward Na Puu Koirole, small abandoned terraces are to be seen here and there along the stream. Just beyond the juncture of the two streams forming Waikane several small

terrace sections were being cleared by Hawaiians in 1935. About 2 miles inland on the north side of the stream below Na Puu koirole, is a kuleana with half a dozen terraces planted with young taro. Above this point are other small abandoned kuleana.

"In the southern part of Waikane Valley, divided from the larger northern section by a low ridge, there is a gulch containing old terraces (now partially cultivated, but not in taro), small and narrow for the most part. This area begins about one mile above the highway, where the contour trail crosses the gulch, and extends to seaward and for about half a mile or more inland from the trail as well. It is watered by Waikeekie Stream."

