

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 Koʻolaupoko extended from Kaʻoio Ridge on the north end of Kualoa, to Kuliʻouʻou Ridge on the south end at Maunalua Bay. It included the ahupuaʻa of Kualoa, Hakipuʻu, Waikane, Waiahole, Kaʻalaea, Waiheʻe, Kahaluʻu, Heʻeia, Kaneʻohe, Kailua and Waimanalo. This project is aimed at raising awareness among the people of these 11 ahupuaʻa 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 ahupuaʻa 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 Koʻolaupoko Ahupuaʻa Boundary Marker Project was initiated in 2009 by the Koʻolaupoko 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 Maunalua 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 Maunalua) 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 Mauliola 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 Kualoa



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



Kualoa

The boundaries of Kualoa are marked by Ka'oio Ridge to the north and the ridge extending from Pu'u Kanehoalani to Moli'i fishpond to the south.

Thomas Handy wrote in "The Hawaiian Planter" years ago: "This narrow ahupua'a against the mountains and fronting the sea, unsuitable for taro, used to be a famous wauke-growing place, according to Mr. George Roberts. East of Moli'i Fishpond, on the flatland named Apua near the south end of Kualoa, is Koholalele pond. Mr. A.F. Judd told me that his father, Dr. G.P. Judd, told him that he remembered when the pond was excavated and that it had originally been a taro lo'i."

Abraham Fornander wrote: "Shortly after his installation, Kahahana called a great council of O'ahu chiefs and the High Priest Kaopulupulu, and laid before them the demands of Kahekili regarding the land of Kualoa and the palaoa-pae...The high priest was strongly opposed to such a measure, and argued that it was virtual surrender of the sovereignty and independence of O'ahu, Kualoa being one of the most sacred places on the island, where stood the sacred drums of Kapahuula and Kaahuulapunawai, and also the sacred hill of Kauakahi-a-Kahoowaha; and that the surrender of the palaoa-pae would be a disrespect to the gods;...it would be wrong of him to cede to another the national emblems of sovereignty and independence."

Native Hawaiian historian Samuel Kamakau tells the story in this way: "Kahahana's rule over the land having become firm, he informed the chiefs, governors, and counselors of Kahekili's request for Kualoa and the ivory that drifted ashore, and asked their opinion. Some approved, saying, 'If you desire to give this to your parent as a reward for rearing you, it is all one to us.' But the chief Kukalehua'aikulani said, 'Call Ka'opulupulu and let him decide whether to give it or not.' So Ka'opulupulu was sent for and the question put, and Kahahana told him that he was willing to grant these things to his parent in return for his upbringing.

"The kahuna bowed his head, then, looking up, said, 'O chief! If you give away these things, your authority will be lost, and you will cease to be a ruler. To Kualoa belong the water courses of your ancestors, Kalumaluma`i and Kekaihehe'e; the sacred drums of Kapahu'ulu, and the spring of Kaho'ahu'ula; the sacred hill of Kauakahi son of Kaho'owaha of Kualoa. Without the ivory that drifts

ashore you could not offer to the gods the first victim slain in battle; it would be for Kahekili to offer it on Maui, and the rule would become his. You would no longer be ruler. Had the country been yours by conquest, it might be proper for you to reward your uncle, but your authority was given to you by the chiefs because of your uncle Kumahana's mismanagement. Any other requests of Kahekili you might have granted, but not this. And be sure not to conceal from me any further secret message that Kahekili may send.' Having heard these words of the kahuna, Kahahana and the chiefs congratulated themselves upon their escape from losing the dominion to Kahekili."

Fornander, who interviewed many old Hawaiians in his research, related the following story:

"During his youth, Kualii was brought up sometimes at Kailua, at other times at Kualoa. One of the special tabus attached to Kualoa, whenever the chief resided there, was that all canoes, when passing by the land of Kuala, on arriving at Makawai, should lower their masts and keep them down until they had passed the sea of Kualoa and got into that of Kaaawa. I note the tabu and the custom, but I am not certain of the underlying motive...It was strictly observed...and woe to the infractor of the tabu."

Native Hawaiian historian Samuel Kamakau wrote, "The place of refuge in ancient times was a piece cut off from a district... and Kualoa, which was a very sacred place of refuge where a man condemned to die was saved if he entered it.

Another historian, Raphaelson, wrote, "Always this has been sacred soil. To the base of the hills, the newborn children of chiefs were brought. Here they lived with their foster parents. They were trained in the arts of war and the ancient traditions of Hawaiian chiefs...here, in full sight of each passing cane, the royal tapa of their fathers flew. When fishermen passing sighted that flag, they lowered their sails..."

In the story of Mokoli'i Island and the travels of Pele and Hi'iaka, Emerson wrote: "As they approached Kualoa, the huge mo'o dragon, Mokoli'i, reared himself up and, pluming and vaunting himself, sought to terrify them and prevent their passage. Hiiaka did not flinch in her attack. When she had killed the monster, she set up his flukes as a landmark which now forms the rock known to this day as Mokolii. The body of the dragon she disposed in such a way that it helped for the road-bed of the traveled highway."

