



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 Ka`alaea



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



HAROLD K.L. CASTLE  
FOUNDATION

# Ka'alaea

In the ahupua'a of Ka'alaea is found Hi'iaka Spring, which watered kalo terraces owned and cultivated by kupuna Kaaoalaoa Kukahiko, who lived with her family atop Pu'u Kahea, which was her family's home from ancient times. According to Handy's Hawaiian Planter, the lands makai of the pu'u were also watered by this spring.

Ka'alaea is named for the 'alaea found throughout the ahupua'a. In a letter by Samuel Kamakau in the Hawaiian newspaper Kuokoa (Feb. 1867), he writes: "If you are at a loss and bewildered, turn and face mauka and you will see a native of that land sitting on the slope of the reddish hillside. 'She' is named Popo'alaea, the wife of Maile'a'ala. That is the redness of Ka'alaea..."

Handy reported that "farther up the main valley on the north side is a spring named for the god Kanaloa (to whom, with Kane, is attributed the opening of many springs throughout these islands). Near this spring is another named Kahoupo o Kane (the diaphragm of Kane)."

Among the interesting wahi pana of Ka'alaea is the place called Nawa'ali'ili'i-kiolea, located just offshore of the beach known as Mahinahina. This site contains the remains of the stone canoes that brought sands from Kahiki long ago. The name of the man who brought it was Kaipuiolea, according to Kamakau.

Raphaelson wrote about the building of Kamehameha highway in that area, and said, "for years, these canoes were sacredly held, their safety guarded by rigid tabus. With the

white man, a road-builder came, a hardened man, matter of fact, of practical deeds. He scoffed at tabus, scoffed at the stones, and ordered his men to break the canoes. The natives recoiled, but the road builder raged, and found foreign men who were not afraid. They broke up the stones, while the natives spoke darkly of death and of woe. The natives were wise to fear the tabu. For death surely came. It caught every man who had touched the canoes, and the road builder too."

The fish lookout at Pu'u Kahea enabled area fishermen to signal to their canoes at sea and direct them to schools of fish in the bay. Richard

Paglinawan explained that "the signal man was a person who possessed great knowledge of fishes and their habits and eating grounds."

A story by Donald Angus in ka Leo o Ka Lahui, published in March 1893, speaks of a battle between an area chief named Pueo and the gods. "They went on, passed Kahaluu, Waihee and Kaalaea and on up to auliilii. There they saw Pueo making ready to fight them and Hiiaka-i-ka-poli-o-Pele chanted thus: 'Pueo, the chief challenges to battle, he challenges on the day of his strength, he is strong, strong indeed.'" The two fought and she killed Pueo."

