
**Cultural Impact Assessment for
King Intermediate School at Kalimaloa,
He'eia Ahupua'a, Ko'olaupoko District,
O'ahu Island
TMK: [1] 4-6-004: 002 (por.)**

**Prepared for
Kimura International, Inc.**

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Management Summary

Reference	Cultural Impact Assessment (CIA) for King Intermediate School at Kalimaloa, He'eia Ahupua'a, Ko'olaupoko District, O'ahu Island TMK: [1] 4-6-004: 002 (por.) (Fa'anunu, Cruz and Hammatt 2009)
Date	November 2009
Project Number (s)	Cultural Surveys Hawai'i, Inc. (CSH) Job Code: HEEIA 6
Project Location	The proposed Project is located on a portion of TMK [1] 4-6-004: 002 (Figure 1), located on the southwest corner of King Intermediate School in the He'eia Ahupua'a within the Ko'olaupoko District, on the windward side of the island of O'ahu. King Intermediate School is situated between Kamehameha Highway and the shallow reef flats of Kāne'ohe Bay approximately 50 to 80 feet above mean sea level.
Land Jurisdiction	State of Hawai'i
Agencies	State of Hawai'i Department of Health/Office of Environmental Quality Control (DOH/OEQC)
Project Description	The proposed Project will involve construction activities at King Intermediate School consisting of: the addition of covered bus stops along the existing driveway, parking lot improvements, improvements to the existing library roof, and construction of a new chiller and mechanical room next to the school library.
Project Acreage	Approximately one acre
Area of Potential Effect (APE) and Survey Acreage	The Area of Potential Effect (APE) for this CIA includes the approximately one acre Project footprint in the context of He'eia Ahupua'a and other places on O'ahu that may be traditionally associated or connected with He'eia and/or the Project area.
Document Purpose	This CIA was prepared to comply with the State of Hawai'i's environmental review process under Hawai'i Revised Statutes (HRS) Chapter 343, which requires consideration of the proposed Project's potential effect on cultural beliefs, practices, and resources. Through document research and cultural consultation efforts, this report provides information, compiled to date, pertinent to the assessment of the proposed Project's potential impacts to cultural beliefs, practices, and resources (per the <i>Office of Environmental Quality Control's Guidelines for Assessing Cultural Impacts</i>) which may include Traditional Cultural Properties (TCPs) of ongoing cultural significance that may be eligible for inclusion on the State Register of Historic Places. The document is intended to support the Project's environmental review and may also serve to support the Project's historic preservation review under HRS Chapter 6E-8 and Hawai'i Administrative Rules Chapter 13-275.
Community Consultation	Hawaiian organizations, agencies, and community members were contacted in order to identify individuals with cultural expertise and/or

	<p>knowledge of the Project area and its vicinity. The organizations consulted included the State Historic Preservation Division (SHPD), the Office of Hawaiian Affairs (OHA), and the O‘ahu Island Burial Council (OIBC). Community and cultural organizations, such as the Hui Mālama I Nā Kūpuna ‘O Hawai‘i Nei, Association of Hawaiian Civic Clubs, Ko‘olaupoko Hawaiian Civic Club, and PaePae o He‘eia, were also included.</p>
<p>Results of Background Research</p>	<p>Background research yields the following results:</p> <ol style="list-style-type: none"> 1. The Project area is located in a place that is rich in cultural and historic resources and heritage. The <i>ahupua‘a</i> (traditional Hawaiian land division extending from the mountain to the sea) of He‘eia has long been known for its extensive and productive taro terraces, fishponds and other marine resources. 2. He‘eia was named after the foster child of the goddess Haumea and grandson of ‘Olopana. The name He‘eia is also referenced to have been derived from a tidal wave event reported by Pukui et al. to have, “washed (<i>he‘e‘ia</i>) the natives out to sea and back, after which they were victorious...[d]uring a battle with people from Leeward O‘ahu (Pukui et al. 1974:44). Sterling and Summers report that the battle was between Kumuhonua and Haumea, Wākea, and their followers (Sterling and Summers 1978). 3. He‘eia is rich in <i>mo‘olelo</i> (stories) associated with storied places (<i>wahi pana</i>), <i>akua mo‘o</i> (guardians), demi-gods, and goddesses. Stories include accounts of Haumea and Wākea in a battle against Kumuhonua, the water spirit Meheanu, Makanui and his sharks, Mā‘eli‘eli the dragon lady, Pikoikaalala, and Kameha‘ikana. 4. The area surrounding Kealohi Point in He‘eia was a <i>leiana ‘uhane</i>, a place where the souls of the dead leap into the sea. 5. The <i>ahupua‘a</i> of He‘eia was the site of many <i>heiau</i> indicating the place as culturally significant. These include the <i>heiau</i> of Kaulaauki, Leleāhina, Kahekili, Kāne ame Kanaloa, and <i>heiau</i> of unknown names at Mōkapu. 6. Many battles of conquest occurred in He‘eia in the 1700s. Kamehameha kept He‘eia as his personal property. He‘eia remained under direct control of the Kamehameha dynasty until the Māhele (mid-1800s). 7. Previous archeological studies documented the following findings near the Project area: (a) multiple pre-Contact and historic habitation sites; (b) several religious structures, such as <i>heiau</i> (pre-Christian place of worship) and <i>kuahu</i> (family shrine

	<p>or alter); (c) multiple burial sites and skeletal remains; (d) numerous agricultural sites and activity areas; and (e) World War II remnants. Burial sites at Mōkapu, part of the <i>ahupua‘a</i> of He‘eia, are among the largest known burial sites in Hawai‘i.</p>
<p>Results of Community Consultations</p>	<p>CSH contacted 12 community members (government agency or community organization representatives, or individuals such as residents, cultural and lineal descendents, and cultural practitioners) for the purposes of this CIA. Six individuals responded of which three participated in formal interviews. The following section summarizes the results of the community consultations:</p> <ol style="list-style-type: none"> 1. Respondents acknowledged that the Project area is located in an <i>ahupua‘a</i> of considerable cultural significance to Hawai‘i and Native Hawaiians. Respondents spoke of their connection to the place through their personal experiences: <ol style="list-style-type: none"> a. Two participants discussed personal experiences and/or <i>mo‘olelo</i> they had heard about pertaining to Night Marchers and Menehune in and around the Project area. b. One participant explained the value of the natural and cultural landscape of He‘eia Ahupua‘a and the King Intermediate School grounds for perpetuating the Hawaiian culture. Teaching tools established in the last twenty years on the school property include a model of an <i>ahupua‘a</i>, a <i>hula</i> (traditional Hawaiian dance) mound, <i>lo‘i</i> (taro cultivation) terraces, <i>ahu</i> (alter or shrine) and <i>pōhaku</i> (rock). 2. Participants indicated that the <i>ahupua‘a</i> of He‘eia, including the Project area, was used extensively for farming and fishing into historic times. They made references to the historical land-use of the place referring specifically to numerous and varied <i>lo‘i</i> terraces and the presence of an old fishing village nearby. 3. One participant shared versions of several <i>mo‘olelo</i> included in the Traditional Background section of this report, and pointed out the actual physical locations of many <i>wahi pana</i> (storied places) associated with these <i>mo‘olelo</i> (stories) such as Luamo‘o, Kealohi Point, He‘eia-‘uli, He‘eia-kea, and Moku‘oleo. 4. Participants described the declining environmental quality of the natural resources surrounding the Project area including the disappearance or near-total destruction of <i>limu</i> and corals.

	<ol style="list-style-type: none"> 5. The area immediately outside the Project area is rich in native plants and is utilized by the community for the cultural practice of <i>lei</i>-making, cooking, and <i>lā'au lapa'au</i> (traditional medicine). 6. One participant claimed to have once discovered several cultural items along the coastal boundaries of the school property which attest to the significance of the place including remnants of the railroad track that connected to the first telegraph station in Hawai'i, the original <i>pōhaku</i> that served as the <i>kia'i</i> (guardian) of Kāne'ōhe Bay, and a flat rock near the ocean with petroglyph-like designs. One participant was certain that the proposed construction in the Project area would uncover Hawaiian cultural features because of the traditional importance of the area, but others believe the construction footprint area is far enough away from the coastline that the likelihood of discovering items of cultural significance is small. 7. None of the respondents had specific objections to the proposed Project <i>unless</i> cultural features were found during the excavation phase. Respondents seemed to favor the purpose of the proposed Project, as it is meant to benefit students of the school. 8. Participants made several recommendations pertaining to the proposed Project, as well as measures to restore and maintain the cultural features on the school property. These recommendations are discussed in the next section.
Recommendations	<p>The following recommendations are based on a synthesis of all information gathered during preparation of the CIA. While most recommendations address cultural concerns, some recommendations pertaining to the proposed Project in general, raised by participants, are also included. To help mitigate the potential adverse impacts of the proposed Project on Hawaiian cultural beliefs, practices, and resources, recommendations should be faithfully considered and the development of the appropriate measures to address each concern, should be implemented.</p> <ol style="list-style-type: none"> 1. Archaeological monitoring, following an archaeological monitoring plan, is recommended for all initial ground disturbing activities. A qualified archaeologist should monitor all initial ground disturbance associated with the Project's construction. Personnel involved in development activities in the Project area should be informed of the possibility of inadvertent cultural finds, including human remains. Should cultural or burial sites be identified during ground disturbance, all work should immediately cease, and the appropriate

	<p>agencies notified pursuant to applicable law.</p> <ol style="list-style-type: none"> 2. Alternatives to the proposed Project should be considered if significant cultural resources, including human skeletal remains and/or burial sites, are encountered. 3. In light of statements made by participants in this study that there may be features of cultural significance in the Project area, it is recommended that: <ol style="list-style-type: none"> a. Project proponents should develop plans to keep any cultural items discovered during this project, with the exception of human skeletal remains, burials and/or burial-related items, at the school to serve as an educational showcase for students to learn about the history and culture of the area. b. Cultural monitoring is conducted during all phases of development. c. Personnel involved in development activities in the Project area should be informed of the possibility of inadvertent cultural finds, including human remains. Should cultural or burial sites be identified during ground disturbance, all work should immediately cease, and the appropriate agencies notified pursuant to applicable law. 4. Consultation with community participants should continue throughout all phases of the proposed Project. 5. To improve the logistics of the proposed Project to allow for better traffic flow and pedestrian safety, project proponents should consider the following design elements: (a) the road on the south side of the tennis courts and the gym should be made into a one-way that the bus can use as an entrance because the road is not big enough to accommodate two-way traffic flow considering the large size buses; and (b) private vehicles should be prohibited from using the road on the south side of the tennis courts when school is out for the day because too many children use the space as a waiting area for their parents.
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Section 1 Introduction

1.1 Project Background

Cultural Surveys Hawai'i, Inc. (CSH) conducted this Cultural Impact Assessment (CIA), at the request of Kimura International, Inc., for proposed construction activities at King Intermediate School. These include covered bus stops along the existing driveway of the school, parking lot expansion, improvements to the existing roof of the school library, and the construction of a new chiller and mechanical room next to the library.

The proposed Project is approximately one acre on a portion of TMK [1] 4-6-004: 002 located on the southwest corner of King Intermediate School in the He'eia Ahupua'a within the Ko'olaupoko District, on the windward side of the island of O'ahu. King Intermediate School is situated between Kamehameha Highway and the shallow reef flats of Kāne'ohe Bay approximately 50 to 80 feet above mean sea level. The general location of the Project area is depicted in Figure 1, Figure 2, and Figure 3

The footprint of the ground disturbance for the proposed Project measures approximately one acre. Figure 4 shows the construction plans of the proposed Project. Impacts to the current ground surface are expected to be minimal and will involve: minor ground disturbance associated with the construction of the covered bus stops, probable construction of a retaining wall at an earthen bank between the new bus stops and an athletic field at a higher level, and parking lot improvements. Ground disturbance is expected to be greater during the construction of the new chiller and mechanical room. However, overall subsurface impacts are expected to be minimal.

While the Area of Potential Effect (APE) for this CIA includes the approximately one acre Project area, the APE considers the Project area within the larger cultural context of He'eia Ahupua'a and other places on O'ahu—lands, or *wahi pana* (storied places) that may be traditionally associated or connected with He'eia and/or the Project area through *mo'olelo* and oral-historical accounts, chants, songs and poetical sayings, and proverbs. This assessment further considers the cumulative effects of the proposed Project on traditional Hawaiian practices and resources in and around the Project area.

1.2 Project Purpose

This CIA was prepared to comply with the State of Hawai'i's environmental review process under Hawai'i Revised Statutes (HRS) Chapter 343, which requires consideration of the proposed Project's potential effect on cultural beliefs, practices, and resources. Through document research and cultural consultation efforts, this report provides information, compiled to date, pertinent to the assessment of the proposed Project's potential impacts to cultural beliefs, practices, and resources (per the *Office of Environmental Quality Control's Guidelines for Assessing Cultural Impacts*) which may include Traditional Cultural Properties (TCPs) of ongoing cultural significance that may be eligible for inclusion on the State Register of Historic Places. The Hawai'i State Historic Preservation Statute (Chapter 6E) guidelines for significance

criteria (HAR §13-275-6) under Criterion E defines a significant historic property as one that has:

An important value to the Native Hawaiian people or to another ethnic group of the state due to associations with cultural practices once carried out, or still carried out, at the property or due to associations with traditional beliefs, events or oral accounts—these associations being important to the group's history and cultural identity.

The document is intended to support the Project's environmental review and may also serve to support the Project's historic preservation review under HRS Chapter 6E-8 and Hawai'i Administrative Rules Chapter 13-275.

1.3 Scope of Work

The scope of work for this CIA includes:

1. Examination of cultural and historical resources, including Land Commission documents, historic maps, and previous research reports, with the specific purpose of identifying traditional Hawaiian activities, such as gathering of plant, animal, and other resources as may be indicated in the historic record.
2. A review of previous archaeological work at and near the subject parcel that may be relevant to reconstructions of traditional land use activities; and to the identification and description of cultural resources, practices, and beliefs associated with the parcel.
3. Consultation and interviews with knowledgeable parties regarding traditional cultural practices at or near the parcel; present uses of the parcel; and/or other (non-Hawaiian) practices, uses, or traditions associated with the parcel.
4. Preparation of a report that summarizes the results of these research activities and provides recommendations based on findings.

1.4 Environmental Setting

1.4.1 Natural Environment

He'eia is a relatively large *ahupua'a* of approximately 4,200 acres and includes the northwestern portion of Mōkapu Peninsula (Kaneohe Marine Corps Air Station) and Moku o Lo'e or Coconut Island. He'eia is one of eleven *ahupua'a* that make up the Ko'olaupoko District, and one of the nine *ahupua'a* bordering Kāne'ohe Bay. He'eia Ahupua'a is characterized by high rainfall with about 1500 millimeters (mm) or 60 inches (in) of rainfall, annually (Giambelluca et al. 1986). He'eia Stream, labeled as "Stream" in Figure 1, lies approximately 450 meters (m) inland and directly west of the school and filters into the sea approximately 800m north of the school by He'eia Fishpond. The proposed Project is approximately 500 m south of He'eia Fishpond.

He'eia's location along the windward coast of O'ahu, makes this place among the wettest on the island. Thus, the vegetation is lush and green providing plant resources that were, and

continue to be, utilized for multiple cultural uses. The area immediately outside of the Project area but within the school grounds is particularly rich in native plant species. The high density of native plants is attributed to the creation of a model of an *ahupua'a* at King Intermediate School. Designed to serve as an educational tool for students to learn about and perform Native Hawaiian cultural practices, many native plants were planted within the model *ahupua'a*. While many have disappeared over the years, a plethora of plants remain on campus that are gathered by the neighboring community for cultural practices, such as for cooking, *lei*-making, and *lā'au lapa'au*.

The soil of the Project area consists of Lolekaa silty clay of three to eight percent slopes, as shown in Figure 5 (Foote et al. 1972). Soil permeability is moderately rapid, runoff is slow, and the erosion hazard is slight. The soils in the vicinity of the Project area developed in old, gravelly colluvium and alluvium, therefore, soft, weathered gravel is common through the subsoil (Foote et al. 1972). The soil profile is characterized as follows: the surface layer is dark brown silty clay about ten inches thick with sub angular blocky structure; the subsoil is dark yellowish-brown loam approximately 46 to more than 70 inches thick with sub angular blocky structure; and the substratum is strongly weathered gravel (Foote et al. 1972).

1.4.2 Built Environment

The landscape of He'eia has been transformed from a rural, agricultural setting, to one that is more urban and characterized by residential use. The immediate vicinity of the Project area is well-developed and includes the buildings of the school and residential neighborhood homes (see Figure 2). The Project area lies next to school's athletic field and school library in the north, the school gymnasium and tennis courts to the south, and residential homes in the west. Paved parking lots, above ground and subsurface utilities, crosswalks, and concrete curbs are common in the area.

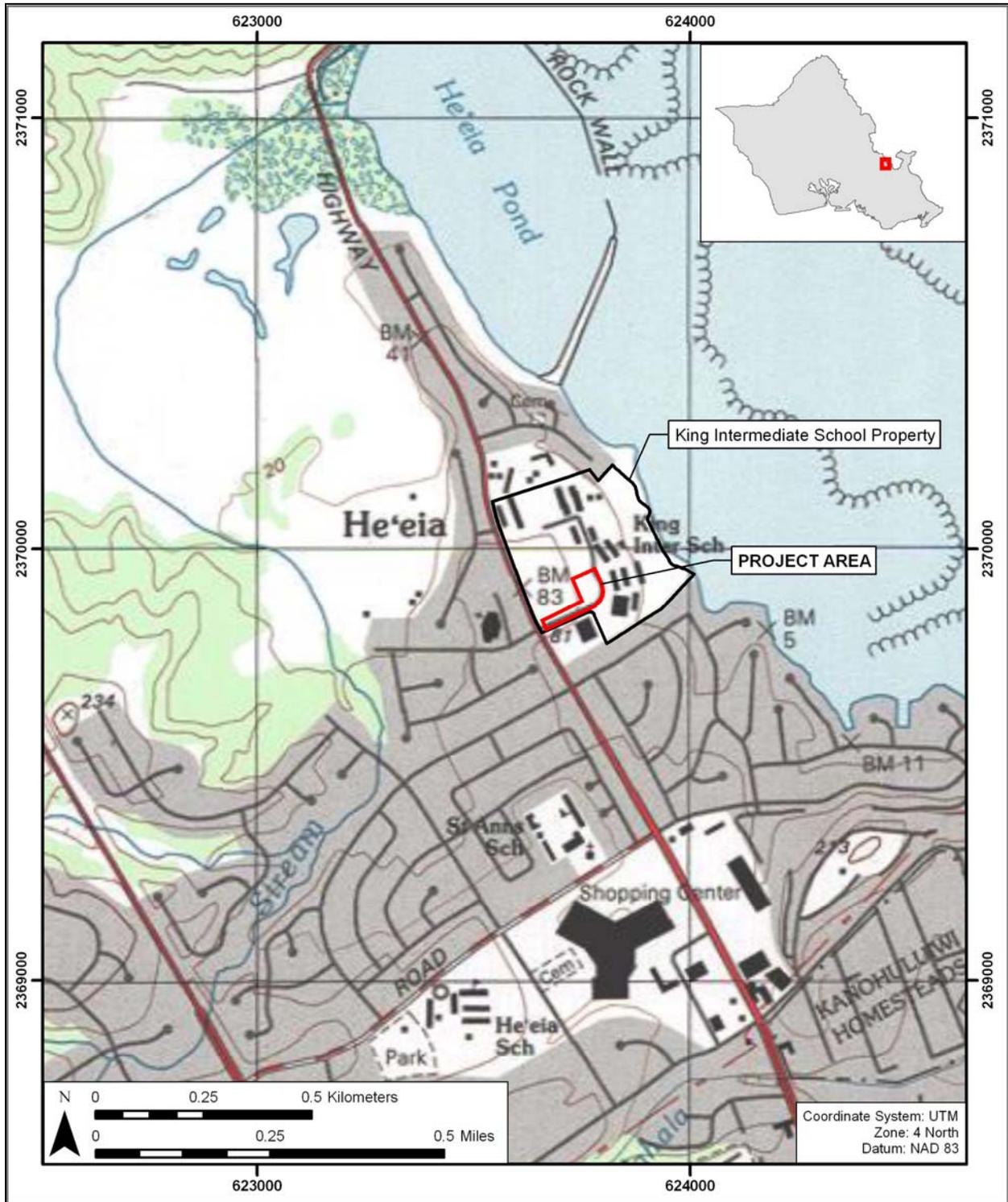


Figure 1. Portion of a 1998 Kāne'ohe U.S. Geological Survey 7.5-minute topographic quadrangle map showing the project area



Figure 2. Portion of a 2005 U.S. Geological Survey orthophoto, Kāneʻohe Quadrangle, aerial photo showing the project area (Source: Google Earth)

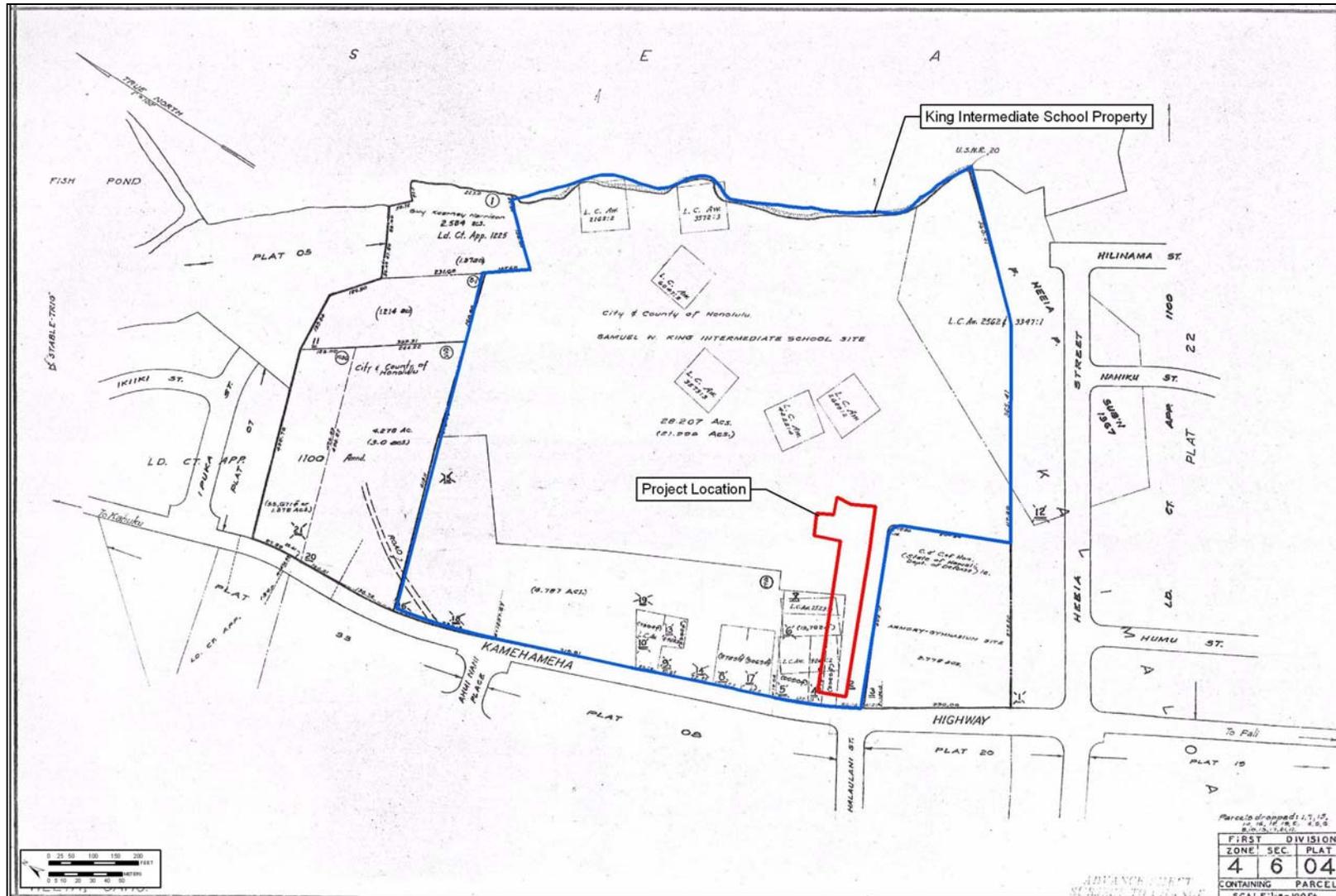


Figure 3. Tax Map Key (TMK) [1] 4-6-004: 002 (por.) plat map showing Project area

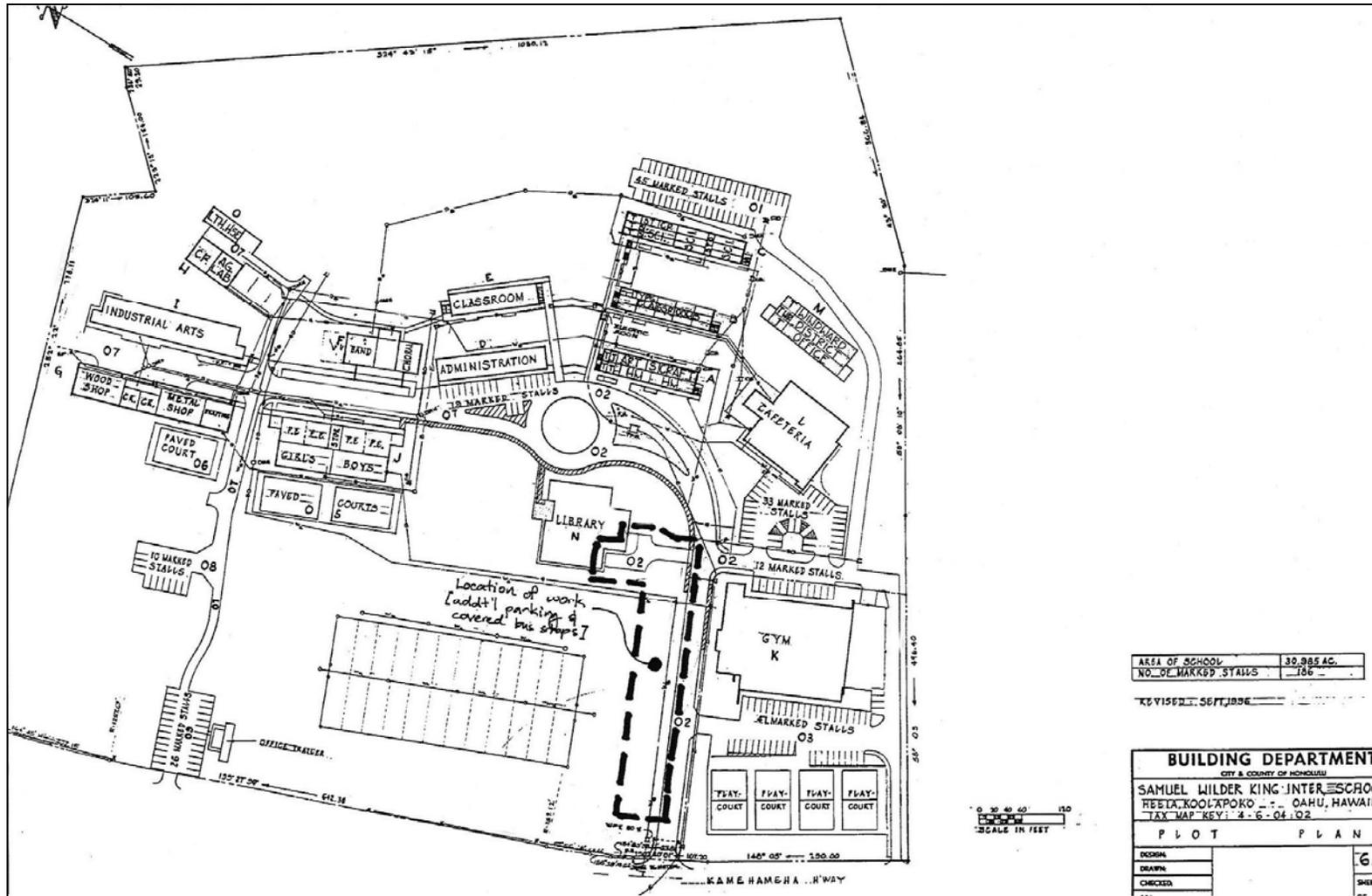


Figure 4. Construction plan for King Intermediate School (City and County of Honolulu, Building Department 1996)

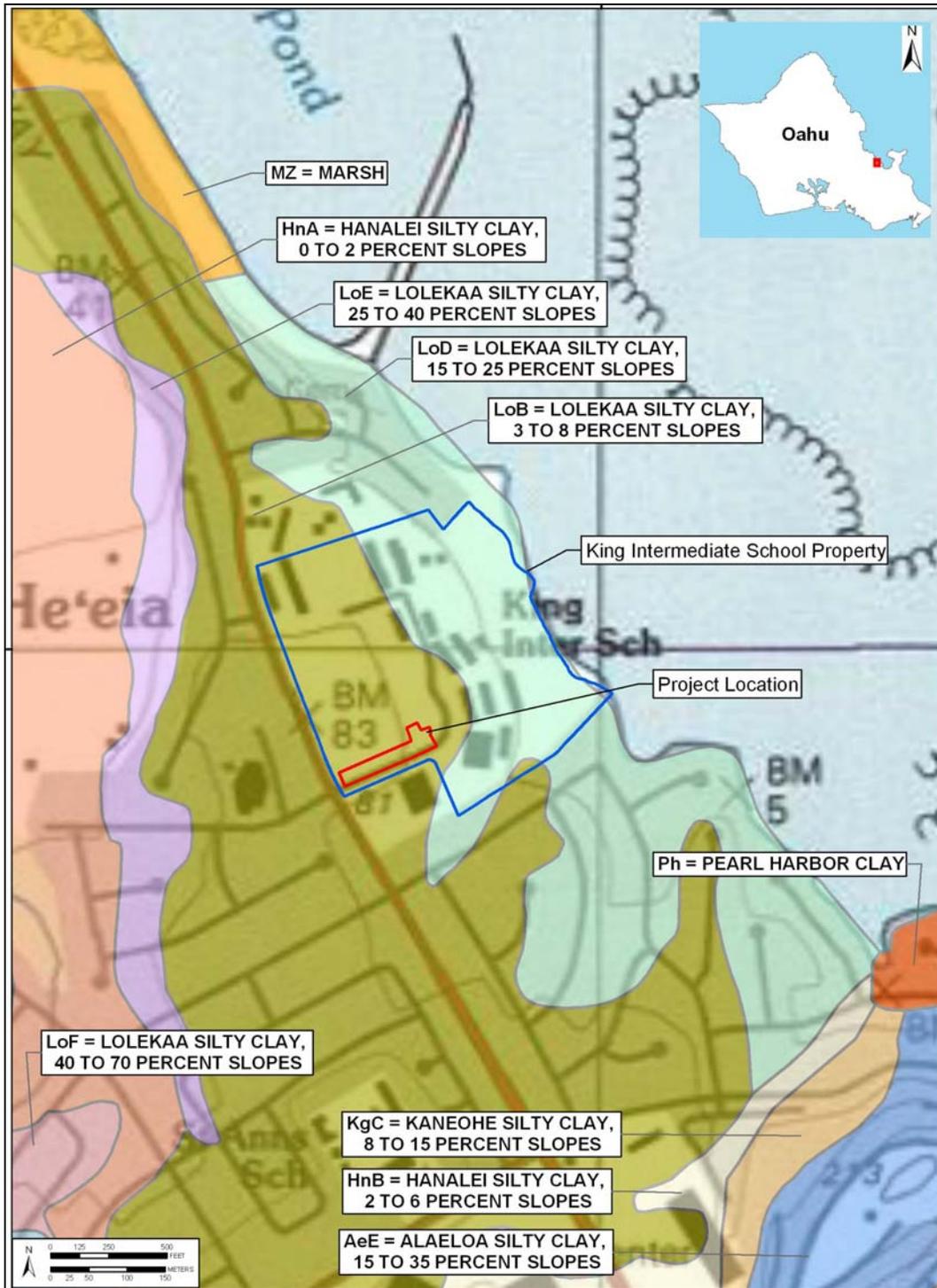


Figure 5. Portion of a 1998 Kāneʻohe U.S. Geological Survey 7.5-minute topographic quadrangle map showing Project area soils (Foote et. al. 1972, U.S. Department of Agriculture 2001)

Section 2 Methods

2.1 Archival Research

Historical documents, maps and existing archaeological information pertaining to He'eia Ahupua'a and the Project area were researched at the CSH library and other archives including the University of Hawai'i at Mānoa's Hamilton Library, the State Historic Preservation Division library, the Hawai'i State Archives, the State Land Survey Division, and the archives of the Bishop Museum. Previous archaeological reports for the area were reviewed, as were historic maps and photographs and primary and secondary historical sources. Information on Land Commission Awards was accessed through Waihona 'Aina Corporation's Māhele Data Base (www.waihona.com) as well as a selection of CSH library references.

For cultural studies, research for the Traditional Background section centered on Hawaiian activities including: religious and ceremonial knowledge and practices; traditional subsistence land use and settlement patterns; gathering practices and agricultural pursuits; as well as Hawaiian place names and *mo'olelo*, *mele* (songs), *oli* (chants), *'ōlelo no 'eau* (proverbs) and more. For the Historic Background section, research focuses on land transformation, development and population changes beginning in the early post-European Contact era to the present day (see Scope of Work above).

2.2 Community Consultation

2.2.1 Sampling and Recruitment

A combination of qualitative methods, including purposive, snowball, and expert (or judgment) sampling, were used to identify and invite potential participants to the study. These methods are used for intensive case studies, such as CIAs, to recruit people that are hard to identify, or are members of elite groups (Bernard 2006:190). Our purpose is not to establish a representative or random sample. It is to "identify specific groups of people who either possess characteristics or live in circumstances relevant to the social phenomenon being studied....This approach to sampling allows the researcher deliberately to include a wide range of types of informants and also to select key informants with access to important sources of knowledge" (Mays and Pope 1995:110).

We began with purposive sampling informed by referrals from known specialists and relevant agencies. For example, we contacted the State Historic Preservation Division (SHPD), Office of Hawaiian Affairs (OHA), O'ahu Island Burial Council (OIBC), and community and cultural organizations in the Ko'olaupoko District for their brief response/review of the project and to identify potentially knowledgeable individuals with cultural expertise and/or knowledge of the project area and vicinity, cultural and lineal descendants of He'eia Ahupua'a, and other appropriate community representatives and members. Based on their in-depth knowledge and experiences, these key respondents then referred CSH to additional potential participants who were added to the pool of invited participants. This is snowball sampling, a chain referral method that entails asking a few key individuals (including agency and organization representatives) to provide their comments and referrals to other locally recognized experts or stakeholders who

would be likely candidates for the study (Bernard 2006:192). CSH also employs expert or judgment sampling which involves assembling a group of people with recognized experience and expertise in a specific area (Bernard 2006:189–191). CSH maintains a database that draws on over two decades of established relationships with community consultants: cultural practitioners and specialists, community representatives and cultural and lineal descendants. The names of new potential contacts were also provided by colleagues at CSH and from the researchers' familiarity with people who live in or around the study area. Researchers often attend public forums (e.g., Neighborhood Board, Burial Council and Civic Club meetings) in (or near) the study area to scope for participants. Please refer to Table 3, Section 6, for a complete list of individuals and organizations contacted for this CIA.

CSH focuses on obtaining in–depth information with a high level of validity from a targeted group of relevant stakeholders and local experts. Our qualitative methods do not aim to survey an entire population or subgroup. A depth of understanding about complex issues cannot be gained through comprehensive surveying. Our qualitative methodologies do not include quantitative (statistical) analyses, yet they are recognized as rigorous and thorough. Bernard (2006:25) describes the qualitative methods as “a kind of measurement, an integral part of the complex whole that comprises scientific research.” Depending on the size and complexity of the project, CSH reports include in–depth contributions from about one–third of all participating respondents. Typically this means three to twelve interviews.

2.2.2 Informed Consent Protocol

An informed consent process was conducted as follows: (1) before beginning the interview the CSH researcher explained to the participant how the consent process works, the project purpose, the intent of the study and how his/her information will be used; (2) the researcher gave him/her a copy of the Authorization and Release Form to read and sign (Appendix A); (3) if the person agreed to participate by way of signing the consent form *or* providing oral consent, the researcher started the interview; (4) the interviewee received a copy of the Authorization and Release Form for his/her records, while the original is stored at CSH; (5) after the interview was summarized at CSH (and possibly transcribed in full), the study participant was afforded an opportunity to review the interview notes (or transcription) and summary and to make any corrections, deletions or additions to the substance of their testimony/oral history interview; this was accomplished either via phone, post or email or through a follow–up visit with the participant; (6) the participant received the final approved interview and any photographs taken for the study for record. If the participant was interested in receiving a copy of the full transcript of the interview (if there is one as not all interviews are audio-recorded and transcribed), a copy was provided. Participants were also given information on how to view the report on the OEQC website and offered a hardcopy of the report once the report is a public document. If an interviewee agreed to participate on the condition that his/her name be withheld, procedures are taken to maintain his/her confidentiality.

2.2.3 Interview Techniques

To assist in discussion of natural and cultural resources and cultural practices specific to the study area, CSH initiated semi–structured interviews (as described by Bernard 2006) asking questions from the following broad categories: gathering practices and *mauka* (upland,

mountain) and *makai* (lowland, ocean) resources, burials, historic properties and *wahi pana*. The interview protocol is tailored to the specific natural and cultural features of the landscape in the study area identified through archival research and community consultation. For example, for this study “gathering practices,” “historic properties” and “*wahi pana*” were emphasized over other categories less salient to project participants. These interviews and oral histories supplement and provide depth to consultations from government agencies and community organizations that may provide brief responses, reviews and/or referrals gathered via phone, email and occasionally face-to-face commentary.

2.2.3.1 In-depth Interviews and Oral Histories

Interviews were conducted initially at a place of the study participant’s choosing (usually at the participant’s home or at a public meeting place) and/or—whenever feasible—during site visits to the Project area. Generally, CSH’s preference is to interview a participant individually or in small groups (two–four); occasionally participants are interviewed in focus groups (six–eight). Following the consent protocol outlined above, interviews may be recorded on tape and in handwritten notes, and the participant photographed. The interview typically lasts one to four hours, and records the—who, what, when and where of the interview. In addition to questions outlined above, the interviewee is asked to provide biographical information (e.g., connection to the study area, genealogy, professional and volunteer affiliations, etc.).

2.2.3.2 Field Interviews

Field interviews are conducted with individuals or in focus groups comprised of *kūpuna* (elderly) and *kama‘āina* (native born) who have a similar experience or background (e.g., the members of an area club, elders, fishermen, *hula* dancers) who are physically able and interested in visiting the Project area. In some cases, field visits are preceded with an off-site interview to gather basic biographical, affiliation and other information about the participant. Initially, CSH researchers usually visit the Project area to become familiar with the land and recognized (or potential) cultural places and historic properties in preparation for field interviews. All field activities are performed in a manner so as to minimize impact to the natural and cultural environment in the Project area. Where appropriate, Hawaiian protocol may be used before going on to the study area and may include the offering of *ho‘okupu* (offering, gift), *pule* (prayer) and *oli* (chant). All participants on field visits are asked to respect the integrity of natural and cultural features of the landscape and not remove any cultural artifacts or other resources from the area.

2.3 Compensation and Contributions to Community

Many individuals and communities have generously worked with CSH over the years to identify and document the rich natural and cultural resources of these islands for cultural impact, ethno-historical and, more recently, Traditional Cultural Properties (TCP) studies. CSH makes every effort to provide some form of compensation to individuals and communities who contribute to cultural studies. This is done in a variety of ways: individual interview participants are compensated for their time in the form of a small honorarium and/or other *makana* (gift); community organization representatives (who may not be allowed to receive a gift) are asked if

they would like a donation to a Hawaiian charter school or nonprofit of their choice to be made anonymously or in the name of the individual or organization participating in the study; contributors are provided their transcripts, interview summaries, photographs and—when possible—a copy of the CIA report; CSH is working to identify a public repository for all cultural studies that will allow easy access to current and past reports; CSH staff do volunteer work for community initiatives that serve to preserve and protect historic and cultural resources (for example in, Lānaʻi and Kahoʻolawe). Generally our goal is to provide educational opportunities to students through internships, share our knowledge of historic preservation and cultural resources and the State and Federal laws that guide the historic preservation process, and through involvement in an ongoing working group of public and private stakeholders collaborating to improve and strengthen the Chapter 343 environmental review process.

Section 3 Traditional Background

3.1 Overview

This section focuses on the traditional background of He'eia Ahupua'a. For the purposes of this background section, the Project area is defined as the entire *ahupua'a* of He'eia and the culturally-significant landscape features and natural resources within its boundary. Located in the *moku* (district) of Ko'olaupoko, the He'eia Ahupua'a is bounded by the *ahupua'a* of Kahalu'u in the north and Kāne'ōhe in the south. He'eia Ahupua'a also extends eastward across Kāne'ōhe Bay to include the tip of the left lobe of the Mōkapu Peninsula and also Moku o Lo'e, or Coconut Island.

3.2 Place Names

Translations presented without attribution in this subsection are from Pukui et al. (1974). Spelling and diacriticals also follow Pukui et al.'s (1974) usage.

He'eia was named after the foster child of the goddess Haumea and grandson of 'Olopana (Sterling and Summers 1978: 184). The name He'eia is also referenced to have been derived from a tidal wave event reported by Pukui et al. to have, "washed (*he'e'ia*) the natives out to sea and back, after which they were victorious...[d]uring a battle with people from Leeward O'ahu (Pukui et al. 1974:44). Sterling and Summers report that the battle was between Kumuhonua and Haumea, Wākea, and their followers. Refer to Section 3.3.1 for a detailed description of this story.

The word *he'e* is defined by the Nā Puke Wehewehe 'Ōlelo Hawai'i Dictionary as, "to slide, surf, slip, ...[or] flee" while *ia* has two meanings: 1) pronoun for he, she and it, and 2) this/that. Thus, the literal translation of *he'eia* fits with the tidal wave event described above.

Pukui et al. also describes He'eia as, "[a] land division and bay noted for surfing...[and] is probably the He'eia in the song composed for Ka-lā-kaua: *Aia i He'eia lā, ka nalu e he'e ai*, there at He'eia, the waves to surf on" (Pukui et al. 1974:43).

Kealohi Point, the point of land immediately north of the "*loko*" (fishpond) in Figure 6, was considered by Hawaiians a *leiana 'uhane*, "a place where the souls of the dead leap into the sea" (Raphaelson 1929:22 as cited in Sterling and Summers 1978:197). Kealohi, thought to have once been known as Ke'alohi, is translated literally as "the shining." Kealohi Point separated the area called **He'eia-uli** (dark He'eia) from **He'eia-kea** (white He'eia), the bodies of ocean north and south of Kealohi Point, respectively, in Figure 7 and Figure 8.

Mā'eli'eli, was named after the Dragon woman of He'eia, who, at one time, lived in the district of He'eia (Westervelt, 1915,:41 as cited in Handy and Handy, 1972).

Mōkapu, across the bay from the Project area, is one of the six divisions of the peninsula that falls under the *ahupua'a* of He'eia. According to Pukui et al. 1974, the literal translation of Mōkapu is "taboo district." *Mō-* is short for *moku* which refers to "district or islet" and *kapu* is "taboo or sacred." Mōkapu was known as the "sacred land of Kahamehameha I because it was here that he would meet with his chiefs" (Pukui et al. 1974).

Ko'amano Reef is located a short distance out from He'eia Fishpond. The literal translation of Ko'amano is "many shrines." Sterling and Summers noted that this reef had many caves where many sharks lived. Thus, the term Ko'amano, "many shrines" possibly could have referred to the many caves of the reef. Interestingly, the term "*ko'a*" is translated literally as "shrine" while *manō* refers to "shark" which, combined as *ko'amanō*, refers to "a shrine of sharks." The place name, Ko'amanō, is a stone at Hā'ena, Kaua'i, representing a predatory shark.

Luamo'o, is a small area of land in the vicinity of the He'eia Fishpond outside of the proposed Project area. The literal translation of Luamo'o in Pukui et al. (1974) is "*mo'o* pit." *Mo'o* has many meanings which include: "lizard, reptile of any kind, dragon, serpent, water spirit, or enchanter."

'Ioleka'a is a valley and stream in He'eia outside of the Project footprint and is literally translated as "rolling rat." The term *'iole* refers to "rodent" while *ka'a* is defined as "to roll, turn, or twist."

Kaualehu is a cave translated literally as "the ash rain." *Ka ua* refers to "the rain" and *lehu* is defined as "ash."

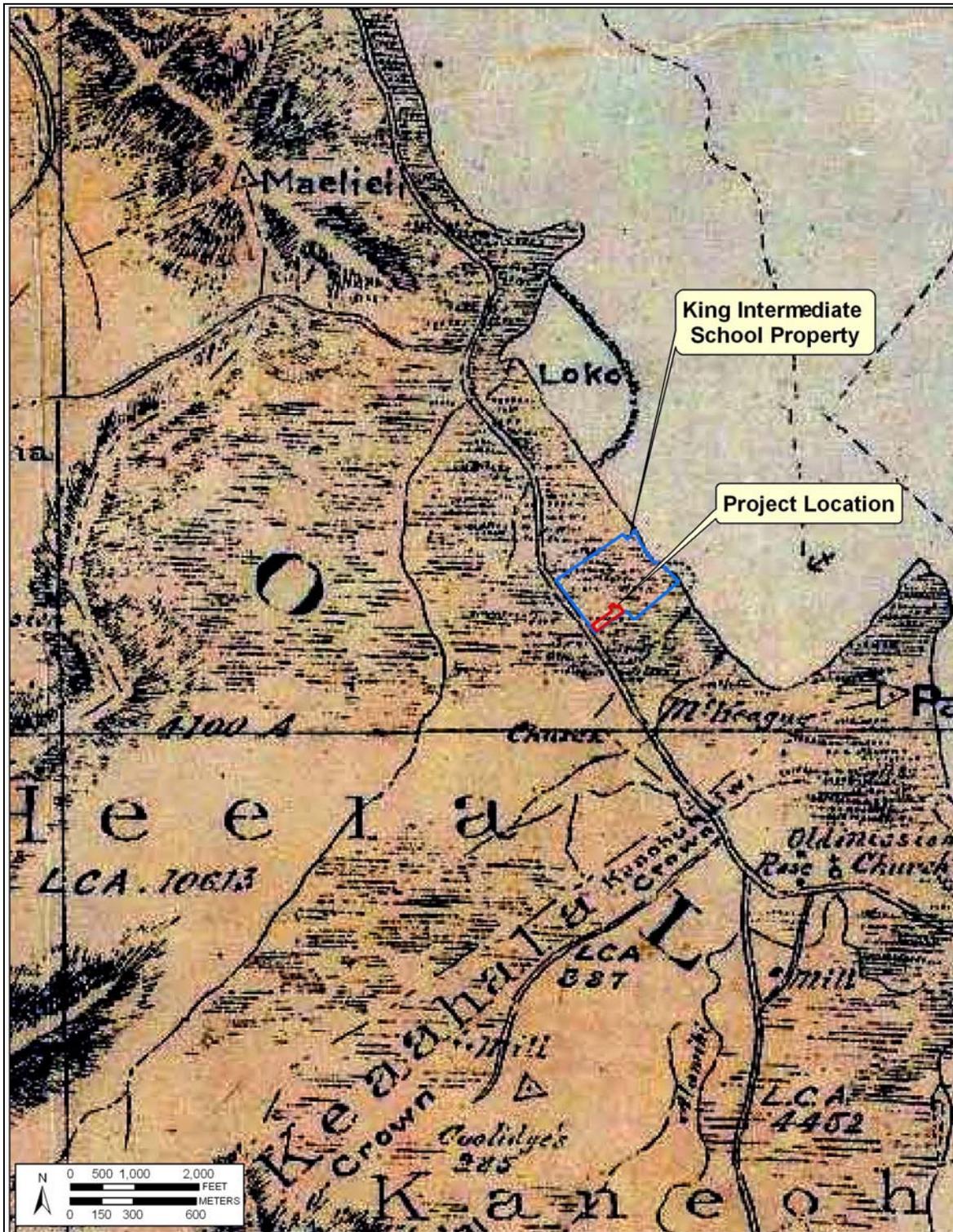


Figure 6. 1881 Government Survey map showing project area and surrounding land claims (not the location of St. Ann's church south of the project area)



Figure 7. Place called He'eia-'uli; View from Kealohi Point (Source: Angela Fa'anunu)



Figure 8. Place called He'eia-kea; View from Kealohi Point (Source: Angela Fa'anunu)

3.3 Mo'olelo (Stories and Oral Histories) Associated with Specific Place Names

3.3.1 He'eia

Several *mo'olelo* are associated with the place name of He'eia. According to Pukui et al., the *ahupua'a* of He'eia was named for He'eia, who was said to have been the foster son of the goddess Haumea, and the grandson of the demigod 'Olopana, an uncle of Kamapua'a. (Pukui et al. 1974). Pukui et al. also makes references to a tidal wave incident from which the name He'eia may have also been derived:

During a battle with people from Leeward O'ahu, a tidal wave is said to have washed (*he'e'ia*) the natives out to sea and back, after which they were victorious, thus fulfilling a prophecy (Pukui et al. 1974: 44).

However, an account in Sterling and Summers also refers to the tidal wave incident but reported that the tidal wave was a result of a battle between Kumuhonua and the goddess Haumea, not with people from Leeward O'ahu, as told by Pukui et al. The following is the version reported by Sterling and Summers:

Kumuhonua, chief of Kona was vexed with the goddess Haumea for snatching her husband, Wakea, away from his warriors...Kumuhonua organized a very large army to fight her [Haumea]. The only ammunition she used were kukui nuts and again the warriors were defeated [Haumea had defeated them at their first attempt to fight her]. A tidal wave suddenly arose and washed Haumea, Wakea and all their followers to sea. They swam around until they were almost exhausted. Kamoawa, the kahuna, suggested that Wakea cup his hands together to represent a heiau. He caught a humuhumu-nukunuku-a-puaa and stuck it head first into the cupped hands to represent a pig. Then the followers swam around Wakea in a procession dedicating a "heiau." As soon as this was finished the sea washed them ashore on an island outside of Kahaluu called Moku-Kapapa. Haumea moved to Pali-ku (now called Kualoa). She went to get Olopana's grandson to rear and name him Heeia, because they had been washed out to sea. The place adjoining Kaneohe [now known as He'eia Ahupua'a] was named for him" [Hoku o Hawaii, March 12, 1928] (cited in Sterling and Summers 1978:183-184).

He'eia also figures into at least one of the numerous accounts concerning the goddess Pele. Kelly states:

The handsome He'eia [probably the same He'eia, as in the foster son of the goddess Haumea] fell in love with Ka'ohelo, a younger sister of Pele and Hi'iaka. They met in Ko'olau on O'ahu. When Ka'ohelo died, parts of her body were distributed among the volcano areas of the islands and became the *'ohelo* plant, the fruit of which is sacred to Pele [Kahele 1918 - 1919, 5:576-582] (cited in Kelly 1975:2).

3.3.2 He'eia-kea and He'eia-'uli

Kealohi Point, the point of land immediately north of the “*loko*” (fishpond) in Figure 6 about a mile away from the Project area, was considered by Hawaiians a *leiana 'uhane*, “a place where the souls of the dead leap into the sea” (Raphaelson 1929:22 as cited in Sterling and Summers 1978:197). Kealohi Point separated the area called **He'eia-'uli** (dark He'eia) from **He'eia-kea** (white He'eia) the bodies of ocean north and south of Kealohi Point, respectively, in Figure 7 and Figure 8. Souls of the dead were judged as either black or white. Bodies of those judged white were buried and their souls leaped off of He'eia-kea while dead bodies judged black were cast into the ocean and their souls leaped off of He'eia-'uli (Sterling and Summers 1978:197). He'eia-kea and He'eia-'uli are probably synonymous to the concepts of heaven and hell, respectively.

3.3.3 Ko'amano Reef

Ko'amano reef, identified by McAllister as Site 325 in Figure 9, is located outside of the Project footprint, a short distance sea-ward of He'eia Fishpond and associated with the area known as He'eia-'uli, the jumping off point for dead souls judged black. As mentioned in Section 3.3.2, souls cast to He'eia-'uli were not buried. Instead, their bodies were thrown into the ocean. Ko'amano Reef is described by McAllister as the cave dwellings of the sharks who fed on bodies of the dead, possibly synonymous with dead bodies associated with He'eia-'uli. The keeper of these sharks was known as Makaanui. The following excerpt tells the story of Makaanui and his sharks:

[Ko'amano Reef is] oval in shape and not very large. All about the reef are caves where a great number of sharks dwell. If you listen from the reef today you can frequently hear them breathing heavily in sleep. Makaanui, the keeper of these sharks, lived on the land on northwest side of the pond. He spent most his time feeding the sharks, which was quite an undertaking. For a long time, it had been noticed that the bodies of the dead had been disappearing. After the death of a person, someone would be chosen to watch over the body, but as frequently happened, the watcher would fall asleep, and upon awakening the corpse would be gone. This happened for some time, until it was discovered that in the night the sharks of Makaanui would come from the sea and carry off the dead to the caves of Koamano. The people were so enraged that they took revenge upon Makaanui and fed his body to the sharks (McAllister 1933)

3.3.4 Loko I'a o He'eia (He'eia Fishpond)

Loko I'a o He'eia, also known as the He'eia Fishpond, corresponds to Site 327 in Figure 9 and is located approximately 500 m north of the Project area. The fishpond is said to have been “guarded” by a traditional *akua mo'o* (water spirit). The *akua mo'o* “were *kia'i* (guardian) of walled fishponds, and the people nearby depended on them to assure an abundance of fish” (Kelly 1975:2). Meheanu was the *mo'o* of He'eia Fishpond and she lived at Luamo'o, “a small land adjacent to the pond”, as referenced in Section 3.3.5 (Kelly 1975:2). Meheanu is described by McAllister as follows:

Here [at Luamo‘o] lived Meheanu, the *kiai* or watchguard of the He‘eia fishpond...Meheanu had supernatural powers and could change herself into many forms, as a frog or a lizard, but she was particularly fond of being an eel. About Luamo‘o there were formerly many sheltering *hau* [*Hibiscus tiliaceus*] trees beneath which this *mo‘o* lived. When the *hau* was yellow, then the natives were certain of the presence of Meheanu, but when the *hau* was green, then she was more likely to be somewhere else in the form of an eel. (McAllister 1933)

Another *mo‘olelo* regarding He‘eia Fishpond was associated with the super stingray-*Lupe-kia‘i-nui*. According to Henry, the god of the *hīhīmanu* (stingray) assigned a special stingray—*Lupe-kia‘i-nui*—to protect He‘eia Fishpond, but only after the overseer of the fishpond made a promise that the fishpond would forever remain a fishpond (Henry 1993). Henry describes the following account:

The *konohiki* [overseer] of He‘eia Fishpond knew that he needed to solicit the help of a squadron of sting rays [*hīhīmanu*] that lived at Kekepa Island, near Mōkapu, to watch over his pond. He paddled his canoe out to the island and prayed to the god of the *hīhīmanu*, “Oh, *hīhīmanu akua*, I need your guardian services. I need you to help save my crop of ‘*ama‘ama* [mullet]. The *kākū* [barracuda] and ‘*aihue loko* [pond robbers] are stealing me blind! I will do anything to get your help” (Henry 1993:38).

Today, He‘eia Fishpond still remains a fishpond, a testament to the word of the *konohiki*.

3.3.5 Luamo‘o

Luamo‘o corresponds to McAllister’s Site 326 and is located outside of the Project area near the He‘eia Fishpond. McAllister describes Luamo‘o as the home of Meheanu, the *kia‘i* or watchguard of the He‘eia Fishpond. Refer to Section 3.3.4 for more information on Meheanu.: Luamo‘o is described by McAllister as a place that had an abundance of *hau* trees (McAllister 1933).

3.3.6 ‘Ioleka‘a

‘Ioleka‘a corresponds to McAllister’s Site 330. Several stories from different sources explain the meaning of ‘Ioleka‘a but all accounts pertain to rats rolling down the slopes of the *pali* (cliff) on the *mauka* (mountain) side of He‘eia. McAllister’s version of the story refers to ‘Ioleka‘a as the pool of water at the base of the *pali* in He‘eia where *kama‘āina* (native) rats of He‘eia led *malihini* (foreign) rats to their death. The account is as follows:

For many, many years the *kamaaina* rats of Heeia ...had a feud with the rats from other sections. From Ewa and Honolulu and Waialua the *malihini* rats frequently follow a trail which leads up the ridge and over the range near Kaiwipoo to the palis overlooking Heeia. Here the strangers meet the *kamaaina* rats, who in a friendly and gracious manner offer to lead them down the steep trail, for on the Heeia side the range rises almost perpendicularly from the land and the path is

dangerous. The *kamaaina* leads the *malihini* over the difficult path until they are about halfway down the pali. Then they come to a rock, green with moss and wet from the water which seeps out. "This is not dangerous," says the *kamaaina* and with the *malihini* he steps onto the slippery surface. With a quick jump to the side the *kamaaina* rat catches himself on a small ledge, but the poor *malihini* rat slips and slides over the steep pali, and is knocked and rolled to the foot, where he falls insensible into the small pool of water. You can always tell the *malihini* rats from the *kamaaina*, for the rats of Heeia have red feet; and all the rats that drown in the pool have feet that are black or white, any color but red (McAllister, 1933:176).

Similarly, a story in the Bishop Museum's Hawaiian Ethnological Notes (T. Kelsey Collection) on 'Ioleka'a, involves a feud between *malihini* rats of 'Ewa and the *kama'aina* rats of Ko'olaupoko. However, this version describes 'Ioleka'a as a supernatural rat from 'Ewa:

...Ioleka'a was a supernatural rat that belonged to Ewa. He fought against Makaiole-nana-wai, Koolaupoko's rat. The Ewa rat had such a long way to go and was weary before he started to fight. He was defeated and rolled down the hill. If you go to the pool there, you will find a stone rat with red feet...If the feet of a rat was red, it came from Ewa, but if white, it came from Koolaupoko... (HEN: Vol I, p.819 in Sterling & Summer 1978: 200).

Another variation of the story of 'Ioleka'a, as told in the Ke Au Okoa, Jan.1, 1866, differs slightly from the above accounts. While the same reference to a rolling rat also exists, this story involves a character by the name of Pikoikaalala shooting a rat on the *pali* from a canoe coming from Kualoa and Ka'a'awa. The story is as follows:

They (Pikoi and others) sailed outside of Kaoio Point, between Kualoa and Kaaawa, he said, "Say there is a big rat on that hill." "How can you see that rat. You are lying, little boy." "There is a rat and it has nibbled on the roots of the awa, and is drunk. He has rolled in some taro peeling. With one shot with my arrow, he will be killed.... If you want to see it send some men ashore to see it there above the hill. The rat is there...." One of the cane paddlers went ashore and ran as far as He'eia. Pikoikaalala shot the rat and said, "The rat is struck on the nose and the arrow has gone through it. The point of the arrow has lodged in a stone on the base of the cliff'.... When the man who went ashore reached the place pointed out to him, he saw the rat shot through the nose.... The spot was called Iole-kaa (Rolling-rat) because the rat rolled and lodged on a ledge of the cliff. This place bears the name of Iole-kaa to this day (Ke Au Okoa, January 1, 1866 in Sterling and Summer, 1978: 200).

3.3.7 Kaualehu Cave

Kaualehu Cave corresponds to McAllister's Site 331, an inland cave near the *pali* in He'eia and outside of the Project's footprint. According to McAllister, the mouth of the cave is believed to contain burials that can be seen distinctly from Kehekili Heiau (McAllister, 1933:176). According to the Legend of Kamaakamahiai, Kaualehu was the cave where Kameha'ikana lived:

...Kameha'ikana went to dwell at the cave Kaualehu... She went to Heeia to gather sea weeds and crabs. When she had enough she returned above Iole-ka'a to the top of the cliff. There she turned to look on this side of the cliff of Iole-ka'a...the cave of Kaualehu (Kuokoa 1870 in Sterling and Summer, 1974: 201).

3.3.8 Kapuna Spring

Corresponding to Site 334, McAllister describes Kapuna (literally "the spring") as a spring where Kāne and Kanaloa obtained their drinking water (McAllister 1933: 176).

3.3.9 Old Taro Terraces

McAllister identifies Site 335 as old neglected taro terraces. He describes the site as:

Old taro terraces, now neglected. The valley broadens out with many acres of level rich lowlands protected by ridges which surround them almost completely. The land is now swampy and full of weeds, but the rectangular terraces can still be seen (McAllister 1933).

3.3.10 Lu o wai o Kanaloa

This brackish well is cited as Site 366 by McAllister. Lu o wai o Kanaloa is situated on Mōkapu Peninsula in a gully between the *pu'u* (hills) of Keawanui and Keawaiki. It is described as being approximately ten feet deep of which four feet is occupied by water that appears at the end of a lava tube (McAllister 1933: 184).

3.4 Loko (Fishponds)

The Ko'olaupoko District was historically rich in fishponds, and many *loko* still remain and/or are being restored (Handy and Handy, 1972). A survey by McAllister in 1904 reports four fishponds within the *ahupua'a* of He'eia (McAllister, 1933). They include: He'eia Fishpond (Site 326), and two small fishponds of unknown names (Site 336), located immediately adjacent to the Project area, and O'ohope Fishpond (Site 337). Figure 9 shows the locations of McAllister's archaeological sites relative to the Project area. The following section provides a summary of the fishponds identified by McAllister within the He'eia Ahupua'a.

3.4.1 He'eia Fishpond

He'eia is best known for its large, approximately 88-acre, He'eia Fishpond, about 500 m north of the Project area. According to McAllister, the fishpond had an enclosing wall measuring almost 5,000 feet long (McAllister 1933:173). A number of legendary references regarding the fishpond indicate the relative antiquity and importance of He'eia, traditionally. Refer to Section 3.3.4 for more information on the *mo'olelo* of He'eia Fishpond.

3.4.2 Two Small Fishponds of Unknown Names

McAllister identified two fishponds of unknown names as Site 336 located immediately adjacent to the proposed Project area. They were located adjacent to the wireless station in

He'eia. The wall of one fishpond was 340 feet long and the other was 320 feet long (McAllister 1933).

3.4.3 O'ohope Fishpond

O'ohope Fishpond, located southeast of the Project area, is described as a small fishpond "...with a semicircular wall 500 feet long and very wide" (McAllister 1933). It was adjacent to the land (probably *'ili* or land section) of Kikiwelawela.

3.5 Burials

3.5.1 Mōkapu

This area is within the sand dunes near Pyramid Rock on Mōkapu Island where hundreds of Hawaiian burials have been removed, beginning around 1912. This is just a portion of the very extensive Mōkapu sand dune burials, one of the largest known Hawaiian burial sites.

3.6 Heiau

3.6.1 Kalaaulaula Heiau

Kalaaulaula was the name of a large *heiau* on Kealohi Point which corresponds to Site 324, as listed by McAllister. No remnants of the *heiau* remain but Kealohi Point seems to have been an ideal location.

3.6.2 Kaulauki Heiau

Located on the edge of the ridge on the mountain side of He'eia, Kaulauki Heiau is thought to have been a *heiau* of good size. McAllister reports that most of the *heiau* structure had been destroyed by pineapple growers, except for a 115-foot long terrace that is ten-feet high with a 20-foot slope that remains (McAllister, 1933; 173). This *heiau* corresponds to McAllister's Site 328.

3.6.3 Leleāhina Heiau

Leleāhina Heiau is located near the base of the 'Ioleka'a cliffs, *mauka* of He'eia. McAllister reports:

...the heiau covers an area 110 feet by 115 feet. Two platforms were apparently the prominent features formally, but now the higher division on the north has been disturbed and a small graveyard 40 feet square has been built on this platform. Here Keliikanakaole and his wife Kopaea are said to be buried. The stones for building the heavy wall which surrounds the graves were undoubtedly taken from structures which were on the mountain side of the present burials, for there are the partial foundations of many walls which have been so badly disturbed that it is impossible to determine their former position. On the lower platform, roughly 74 feet by 110 feet, are some interesting remains, particularly that of the probable lele or anuu tower, which is in the southeast corner (McAllister 1933: 173)

He'eia Valley is said to have at least six *heiau*, as described by Kouke et al 1974.

At these *heiaus* are *kahunas*. *Kahunas* are men who are specialists in certain matters, such as medicine, teaching, astronomy, and so on. Two *kahunas* watched over the *heiaus*. There were at least 200 families living in the valley and whenever someone needed help he or she would look upon the *kahuna*. (Kouke et al. 1974:32)

Kouke et al. refer to Leleāhina Heiau as a burial *heiau*. It is said: “when a person died, the body would be carried through a tunnel in the *heiau*. The tunnel led to a chamber where the body was placed. All of the belongings of the person would be in the chamber, too. Some of these articles were *poi* (pound taro) pounders, tapa cloth, canoes and whatever else of value he owned” (Kouke et al. 1974:33). However, no archaeological evidence at Leleāhina Heiau has been found to support the claim of a tunnel containing burials and personal possessions.

3.6.4 Kehekili or Kahekili Heiau

Corresponding to Site 332 by McAllister, the only remains of this *heiau*, is a “very large stone tumbled halfway down the hill” (McAllister 1933: 176).

3.6.5 Kane ame Kanaloa Heiau

This *heiau* corresponds to Site 332 in McAllister. An old stone wall is the only remnants of this *heiau* (McAllister 1933: 176).

3.6.6 Unknown Heiau, He'eia portion of Mōkapu Peninsula

Corresponding to Site 365, a *heiau* of an unknown name is reported by McAllister to have been located on the He'eia portion of Mōkapu Peninsula. According to Thrum, it was “a large *heiau* of husbandry class; Hina and Ku its deities” (In McAllister 1933: 184). McAllister reports that the *heiau* became the site of a Catholic church and states that while “the ruins within the enclosure are those of the church, the surrounding walls have the appearance of greater age, and may have been the walls of the *heiau*...which averaged 3.5 feet in height and width and approximate a rectangle 115 by 300 feet in extent” (McAllister 1933: 184).

3.7 Settlement and Subsistence

The existence of many traditional accounts, the presence of large-walled fishponds and expansive taro lands, and of numerous *heiau* and burial grounds, as described in the previous subsections indicate that the *ahupua'a* of He'eia was a significant population center traditionally. Handy and Handy state that, “[t]his whole region must have supported a dense population, but so far as is known is not noted traditionally or historically as a seat of political power” (Handy and Handy 1972:272). The presence of many salt-water fishponds along the coast, some of which were the largest on the island, suggests He'eia as an area of significant human settlement. Kamakau pointed out that “...construction...[of fishponds] was a tremendous project and could be undertaken only in areas and by *ali'i* (chiefs) who had a great population of workers at their command” (Kamakau 1964 in Handy and Handy 1972:261). He also argued that the presence of

fishponds is testament to the peaceable nature of early inhabitants because construction of such projects required unity and an ability to work together.

Battles of conquest since the 1700s, summarized in Section 4.1, indicate that many *ahupua'a* of Ko'olaupoko were highly desirable because of the valuable food resources afforded by large-walled fishponds and expansive taro lands. The frequent rainfall, ample streams, broad valley bottoms, and flatlands between the mountains and the sea, provided ideal conditions for agriculture in He'eia. Although extensive salt marshes, not suitable for agriculture, characterized the immediate inland areas of the fishponds along the coast, vast terraced lowland flats fringed these marshes to the south. These flats flanked both sides of He'eia Stream; thus, land could be irrigated for *lo'i* cultivation. He'eia and the surrounding area is described as, "having [had] the most extensive wet-taro area on Oahu"

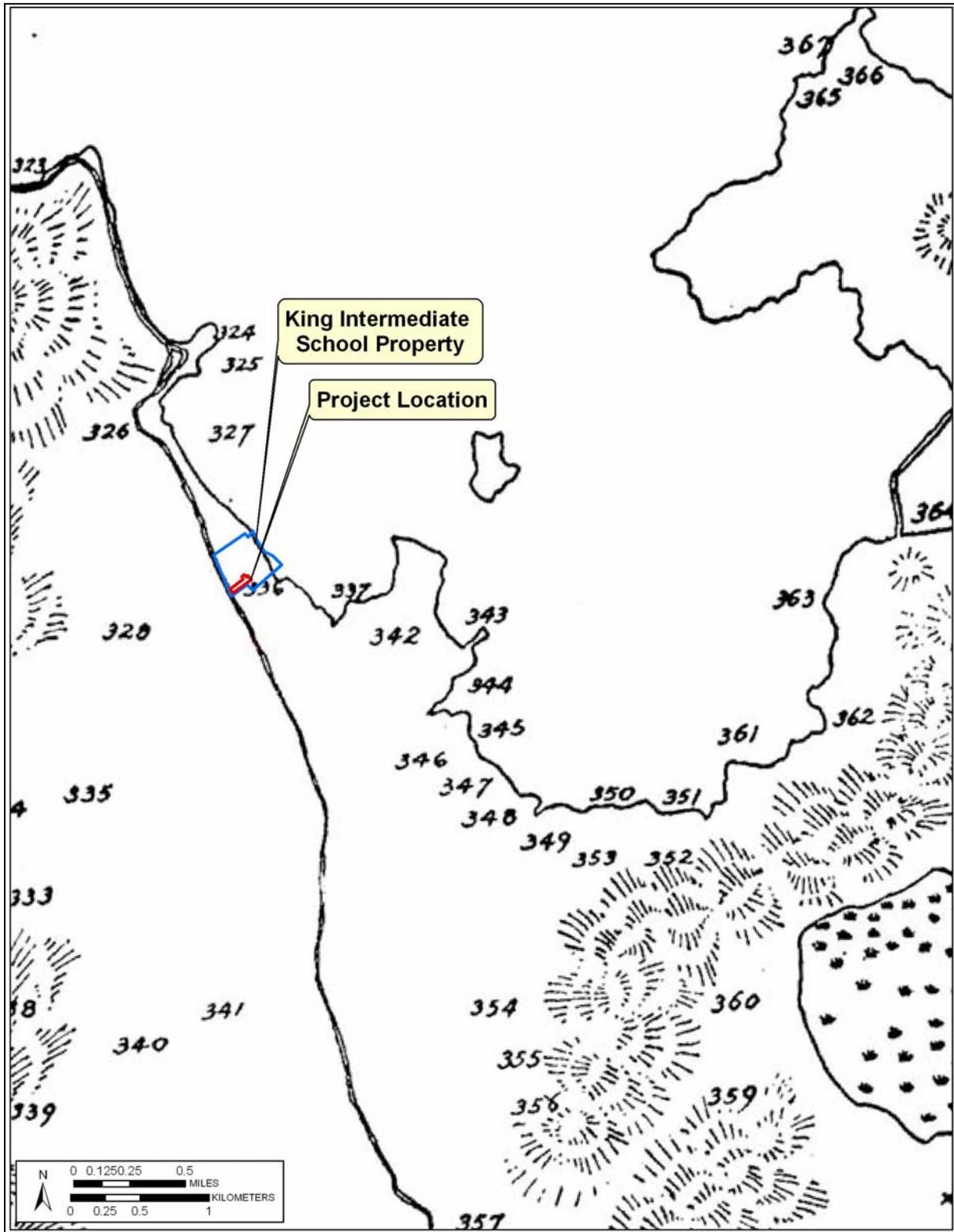


Figure 9. (1933) McAllister's map of archaeological sites near the Project area

Section 4 Historical Background

4.1 Early Historical Period 1770-1840

The earliest historic accounts relate major battles of conquest during the late 1700s. The feeding of such amassed armies necessitated procuring valuable food supplies and highly productive locales. In the 1780s, Kahekili, King of Maui, fought for control of O'ahu from Kahahana, King of O'ahu. Kahahana, who sometimes lived in the Kāne'ōhe/He'eia area was in Nu'uaniu when Kahekili defeated his forces and took control of O'ahu (Devaney et al. 1976:5). However, prior to Kahekili's O'ahu landing, Kahekili's fleet secured fish from the walled fishponds in Moloka'i (Kamakau 1961). After the battle Kahekili lived at Kailua, O'ahu while most of his chiefs and followers stayed in Kāne'ōhe and He'eia (Kamakau 1961:138).

Kamehameha followed much the same route as Kahekili some ten years later. After Kamehameha had conquered O'ahu, he kept the *ahupua'a* of Kāne'ōhe as his personal property with He'eia also retained as Kamehameha lands. Many *ahupua'a* of Ko'olaupoko were highly desirable because of the valuable food resources. The large walled fishponds, of which He'eia is the largest, and the expansive taro lands of Kawainui, Kāne'ōhe, and He'eia, were at times, the wealth to be won or lost.

4.2 Mid-1800s

He'eia remained under direct control of the Kamehameha dynasty until the Māhele (1848). From 1816 to 1829, Chief Boki was Governor of O'ahu and was in charge of Liholiho's (Kamehameha II) and then Kauikeaouli's (Kamehameha III) O'ahu lands (Kelly 1975:6). Chief Boki's wife, Liliha, succeeded him in the office of Governor (1829-1831) of O'ahu. In 1831, Liliha was involved in an attempt to take over O'ahu. However, the rebellion failed (Kelly 1975:7). As a result, Liliha was removed from power and lost official control of most of Kamehameha III's lands. Liliha maintained some of her lands and "continued to play a governess role in Pali Ko'olau (Ko'olaupoko) into the mid-1830s" (Kelly 1975:6).

During Boki and Liliha's tenure (ca. 1830), Chief Abner Pākī was appointed *konohiki* of He'eia. Abner Pākī was Liliha's cousin but he also had ties to He'eia prior to the Kamehameha family. These "ties" are attributed to Kahekili's (1785) conquest of O'ahu, as Abner Pākī's uncles were prominent Maui chief warriors (Kelly 1975). Abner Pākī acted in the capacity of *konohiki* until 1848. Abner Pākī received the *ahupua'a* of He'eia (4,100+ acres) as his personal property (LCA 10613) in 1848, as part of the Māhele. The Catholic Mission also received relatively large tracts of land within He'eia (LCA 43, 260+ acres), initially a gift to the Mission by Kamehameha III in 1845.

4.2.1 Land Commission Awards (LCAs) in the Vicinity of the Project Area

The Kuleana Act of 1850 allowed for private ownership of lands to "commoners," the persons or families actually living and working on the land. "As a result of the Kuleana Act, there were 93 *kuleana* awards in He'eia [totaling] 203 acres of land; they averaged 2.18 acres per award" (Kelly 1975:9). Figure 10 is a composite tax map of the Project vicinity which shows known

LCAs in the area. Table 1 lists fifteen *kuleana* awards, for which information is available that are located within or near the Project area. Appendix B provides more details on these LCAs.

LCA claims near the Project footprint indicate the land, at the time of the Kuleana Act, was used primarily for *lo'i* cultivation and house lots. LCA claims with multiple parcels (*'āpana*) is often difficult to determine which were *lo'i* and which were house lots. However, the combination of historic maps referenced in this document provide an overview of how the landscape was likely utilized during the mid-1800s and possibly for centuries previously. Figure 10 is an early map of He'eia Ahupua'a showing some land claims in the area. Note LCAs 4266 and 7523 within the Project area, and 3573, 4222, 2689, 3572, 6047, 2162, and a portion of 2562 and 3347 are all within the school property. Additional maps showing LCAs in and around the Project footprint are depicted in Figure 11 and Figure 12. House lots and other structures are clustered around what was likely a coastal trail that became Kamehameha Highway, as shown in Figure 13.

Table 1. Land Commission Awards (LCAs) in the Project Vicinity

LCA #	Awardee	Land Use	Comments
2161	Kaiewewena	Six <i>lo'i</i> and one house lot	<i>Mauka</i> of Kamehameha Hwy.
2162	Kalei	Six <i>lo'i</i> and one house lot	Within the school grounds
2515	Makuahine	Six <i>lo'i</i> and one house lot	Contested by Kalunaaina; decision postponed pending further investigation ,no documentation available
2562	Nauka	Fourteen <i>lo'i</i> and one house lot	Partially within the school grounds
2689	Lapahuila	Five <i>lo'i</i>	Within the school grounds
3306	Makahelu	One <i>mo'o</i> and one <i>kula</i>	<i>Mauka</i> of Kamehameha Hwy.
3347	Nauka	One <i>kula</i> and one house lot	Partially within the school grounds
3572	Kaniaa	Nine <i>lo'i</i> and one house lot	Within the school grounds
3573	Kailaa	Four <i>lo'i</i> and one house lot	Within the school grounds
4222	Kohai	Twelve <i>lo'i</i> and one house lot	Within the school grounds
4266B	Pau	Three <i>lo'i</i> and one house lot	Within the Project footprint
6047	Wahine	Ten <i>lo'i</i> and one house lot	Within the school grounds
7523	Kalaau	Eight <i>lo'i</i> and one house lot	Within the Project footprint
10613	Abner Pākī	Forty three <i>lo'i</i>	<i>Mauka</i> of Kamehameha Hwy.

4.2.2 Saint Ann's Catholic Church and Schoolhouse

Saint Ann's Catholic Church and schoolhouse, located west of the Project area, was founded in the 1840s (Schoofs 1978). The church grounds included "a large priest house, comprising 13 small rooms, a kitchen, a dining room and a community room" (Schoofs 1978:103). It is also noted, "... the little monastery was ideally situated in a large French garden replete with flowers, green shrubbery, and a great variety of trees ..." (Schoofs 1978:103). The schoolhouse was built near the church:

On the outskirts of the five acre property ...Catholic Hawaiians had dug four large ponds in which taro was raised in sufficient quantity to feed the 150 schoolchildren and a number of women occupied in the workshop. Father Martial's first work was to build a school, native style, and also a hall 70 feet long, which he opened as a workshop for women...The success of the womens workshop was very encouraging for Father Martial, so much ...[he] planned a similar shop for men and boys" (Schoofs 1978:103).

A new schoolhouse was built in 1871 close to St. Ann's Catholic Church. The new St. Ann school became "the best school in Koolau District" (Schoofs 1978:103). After 1927, five classrooms were added to the schoolhouse, which had consisted of two classrooms plus one small building (Schoofs 1978:104).

4.3 Rice, Sugar Cane and Pineapple (1870s to 1920s)

Taro remained the dominant crop surrounding the Project area until the 1870s. The influx of Chinese and the decline of the Native Hawaiian population in the 1850s to 1870s caused a changeover to rice cultivation. In 1871, Bernice Pauahi Bishop, the daughter of Abner Pākī and Chiefess Konia, signed a lease with Chinese rice farmers in He'eia (Kanahale 1986:157), which she had inherited from her father. Individual *kuleana* were also being leased to Chinese rice farmers during the 1870s. The Wing Wo Tai Company had the lease on a number of *kuleana* and was also growing rice on Bishop Estate land. In the 1880s a rice mill was built within the leased Bishop Land which allowed rice to be shipped to Honolulu, as well as used for local consumption. The He'eia Rice Plantation of the 1880s was under the operation of Ma Ah Kau and described as "one of the most complete and well cared for [plantations]" (Bowser 1881).

Coinciding with the increase in rice production was the advent of commercial sugar cane production in He'eia. He'eia Sugar Plantation had a 200 ton crop in 1871 (Jarves 1872:205 as cited in Kelly 1975:42). However, it was not until 1878 that the sugar mill was completed. The plantation rented or leased most of its land, including some of the *kuleana* lands for growing rice and taro for its laborers. The plantation completed rail lines and a wharf allowing for cane from Kāne'ohe to be milled at He'eia and then shipped to Honolulu. The plantation had some 250 laborers by the 1880s. A few years of bad crops eventually led to changes in plantation ownership, and the He'eia Sugar Plantation ceased operations in 1903 (Condé and Best 1973:295-296; Devaney et al. 1976:44). A later account of He'eia describes the area as "where the Catholic Church stands and where the old mill of Heeia sugar plantation stood" (Hiika-I-ka-

poli-o-Pele 1926: 1 -cited in Sterling and Summers 1978:197). The 1918 W.E. Wall LCA map (see Figure 12) shows the Project area as just southeast of the sugar mill.

The commercial cultivation of pineapple began in the 1890s and the first decade of the 1900s in Kāneʻohe. From approximately 1910 to 1925, pineapple cultivation was a major industry in this area. At its peak, 2,500 acres were under cultivation on Windward Oʻahu (Harper 1972), and of this, a large percentage was in the Kāneʻohe Bay region. Figure 14 shows pineapple fields under cultivation in the Project footprint and its vicinity. It is likely there was a mix of sugar cane and pineapple fields in the area.

Taro made a comeback between the 1920s and 1940s coinciding with the decline in rice. Much of the former *loʻi* land was returned to taro production. Although extensive salt marshes, not suitable for agriculture, characterized the immediate inland areas of the fishponds along the coast, vast terraced lowland flats fringed these marshes to the south. These flats flanked both sides of Heʻeia Stream; thus, land could be irrigated for *loʻi* cultivation. The vast terraced lowland flats of this *ahupuaʻa* were still largely in commercial cultivation by 1935 (Handy and Handy 1972).

Post-war military measures filled in six fishponds in Kāneʻohe Bay and provided for 107 residential lots. The Aliʻi Shores subdivision, adjacent south of the Project area, replaced a traditional fish camp (Dorrance 1998:95). A Naval Reservation supporting Heʻeia Radio Station occupied what is now King Intermediate School from June 1933 until just after the bombing of Pearl Harbor in December 1941. The radio station was moved to Wahiawā in December 1941 and the reservation was closed around this time, though it is still present on the 1954 Army Service map as shown in Figure 15 (Stinnett 2001:93). It is likely that the Naval Reservation passed into state ownership in 1959 when statehood forced reorganization of federal and state lands.

Kāneʻohe developed from a rural area into a suburban community, after World War II, during the Honolulu residential housing shortage of the 1950s. The housing demand of this time period also placed pressure on the infrastructure development of Windward Oʻahu (Johnson 1991:359-361). These population pressures likely facilitated the eventual conversion of the Naval Reservation, in the early 1960s, into what is now King Intermediate School. Figure 16 shows a portion of a 1977 to 1978 aerial photo depicting development around the Project area. As shown in Figure 16, the school library had not been built at the time of the photo.

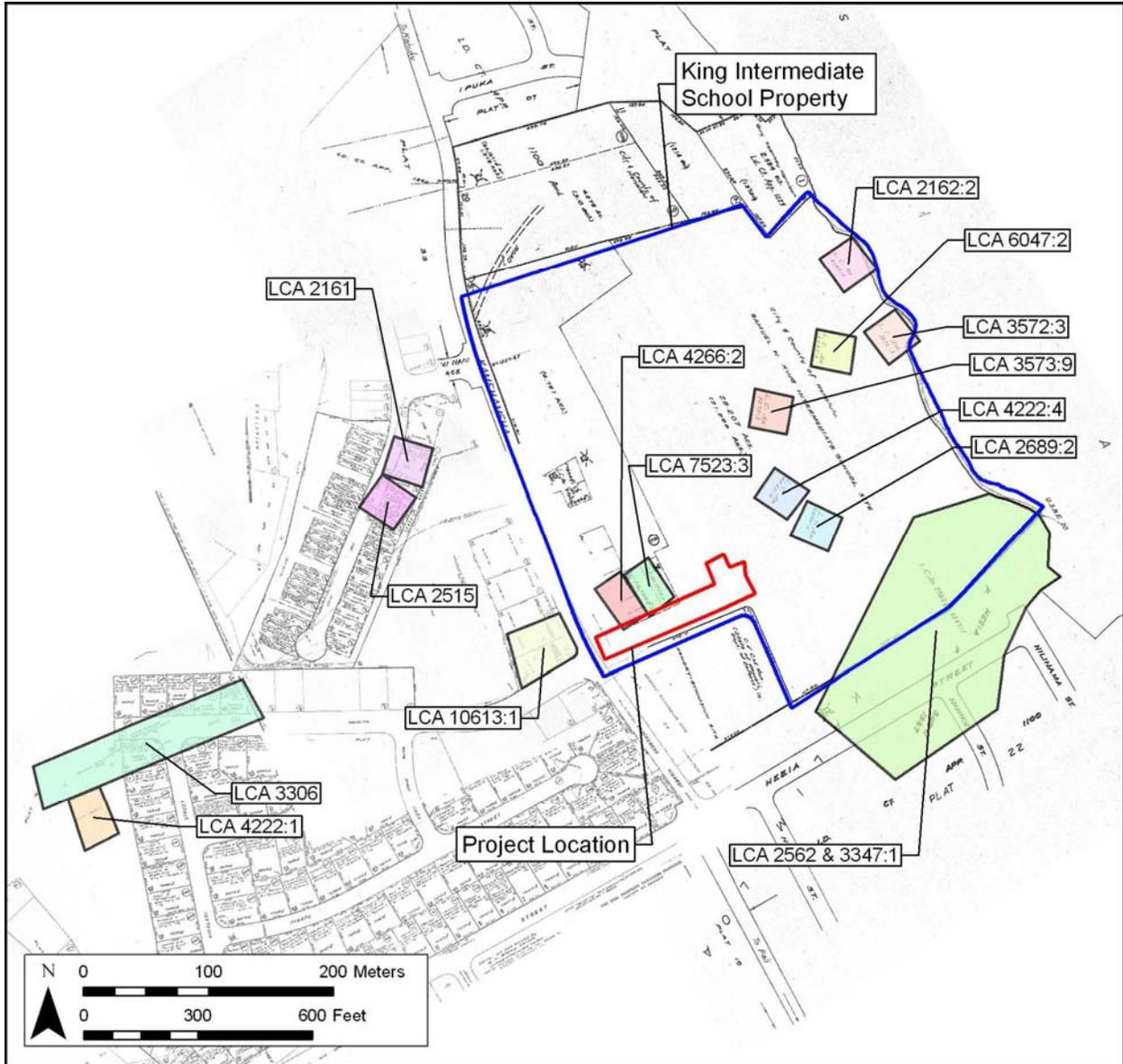


Figure 10. Composite of Tax Map Plats showing LCAs in the vicinity of the Project footprint

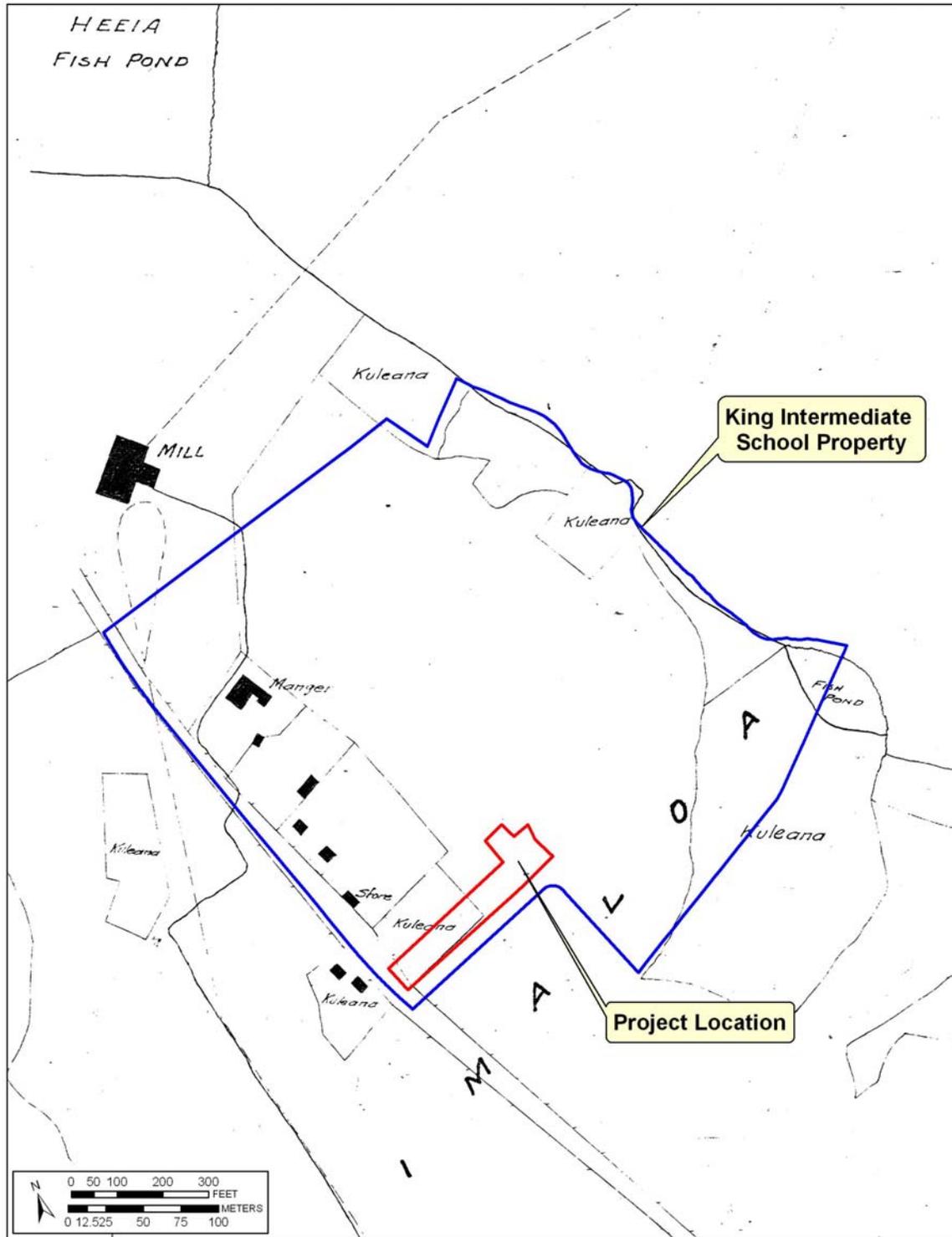


Figure 12. 1918 W.E. War map showing LCAs and the sugarcane plantation in the Project vicinity

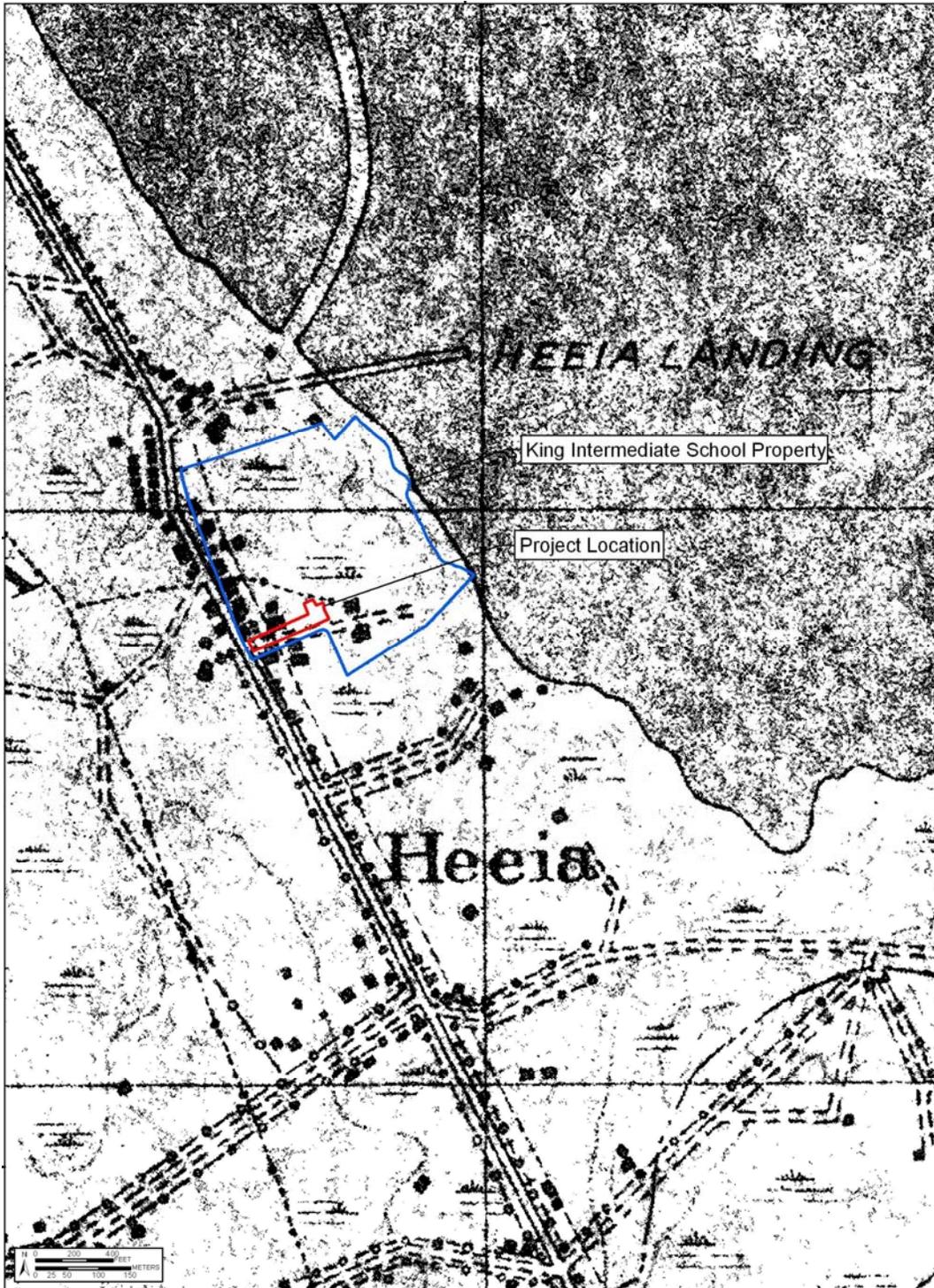


Figure 13. 1919 War map showing roads and buildings in the vicinity of the Project footprint

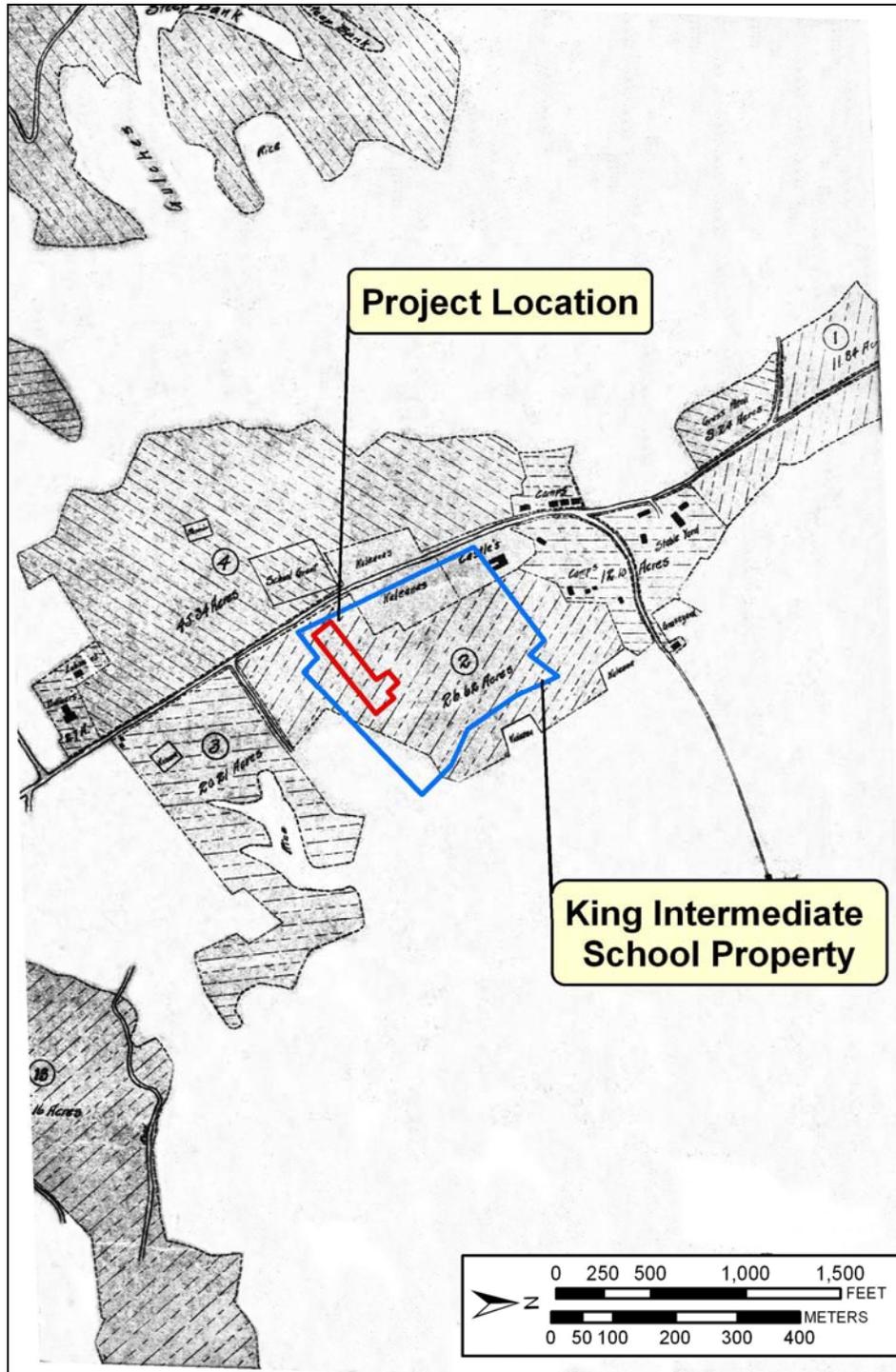


Figure 14. A portion of the 1912 Rea Map of pineapple fields in He'eia Ahupua'a

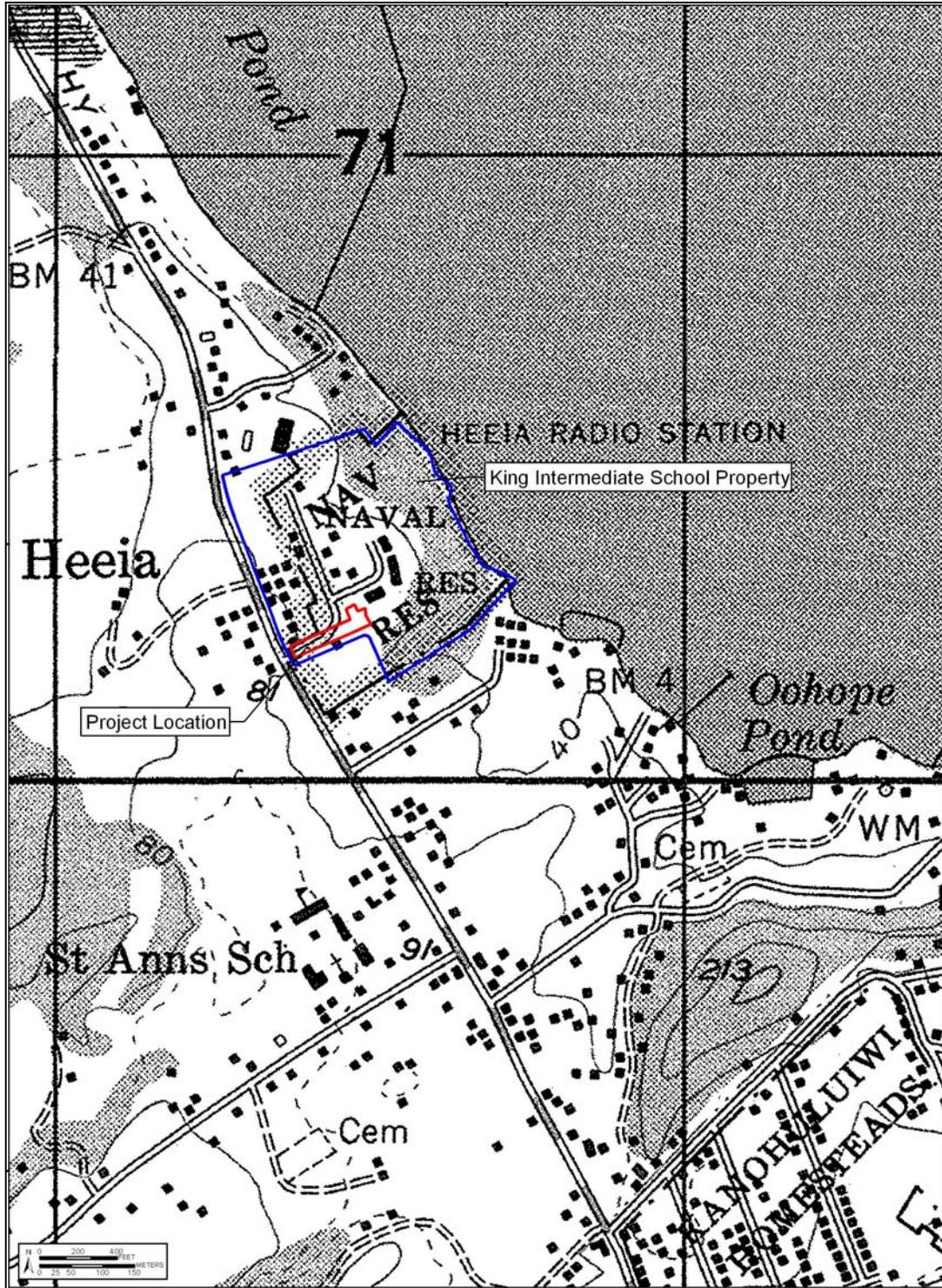


Figure 15. 1954 Army Map Service map showing the Project area as a Naval Reservation

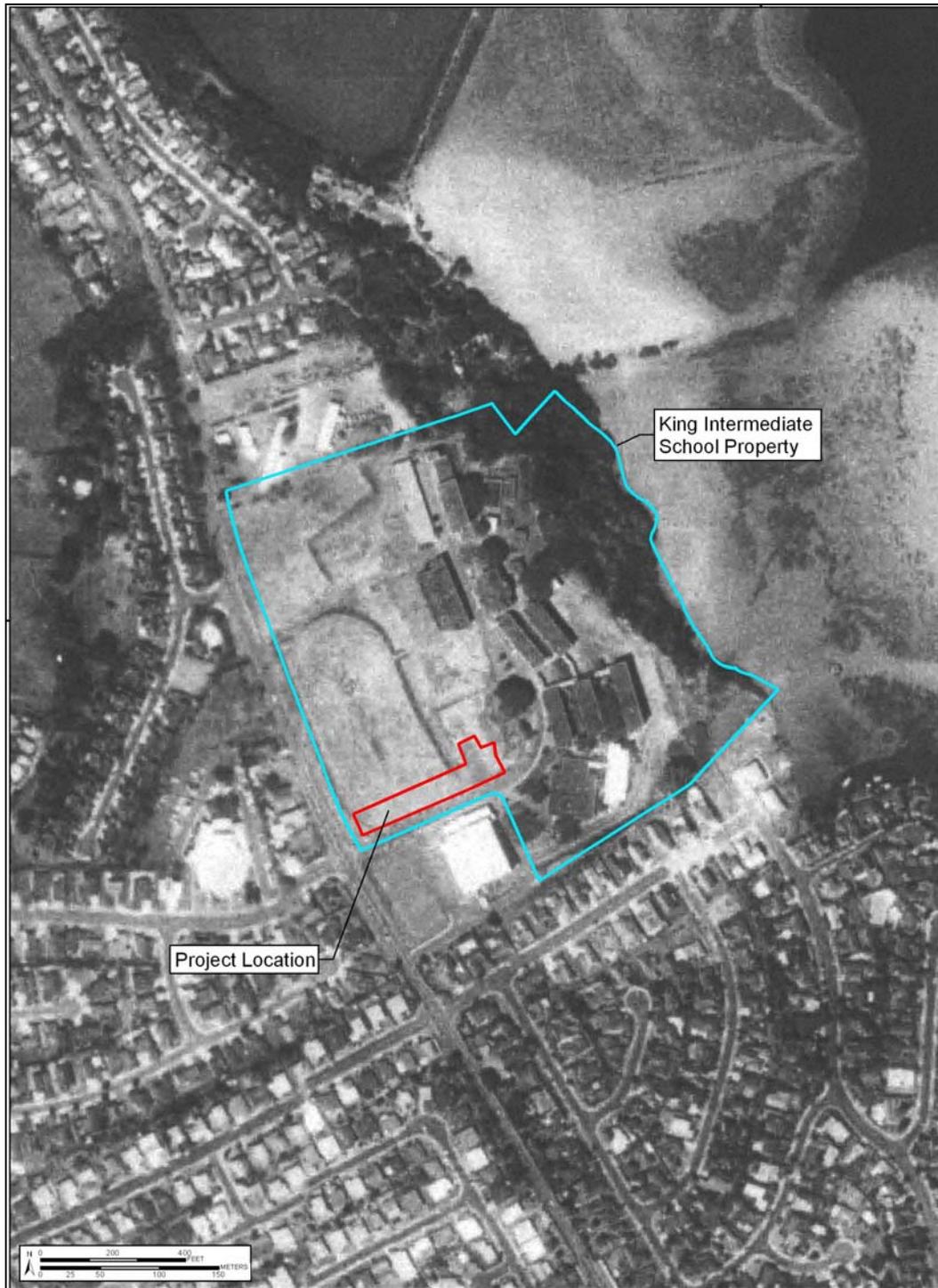


Figure 16. Portion of 1977-78 aerial photo showing development around the Project area. Note: the school library had not been built at the time of this photo

Section 5 Archaeological Research

5.1 Overview

This section summarizes the findings of previous archaeological studies conducted within the He'eia Ahupua'a near the proposed Project area. Archaeological research and excavations document evidence of past human settlement and activity, therefore gather information such as: (a) pre-Contact historic, and modern habitation sites; (b) religious structures, such as *heiau* (pre-Christian place of worship) and *kuahu* (family shrine or alter); (c) burial sites and skeletal remains; (d) agricultural sites and activity areas; and (e) World War II remnants.

5.2 Archaeological Research in the Project Vicinity

J. Gilbert McAllister (1933) conducted the earliest archaeological research in He'eia Ahupua'a in the 1930s (see Figure 9). McAllister reported some 17 major sites, three of which (Sites 365, 366, 367) are on the Mōkapu Peninsula. Of the twelve sites not on Mōkapu, six were *heiau*, of which five had been destroyed prior to 1930. The sixth is the remains of Kaulauki Heiau (Site 50-80-10-328) located well inland of Kamehameha Highway.

McAllister's sites that are in the vicinity of the current Project area are He'eia Fishpond (Site 327), the remains of Kaulauki Heiau (Site 328), two adjacent unnamed fishponds (collectively Site 336), O'ohope fishpond (Site 337) and the destroyed Pu'upahu Heiau (Site 342). McAllister's Site 336, the two unnamed fishponds, appears to be very close to the King Intermediate School property. Therefore, it is possible that subsurface cultural material related to the ponds is present in the southeast corner of the King Intermediate School lands.

Beginning in the 1970s, a number of archaeological investigations have been conducted in He'eia Ahupua'a (Table 2). Figure 17 shows previous archaeological studies in the vicinity of the Project area.

Yent (1977) performed an archaeological field survey of the He'eia-Matson Point State Park but discovered no archaeological or historical remains.

Kennedy of Archaeological Consultants of Hawai'i conducted archaeological surveys and excavations in the He'eia area in 1982, "...of just under a hundred acres of property at He'eia Kea. A total of five sites were located, including three terraces and two religious structures" (Kennedy 1982:2). The terraces (HK 1-3) were agricultural in function and the religious structures were likely small family shrines (Kennedy 1982:2). This survey was on Bishop Estate land, north of Kealohi Point (He'eia Kea), much of which was subject to commercial pineapple cultivation.

Clark and Riford (1986) conducted archaeological salvage excavations at a pre-Contact habitation site in the proposed Nani Pua Gardens II subdivision in Kāne'ohe. Based on radiocarbon dates this site was settled between. A.D. 1070-1405. Skeletal remains of at least three adult individuals were identified, and 12,618 artifacts were recovered. A total of 12,288 of these were basalt artifacts; Clark and Riford concluded that this site housed craftsmen specializing in the production of stone tools, primarily adzes (Clark and Riford 1986:110).

In 1989 and 1990, CSH conducted Archaeological Reconnaissance Surveys and literature searches for proposed improvements to a portion of the He'eia wastewater collection system (Borthwick 1989; Hammatt and Borthwick 1990). During the archaeological survey, former taro and rice features, including terraces and an *'auwai* (irrigation ditch), were located in the He'eia Marsh Zone. Their literature search indicated extensive wetland taro cultivation where fields were watered from the permanently flowing He'eia Stream and a network of *'auwai*. During the late 1800s, until the 1900s, the *lo'i* system was converted for rice cultivation. Taro made a short-lived comeback between 1930s to 1950s. Today, the previous areas of *lo'i* are utilized for pasture use.

In 1987, Kennedy (1987) conducted work for Ali'i Landing Subdivision (TMK 1-4-6-04:11, 1-4-6-04:5), which consisted of a two-part investigation involving a surface survey, excavations of a series of backhoe trenches, and two hand-excavated test pits. Ali'i Landing Subdivision "is located on the southeast corner of the He'eia Fishpond" on the *makai* (ocean-side) or Kāne'ohe Bay side of Kamehameha Highway. This report includes location maps, a historic background section, excavation data, and historic (Japanese) burial(s) relocation information. The surface survey revealed only one site, the Japanese Cemetery. "The earliest grave dated to the 1870s and the last to the 1930s" (Kennedy 1987:9). Some of the burials had been previously removed, and the landowner decided to relocate the remaining burials to the Valley of the Temples cemetery. No subsurface cultural material was observed. Kennedy indicates that negative excavation results were expected as "...the notion that habitation sites and fishponds are not associated with pre-Contact items has been put forth by other archaeologists and this seems to be true, at least for this small southeast corner of the He'eia Fishpond" (Kennedy 1987:9).

In 1989, Carlson and Haun performed an Archaeological inventory survey (AIS) of the Malulani Sports Complex. They identified and recorded ten archaeological sites (50-80-10-4135 to 4144) containing 48 components, including a site complex (Site -4142) with 3 temporal components including pre-contact habitation and tool manufacture, historic agriculture, and modern habitation and agriculture; a site complex with two retaining walls (Site -4138); several terraces (Sites -4135, -4140, and -4141); a lithic scatter; 1 shrine/possible burial (Site -4144); two mounds (Sites -4137 and -4139); two WWII bunkers (Site-4143); and an historic leveled slope cut (Site -4136). A total of three sites and two features previously identified by Kennedy (1982) were relocated, recorded, and assigned state site numbers (Carlson and Haun 1989:8):

Hammatt and Borthwick (1989) conducted an archaeological survey and assessment for a 90-acre parcel in Kāne'ohe for the proposed expansion of Bayview Golf Course. Modern development including the golf course, sewage treatment plant, surrounding subdivisions and flood control projects caused extensive modifications to the landscape; only two archaeological features (Waikalua-loko Pond and Waikalua Pond) were identified.

In 1991, the Army Corps of Engineers conducted a field investigation of the Keahala Military Reservation for the Department of the Army. Their report concluded that any items of cultural significance in the area would have been removed by previous development.

In 1992, Hammatt, Borthwick, and Folk conducted an archaeological survey of the proposed Castle Hills Access Road. No archaeological sites were observed during the survey.

In 1992, Pfeffer and Hammatt conducted an archaeological assessment for the proposed 46kV Sub-Transmission Line for Ko'olau-Kāne'ōhe. No archaeological or historic sites were observed in the Project corridor (Pfeffer and Hammatt 1992).

Duncan and Hammatt (1993) monitored grubbing and grading operations for the Castle Hills Access Road. A historic trash pit was encountered during construction.

In 1995 and 1997, CSH (Stride and Hammatt 1995, Hammatt et al. 1997) conducted an AIS for the He'eia Kai 272 Reservoir. A single, previously discovered historic site (Kaualauki Heiau, McAllister's Site 328, State Site No. 50-80-10-328) was observed.

Perzinski and Hammatt (2000) conducted an AIS of the Kāne'ōhe Civic Center Playground parking lot. Extensive land development had significantly altered the original soil structure and no archaeological or historic properties were identified.

In 2006, Carson conducted an archaeological assessment for replacement of a caretaker's house at He'eia Fishpond, within the site boundary. Surface inventory survey and minimal subsurface testing were conducted; however no cultural resources were identified (Carson 2006).

In 2006, CSH completed a cultural resource investigation of two Kamehameha Schools parcels in He'eia, including cultural and historical background investigations and systematic pedestrian surveys (Tulchin et al. 2006). A total of nine historic properties were identified, including two ditches, three terrace complexes, two road remnants, a garden planter, and two charcoal kilns.

In 2007, CSH (Runyon and Hammatt 2007) monitored construction activities related to traffic light replacement at the intersection of Kamehameha Highway and Ha'ikū Road. No historic properties were observed.

Table 2. Previous Archaeological Studies in He'eia Ahupua'a

Reference	Nature of Study	General Location	Findings
McAllister 1933	Island-wide survey	Island-wide	Identifies 15 major sites in He'eia Ahupua'a, five of which were <i>heiau</i> .
Yent 1977	Archaeological surface survey and subsurface investigation (2 test cores)	TMK 1-4-6-05:04, He'eia-Matson Point State Park	No finds of archaeological significance, however, the authors suggest archaeological monitoring when development and excavations begin.
Kennedy 1982	Archaeological reconnaissance survey	TMK 1-4-6-06: 1, 2, 4, 7-16, 22-51; 1-4-6-16:32	Located five sites: three terraces (agricultural in function) and two religious structures--one family shrine (<i>kuahu</i>) and one small altar.
Clark and Riford 1986	Archaeological salvage excavations	TMK 1-4-5-30:59	Salvage excavation of Site 50-0a-G5-101, a pre-Contact habitation site. Skeletal remains from at least three adult individuals were identified, and 12,618 artifacts were recovered.
Kennedy 1987	Surface survey and subsurface testing	TMK 1-4-6-04:11 and 1-4-6-05:05	Surface survey revealed one site, the Japanese Cemetery; subsurface testing revealed no buried cultural material.
Borthwick 1989	Archaeological reconnaissance and literature review	TMK 1-4-6-04, 07, 08, 16, 18-20, 22, and 23	Former taro and rice features, including terraces and an <i>'auwai</i> , were located in the He'eia Marsh zone. The literature search indicated extensive wetland taro cultivation where the fields were watered from the permanently flowing He'eia Stream and a network of <i>'auwai</i> .
Carlson and Haun 1989	Archaeological inventory survey	TMK 1-4-6-06: 1, 2, 4, 7-16, 22-51; 4-6-16:32	Relocated, recorded, and assigned state site numbers to Kennedy's (1982) previous five sites. Also located a site complex with three temporal components (pre-contact habitation and tool manufacture, historic agriculture, and modern habitation and agriculture); several retaining walls; terraces and mounds; two WWII bunkers; and 1 shrine/possible burial.
Borthwick and Hammatt 1990	Archaeological reconnaissance survey and literature search	TMK 1-4-6-04, 07, 08, 16, 18-20, 22, 33	Located former taro and rice features including terraces and an <i>'auwai</i> in the He'eia Marsh zone. Literature search indicated extensive wetland taro cultivation where fields were watered

			from the permanently flowing He'eia Stream and a network of 'auwai.
Department of the Army 1991	Field investigation	TMK 1-4-5-23:1, 8, 9, 10, por.2	No historic properties observed
Hammatt et al. 1992	AIS	TMK 1-4-5-23:3	No historic properties observed
Kawachi 1990	Archaeological reconnaissance survey	TMK 1-4-6-16:10, 01(por.)	No historic properties observed
Nagata 1992	Surface survey and subsurface trenching, coring	TMK 1-4-6-05:09	Identified three burials eroding out of the bank facing Kāne'ohe Bay near the He'eia Stream mouth; noted that there have been 5 burials encountered in this area since 1982.
Pfeffer and Hammatt 1992	Archaeological assessment	TMK 1-4-5-34, 42, 60, 61, and 84	No pre-Contact or historic features were encountered.
Schmeding 1992	Geological study of subsurface stratigraphy	TMK 1-4-6-05:09	Identified four distinct stratigraphic layers (A, B, C, and D); two (A and B) are cultural depositions, one mixed cultural and natural (C), and one natural deposition (D).
Duncan and Hammatt 1993	Archaeological monitoring	TMK 1-4-5-23:5	Identified one site (a historic trash pit) of two features.
Moore and Kennedy 1995	Archaeological data recovery plan	TMK 1-4-6-16:32	Determined that State Site # -4142 (previously recorded by Kennedy 1982; and Haun and Carlson 1989) is located within boundary of development for proposed Malulani Woodlands Subdivision; plan details recommendations for data recovery at the five features within the limits of development
Stride and Hammatt 1995	AIS and literature review	TMK 1-4-6-14:5	One historic site identified -Kauaulau Heiau, McAllister Site 328 (State Site 50-80-10-328).
Hammatt et al. 1997	AIS and limited subsurface testing	TMK 1-4-6-14:05	Observed the remains of Kauaulau Heiau (McAllister's Site 328, State Site 50-80-10-328) and recommend that a minimum 100-foot buffer zone from any ground disturbance be afforded the <i>heiau</i> structure.
Perzinski and Hammatt 2000	AIS	TMK 1-4-5-18:por.2, 52	No historic properties observed

Carson 2006	Archaeological Assessment	TMK 1-4-6-5:01	No significant archaeological resources observed in the Project area, though it is within Site 50-80-10-0327 –He'eia Fishpond.
Tulchin, O'Hare, and McDermott 2006	Phase I cultural investigation	TMK 1-4-6-14:1, 6	Nine historic properties were identified including two ditches, three terrace complexes, two road remnants, a garden planter, and two charcoal kilns.
Tulchin, McDermott, and O'Leary 2006	Phase II cultural investigation	TMK 1-4-6-16;1, 6	Nine historic properties were identified including two ditches, three terrace complexes, two road remnants, a garden planter, and a pair of charcoal kilns
Runyon and Hammatt 2007	Monitoring	Kamehameha Highway and Ha'ikū Road	No historic properties observed

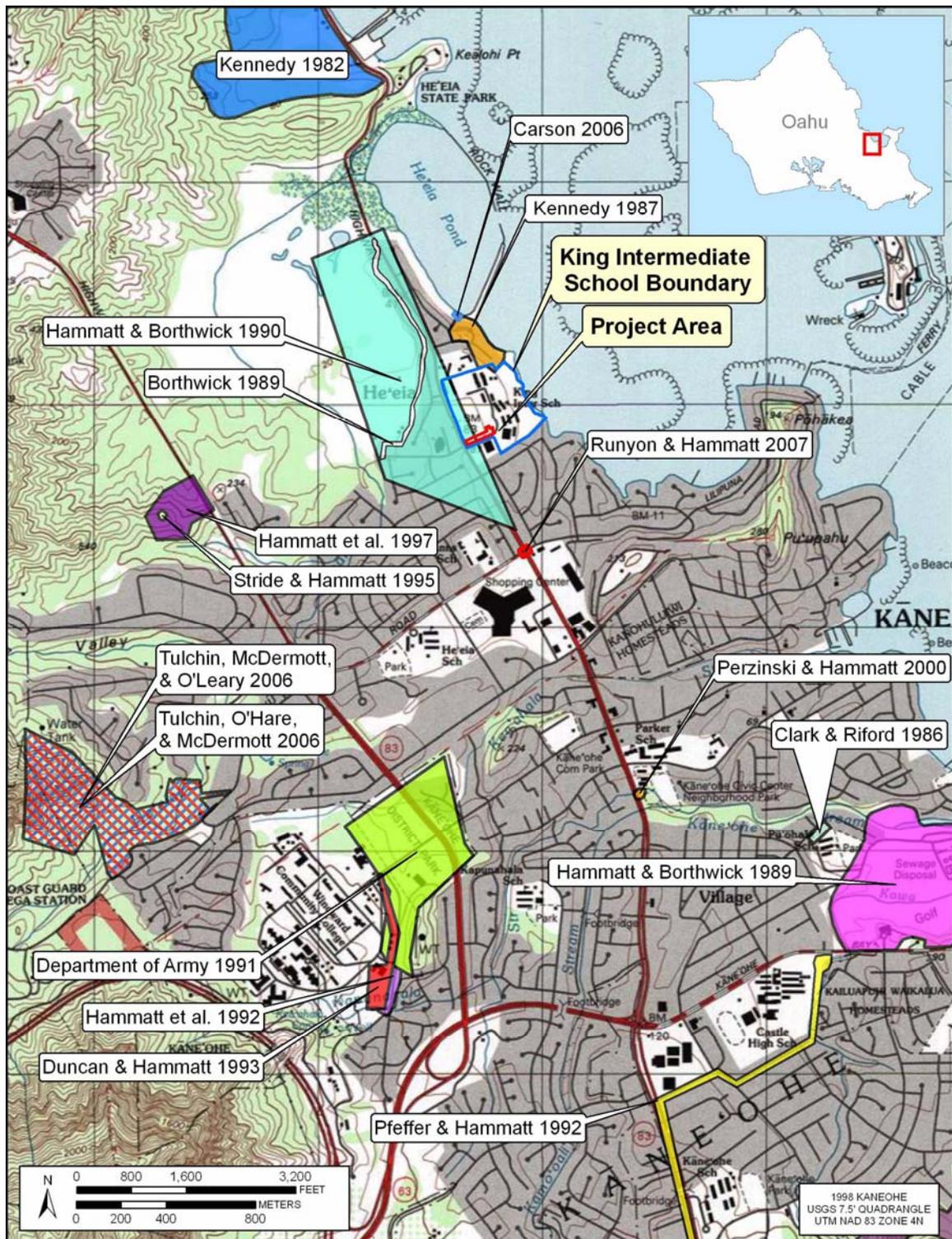


Figure 17. Portion of 1998 Kaneohe U.S. Geological Survey 7.5-minute topographic quadrangle showing the Project footprint and previous archaeological studies in the vicinity

Section 6 Community Consultation

6.1 Community Consultation Effort

An effort was made to contact and consult with Hawaiian cultural organizations, government agencies, and individuals with knowledge of and/or concerns about traditional cultural practices, resources, and beliefs related to the Project area. This effort was made by letter, e-mail, telephone, and in person. Initial community outreach letters, including a map and an aerial photograph of the Project area, were sent to community contacts. Letters provided detailed information on the purpose of the proposed Project, as well as the specific purposes of the cultural study. The following is a sample outreach letter:

At the request of Kimura International, Inc., Cultural Surveys Hawai'i Inc. (CSH) is conducting a Cultural Impact Assessment (CIA) for the King Intermediate School Improvements Project located in the He'eia Ahupua'a, Ko'olaupoko District on the Island of O'ahu TMK: [1] 4-6-004:002.

The Project includes roof improvements to the existing library, constructing a new chiller and mechanical room, parking improvements and covered bus stops along the driveway adjacent to the sports field.

The purpose of this cultural study is to assess potential impacts to cultural practices as a result of proposed development in the He'eia Ahupua'a. We are seeking your *kōkua* and guidance regarding the following aspects of our study:

General history and present and past land use of the Project area.

Knowledge of cultural sites which may be impacted by future development of the Project area - for example, historic sites, archaeological sites, and burials.

Knowledge of traditional gathering practices in the Project area, both past and ongoing.

Cultural associations of the Project area, such as legends and traditional uses.

Referrals of *kūpuna* or elders and *kama'āina* who might be willing to share their cultural knowledge of the Project area and the surrounding *ahupua'a* lands.

Any other cultural concerns the community might have related to Hawaiian cultural practices within or in the vicinity of the Project area.

Several attempts were made to contact individuals, organizations, and agencies apposite to the CIA for King Intermediate School in He'eia. All community consultation efforts and results are presented in Table 3. Consultation responses and review letters from government agencies, such as DLNR/SHPD and OHA, are included in Figure 18 and Figure 19, respectively. Excerpts from

more extensive interviews, specifically related to He'eia Ahupua'a and its vicinity, are presented in Section 7 .

Table 3. Community Consultation Table

Name	Affiliation, Background	Comments
Alaiasa, Sheena	King Intermediate School, Principal	CSH sent letter via e-mail on August 26, 2009.
Ayau, Halealoha	Hui Mālama I Nā Kūpuna 'O Hawai'i Nei	CSH sent letter on July 13, 2009.
Barcase, Al Makahinu (Pops)	King Intermediate School, Kumu hula and Hawaiian Studies teacher	CSH contacted Mr. Barcase by phone on September 9, 2009. CSH arranged an interview with Mr. Barcase for September 11, 2009. See Section 7 for full interview.
Camvel, Donna	Ko'olaupoko Hawaiian Civic Club, 2nd Vice President	CSH sent letter on July 13, 2009.
Cayan, Phyllis "Coochie"	SHPD History & Culture Branch Chief	CSH sent letter on July 13, 2009. Ms Cayan responded on July 20, 2009 expressing concerns over potential cultural impacts of the proposed Project due to its location in He'eia, an area associated with Hawaiian cultural resources, history, and legends. Ms Cayan indicated that SHPD's concern would involve any ground disturbance activities that may impact burials in the Project area. She acknowledged the presence of a heiau and other cultural features on the school grounds. She also provided key community contacts. Refer to Figure 18 for Ms Cayan's response letter.
Cypher, Mahealani	Ko'olaupoko Hawaiian Civic Club, past President and current Recording Secretary, Cultural Interpreter	CSH sent letter on July 13, 2009. CSH sent a follow-up e-mail on August 26. Ms Cypher responded on September 7, 2009 recommending three key participants from He'eia.
Greenwood, Alice	O'ahu Island Burial Council (OIBC) member	CSH sent letter on July 13, 2009.
Kahue, Ednel	King Intermediate School, Staff	CSH contacted Ms. Kahue in person on August 28, 2009. CSH interviewed Ms Kahue on September 2, 2009. See Section 7 for full interview.
Ka'uhane, Keola	King Intermediate School, Hawaiian Studies and	CSH contacted Mr. Ka'uhane in person on August 28, 2009. CSH interviewed Mr.

Name	Affiliation, Background	Comments
	hula teacher	Ka'uhane on September 3, 2009. See Section 7 for full interview.
Kawelo, Hi'ilei	Paepae o He'eia, Executive Director	CSH sent letter on July 13, 2009. CSH sent a follow-up e-mail on August 26, 2009.
McQuivey, Jace	OIBC, Chair; and Hawai'i Reserves, Inc., Vice President and General Legal Council	CSH sent letter on July 13, 2009.
Nāmu'o, Clyde	OHA Administrator	CSH sent letter on July 13, 2009. Mr. Nāmu'o responded on July 29, 2009, acknowledging receipt of CSH letter and indicating that "OHA has no comments on the CIA at this time...but look forward to the opportunity to review the final assessment". Refer to Figure 19 for Mr. Nāmu'o's response letter.

 <p>LINDA LINGLE GOVERNOR OF HAWAII</p>	 <p>STATE OF HAWAII DEPARTMENT OF LAND AND NATURAL RESOURCES STATE HISTORIC PRESERVATION DIVISION 601 KAMOKILA BOULEVARD, ROOM 555 KAPOLEI, HAWAII 96707</p>	<p>LAURA H. THELEN CHAIRPERSON BOARD OF LAND AND NATURAL RESOURCES COMMISSION ON WATER RESOURCE MANAGEMENT</p> <p>RUSSELL Y. TSUJI FIRST DEPUTY</p> <p>KEN C. KAWAHARA DEPUTY DIRECTOR - WATER</p> <p>AQUATIC RESOURCES BOATING AND OCEAN RECREATION BUREAU OF CONSERVATION COMMISSION ON WATER RESOURCE MANAGEMENT CONSERVATION AND COASTAL LANDS CONSERVATION AND RESOURCES ENFORCEMENT ENGINEERING FORESTRY AND WILDLIFE HISTORIC PRESERVATION KAHOOLAWE ISLAND RESERVE COMMISSION LAND STATE PARKS</p>
<p>July 20, 2009</p>		<p>LOG NO: 2009.2716 DOC. NO: 0907PC005</p>
<p><u>MEMORANDUM</u></p>		
<p>TO: Brian Kawika Cruz, Cultural Researcher Cultural Surveys Hawai'i, P.O. Box 1114, Kailua, Hawai'i 96734</p>		
<p>FROM: <i>P. Coochie Cayan</i> Phyllis Coochie Cayan, History and Culture Branch Chief</p>		
<p>Subject: HEEIA 6: Cultural Impact Assessment (CIA) for the King Intermediate School Improvements Project located in the He'eia Ahupua'a, Ko'olaupoko District, Island of O'ahu.</p>		
<p>TMK: [1] 4-5-004:002.</p>		
<p>Mahalo for the opportunity to comment on the above CIA project which is a public intermediate school established in 1964 and named after Samuel Wilder King, the 11th governor of the State of Hawai'i. It is located on or near scenic waterfront property adjacent to Kane'ohe Bay north of Kane'ohe town. This location alone makes any project at the school significant because of the associated Hawaiian cultural resource, history and legends (i.e. He'eia, Kawainui).</p>		
<p>To get a sense of place, I called a former student who lives in Kane'ohe, and she contributed the information of a small heiau and other features below the teachers' parking lot behind the buildings. One has to walk down towards the bay on a small trail behind the school buildings (off limits to students). She recommended you all talk story with "Pops" McCorski who works or volunteers in the Hawaiiiana program at the King Intermediate School.</p>		
<p>The department's concern regarding this project would include any ground disturbance activities which may impact burials in the proposed project area despite the major changes to the natural geography. SHPD's Archaeology and Architecture branches will make separate comments on this project from their perspectives.</p>		
<p>Other venues and/or folks you may find helpful are as follows:</p>		
<ol style="list-style-type: none"> 1. Mahealani Cypher, a knowledgeable kua'aina of Kane'ohe at malama pono@aol.com 2. Dr. Lilikala Kameleihiwa UH-Manoa, Center for Hawaiian Studies 3. Ms. Donna Camvel, Association of Hawaiian Civic Clubs Phone: 808-358-1354 4. Kumu Hula Mapuana De Silva no phone info 5. Kane'ohe Neighborhood Board meetings to solicit mana'o See City & County calendar 		
<p>Any questions, please call me at 808-692-8015 or via email Phyllis.L.Cayan@hawaii.gov</p>		
<p>c: Nancy McMahan, Deputy SHPO</p>		

Figure 18. July 20, 2009, response from the DLNR/SHPD

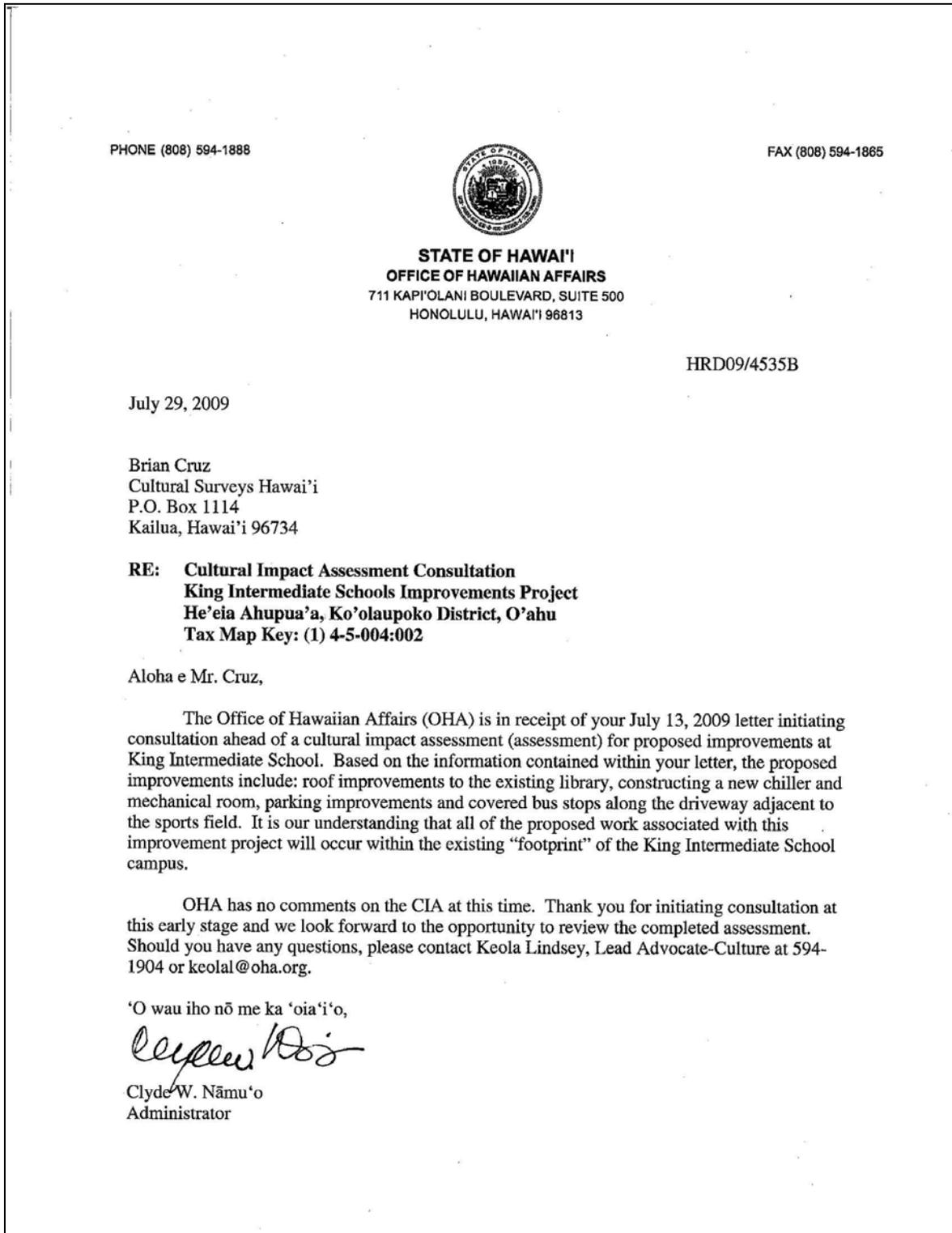


Figure 19. July 29, 2009, response from the OHA

Section 7 Summaries of *Kama'āina* "Talk Story" Interviews

7.1 Talk-Story Interviews

Kama'āina and *kūpuna* with knowledge of the He'eia Ahupua'a and the area within the vicinity of the proposed King Intermediate School Improvements Project participated in "talk-story" sessions for this CIA. The CSH approach to cultural impact studies affords community contacts an opportunity to review transcriptions and/or interview notes and to make any corrections, deletions, or additions to the substance of their testimony.

CSH employs snowball sampling, an informed consent process, and semi-structured interviews (Bernard 2006). CSH contacted 12 individuals for this draft CIA (see Table 3 above); six individuals responded; and three of those six participated in formal interviews. To assist in discussions of natural and cultural resources and any cultural practices specific to the Project area, CSH initiated the interview sessions with questions from broad categories: Resource Gathering Practices, Marine and Freshwater Resources, Burials, and Historic Properties. Presented below are salient themes and concerns that emerged from participants' interview sessions about the proposed Project area.

7.2 Acknowledgements

The authors and researchers of this CIA extend deep appreciation to everyone who took time to speak and share their *mana'o* (belief or opinion) with CSH in interviews and in brief phone, posts, or e-mail consultations noted in Table 3. This also extends to all who chose not to contribute to the current CIA, but nevertheless spent time explaining their position on the proposed Project.

7.3 Ednel Kahue

CSH interviewed Ednel Kahue, hereafter referred to as Aunty Ednel, at King Intermediate School on September 2, 2009. Aunty Ednel was born on May 14, 1950, at Queens Hospital in Honolulu. She is the daughter of Edmund Kahue, a pureblood Native Hawaiian from Maui, and Nellie Kim, a part-Hawaiian, part-Korean woman from Honolulu. Aunty Ednel grew up in Papakōlea, Honolulu and relocated to Kāne'ōhe around 1985. She attended Robert Louis Stevenson Middle School and graduated from Roosevelt High School in 1968. Although her residence in Kāne'ōhe was fairly recent, she has been a staff member at King Intermediate School for the last twenty years. Therefore, she is knowledgeable of changes that have occurred at the school during this time.

Growing up, Aunty Ednel and her eleven siblings were not allowed to speak Hawaiian at home. Although her father was the pureblood Native Hawaiian, it was her mother who was more "cultured" and spoke some Hawaiian and danced *hula*. Aunty Ednel recalls how it was only her niece who could speak Hawaiian with her dad:

My niece, she's the only one that could speak Hawaiian with my father. She would come to our house and call out, "huuuuuuu!" and my dad would respond and

they would do the proper protocol for entering. If we tried to speak Hawaiian, my father would give us the look. We were not allowed to speak Hawaiian. My niece, she's the only one because she learnt the Hawaiian language.

CSH asked about her knowledge of traditional Hawaiian medicine. She talked at length about several remedies, referring to plants she had used in her lifetime and not specifically referring to plants within the school grounds. One in particular she seemed to recall clearly was growing up drinking a slimy-tasting drink made of aloe (*Aloe vera*), shown in Figure 20, that her father used to make:

It tasted like those health drinks sold in stores nowadays...like, what's that drink? Goji. It was a bit slimy but it tasted better when it was cold. From the icebox. My father would make it by scooping out the soft insides of the aloe leaf which was mixed in a blender with water. It was greenish-yellow in color and normally stored in a bottle and left in the icebox. My father would usually make three gallons at a time which would last us one whole week.

She recounted lining up with her siblings to drink the aloe every night for one whole week. The drink was believed to have multi-healing purposes and was seen as a body cleanser. As a child, she was allergic to grass and the aloe drink was meant to help her condition. Similarly, her father would take aloe for his high blood pressure.



Figure 20. Aloe (*Aloe vera*) (Source: [Google Images](#))

Another traditional Hawaiian medicinal practice she remembers was the use of *pōpolo* (*Solanum nigrum*), also known by its common name as black nightshade and which is not located in the Project footprint area.

Pōpolo was prepared by pounding the leaves of this plant...[as shown in Figure 21] and extracting the juice. The *pōpolo* juice was believed to be a cure for sinus problems and the juice was normally applied to the nose. We ate the berries even though it was considered by many to be poisonous...[Figure 22 shows the *pōpolo* berry.]

Another medicinal plant she remembers that was also used for sinus problems is *ōlena* (*Curcuma domestica*, sometimes mistaken for *Curcuma longa*), also commonly known as tumeric and belonging to the ginger family (as shown in Figure 23). Aunty Ednel recalls how she started using the *ōlena* root in her cooking since 1990 (Figure 24). She uses it like regular ginger in her stews and commented that it was used by the Native Hawaiians in their cooking.

When asked about the history of the school grounds and the adjoining areas, she responded:

This was a high school before. When they didn't have enough students, they turned it into an intermediate school. But, I heard stories that before, this place that the school is on, used to be a fishing village. These were *ali'i* lands. Access to the ocean is behind the *hula* [Hawaiian dance] mound by the sea [Figure 25]. There's a little trail behind the *hula* mound where the old fishermen used to go. The fishpond [He'eia Fishpond] is over there...[shown in Figure 26]. Sometimes there's certain classes that go down to the fishpond and some kids volunteer. The ocean along this place used to have *limu* [seaweed]. Plenty *limu* and many oyster beds. Now, it's all gone. There's no more coral.

Back in the day, this place had many *lo'i*. All *lo'i*. Different kinds of *lo'i*. Water would come down from the mountains by the road over there on the other side of the gym. It would go all the way down to the ocean. When it rains, same thing would happen on the other side, over there. See? Over there [pointing to the northern end of the football field]. That's where water will also come down from the mountains and filter out to the ocean. This gym and going down to the ocean used to be all *lo'i*.

She also talked about the Night Marchers and Menehune:

I believe there's Night Marchers here. I've never seen them but I hear them sometimes at night when I'm working night duty around 9 to 10 at night. I never look up because we're told not to when we're growing up. But I believe they will not hurt me. Pops [Mr. Barcase] told me that they're not here for me. That they're here for something else. When I hear them, I hear music and drumming and it normally starts from the fishpond and they come along the coast.



Figure 21. Pōpolo plant (*Solanum nigrum*) (Source: Wikipedia)



Figure 22. Pōpolo berries (Source: Wikipedia)



Figure 23. Ōlena plant (*Curcuma domestica*) (Source: Google images)



Figure 24. Ōlena root (Source: Wikipedia)



Figure 25. Kahua-‘o-Mali‘o: *Hula* mound at King Intermediate School
(Source: Angela Fa‘anunu)



Figure 26. View of He'eia Fishpond from Kealohi Point (Source: Angela Fa‘anunu)

I believe in them [Menehune]. I've seen them. Not seen them with my eyes, because I don't look up, but sometimes I come back the next day and see piles of rocks that weren't there yesterday.

Regarding the presence of *heiau* and objects of cultural significance on the school grounds, Aunty Ednel stated:

I don't know about a *heiau* but I heard something about a petroglyph down there where the *hula* mound is, by the ocean. The *hula* mound [Figure 25] was already here before I started working at the school. It was built by the teachers and the kids. I think there was something there before they built the *pōhaku*.

Upon hearing the details of the plans to excavate the land for the proposed development, Aunty Ednel shared her thoughts on the potential impact of the proposed Project:

I definitely feel the *mana* [supernatural or divine power] of this land. There's no doubt in my mind that there's a possibility of finding Hawaiian artifacts here because of the stories. Sometimes I see things in the ground when I'm working but I'm not qualified to say what it could be—whether it was something from back then or somebody just playing games.

She made two recommendations regarding the proposed Project. She suggested that items found during the excavations should remain with the school:

If anything is found, it would be nice to keep them [cultural artifacts] at the school and make a showcase. Have it here at the school to tell the history of this place so the kids can see.

Her other recommendation pertained to the construction of the bus route. She felt that the road on the south side of the tennis courts be made a one-way road where the bus could enter into the school grounds. She also suggested that cars be prohibited from using that road:

If they're going to have a bus coming into the school, I think the best way would be for the bus to enter in from that street over there [referring to the road south of the tennis court], come behind the gym and pick up the kids at the shelter. If they make that road a one-way, it would be much easier because if a bus comes through that road, no cars can come in or out. They should make that road a one-way. Maybe they should just not allow any cars to come in from the tennis court side because when school is *pau* [out for the day], the kids are all waiting along that whole stretch of road to be picked up by their parents.

7.4 Keola Ka'uhane

CSH interviewed Keola Ka'uhane at King Intermediate School on September 3, 2009. Mr. Ka'uhane was born in Honolulu in 1962. He grew up in Pālama but currently lives in town at Makiki. He graduated from Kamehameha High School in 1980. Since August, 1990, he has worked as a *hula* and Polynesian dance teacher at King Intermediate School. Mr. Ka'uhane also speaks some Hawaiian.

Mr. Ka'uhane shared his *mana'o* (knowledge and thoughts) on the cultural resources and artifacts on the King Intermediate School campus. In reference to the significance of the *hula* mound in Figure 25, Mr. Ka'uhane explained:

Pops [Mr. Barcase] was looking for a place to put up the *hula* mound and thought that that spot was the ideal location for it. I know that he gave the mound a name but I don't know it. Some of the larger rocks are named. The blue rock used for the walls of the *hula* mound came from Kapa'a Quarry [in Kailua]. There's several stones. One of them came from Lō'ihi, [the] new island off of the Big Island. He was able to get the resources to build; people to do the landscaping, to get the rocks, to set up the stone. We [Mr. Ka'uhane, staff, and volunteers] replanted the grass and put in all one kind of grass. When the *hula* mound was built, Pops had his students bring grass from their homes to plant at the site. After a while, there were different types of grass growing there but we took them out and replanted with only one type of grass. Of course, we had asked Pops and he was okay with it. A company in Waimānalo donated the grass. The upkeep hasn't been maintained well.

When asked about the terraced structures around the school grounds, Mr. Ka'uhane explained that they were built by Mr. Barcase, the former *kumu hula* (teacher of hula) of the school.

Pops had a vision for this place. He tried to build a replica of an ahupua'a so we used to have a lo'i. But, there were problems because when it rains, there's environmental concerns about the water run-off. There's also problems with water flow. Water flow is irregular so we couldn't use it for wet-land taro. At one point, he had a hale...[made of *pili* grass] built down there but it's eroded over the years...[Figure 27 shows the frame of the hale]... There's also many native Hawaiian plants along the way.

With reference to *mo'olelo* of the place, Mr. Ka'uhane stated:

I've been told stories about this place but to be honest, I don't really know them that well. Pops would be the person who knows more. But, I heard that in one of the books, our school is rated as the most haunted school on this island. Personally, I've never seen or heard anybody at night [in reference to the Night Marchers]. I'm waiting. I'm excited because it's never happened to me. I've heard many stories but I've never seen them.

Regarding the potential impact of the proposed development on the area, Mr. Ka'uhane was supportive of the Project but implied that the proper measures be instituted upon discovery of cultural artifacts:

I think that [the development] should be okay because it's on that side [as opposed to being by the ocean], but of course, unless they find something then that's different. I am all for the preservation of Hawaiian culture and history but I think the kids need this bus parking and shelter.



Figure 27. *Hale pili* frame (Source: Provided courtesy of Mr. Barcase)

7.5 Al Makahinu Barcase

CSH interviewed Al Makahinu Barcase, hereafter referred to as Mr. Barcase, at King Intermediate School on September 11, 2009. Born in 1939, Mr. Barcase is a descendent of an *ali'i* family from Makaweli, Kaua'i. He grew up in Kaua'i during World War II at a time when he was not allowed to speak Hawaiian though he remembers growing up surrounded by native speakers. He graduated from Waimea High School in 1957 and attended Brigham Young University, Hawai'i. He was one of the original dancers at the university's Polynesian Cultural Center where he was also an assistant choreographer. Today, Mr. Barcase is a respected and well-renowned *kumu hula* who continues to perpetuate Hawaiian cultural knowledge and practices through his work.

Mr. Barcase taught Hawaiian Studies at King Intermediate School for about seventeen years and is known to most on the school campus as "Pops." During his time at King Intermediate School, Mr. Barcase was an unconventional teacher with a vision of bringing Hawaiian culture to his students through hands-on practice of Hawaiian ways. Together with his students, he built a model of an *ahupua'a* on the school grounds to serve as a living classroom for learning. When asked why he built the *ahupua'a*, Mr. Barcase responded:

... coming here from Kaua'i...you can take the boy out of the country, but you can't take the country out of the boy. These kids, they don't know the Hawaiian way of life...One time, one boy's grandma came crying [to me] because her

grandson had cut down all our taro. He didn't know it was taro. Many of these kids don't know the land. That's why... [this ahupua'a] was good for my class. My class was very applied. We'd come out and learn. I'd bring them out here and the kids loved it because they didn't get to do this at home. We'd [also] take the kids to every *ahupua'a* in our district. We'd spend a lot of our time mostly with kids from low-income, single-parent, or drugged families. We'd go and pick up the *pili* [*Heteropogon contours*] grass. Plant taro. Tread where their grandparents did. I thought that learning outside was a better education than sitting in the classroom. I hope they remember.

...In my class, I taught Hawaiian values. Our class would start with a Hawaiian prayer. Every week, I'd teach one Hawaiian value. Maybe one week, we'd have *aloha* week. Aloha comes from the heart, the joy of giving. We would talk about it and then the kids would have to go home and practice *aloha* at home. On Mondays they would bring written reports on their parents' response. Another big one was *kuleana*. In order to belong to an organization, you need responsibility so you create your own responsibility [*kuleana*]. If you see something that needs to be done, you go do it. *Kōkua* [to help or assist] was probably one of the better ones. *Kōkua* comes from inside you. You don't wait around for someone to tell you to *kōkua*. You just do it and it comes from yourself, not from someone else. The parents' response to our Hawaiian values was tremendous.

Mr. Barcase took CSH staff on a guided tour of the school's model *ahupua'a*, which is located directly east and northeast of the Project area, as shown in Figure 28 and .



Figure 28. *Ahu* marks beginning of the model *ahupua'a* (Source: Angela Fa'anunu)



Figure 29. View of model *ahupua'a* extending towards the sea (Source: Angela Fa'anunu)

The model of the *ahupua'a* starts at the southeast corner of the school grounds, just *makai* of the gym and extends towards the sea. A large *ahu*, or rock mound, marks the beginning of the *ahupua'a*. Mr. Barcase explained:

This was the beginning of the *ahupua'a*. Starting from this *ahu* right here. There used to be two rocks. The one that is not here anymore was flat and it was here that we would put the *ho'okupu* [ceremonial gift]. The rocks came from Ka'alaia. From our parents. This area used to have *laua'e* growing all around. This was where we built the *hale pili* [see Figure 27]. Whenever it rains out *mauka*, the water shoots out here [as he points to the earthen drainage ditch]. We built the rocks all along this wall. But, the water was irregular so we made this a dry-land *lo'i*. Further down, where that *'auwai* (stream) goes, the water would come out there and we would have wetland *lo'i* over there.

This section of the land was where we planted a lot of our native plants: *noni*, *kukui*, *hala*, *'ōhi'a 'ai keakea* [mountain apple]. This coconut tree came from Wailua. We planted lots of *ti* (Agavaceae Family) leaves for *'imu* [underground oven] and all along the wall over there was all *mai'a* [banana]. That's where the *'imu* was [pointing to a rounded pit in the ground]. We used to make our own *'imu* and pound our own *poi*. This area here, we planted a lot of medicinal plants. We had *pōpolo* and the women would come here and get the leaves of the *noni* for their vericose veins. They'd wrap the *noni* leaves around their legs. We also had *'ōlena* and *ha'uōwi* [a weedy kind of *verbena*], the plant that you use for broken bones. When my son played football, as an offensive linebacker, he broke his ankle so we pound[ed] this plant and applied it to this leg. We also used the liquid from the roots of the *'ōlena* for sinus problems. We would mix this with liquid from the *kukui* bark to make dye. We had a *lei* maker at the school. His name was 'Akui. We planted all his flowers. Lots of them and all different kinds. We had a walkway that went all the way down and towards the ocean. We planted *milo* trees all along that side [the northeastern edge] of the property that looks out to the ocean. I guess they're still there. We planted *'ōhai ali'i* and *puakenikeni* behind the *milo* trees but it doesn't look like they're there anymore. The plants were all different colors and we supplied these to the community. A lot of people would come and ask to use the flowers and leaves for *leis* and the women would take some of the leaves for medicine.

The northeast side of King Intermediate School overlooking Kāne'ōhe Bay is marked by a distinctive terraced *hula* mound (see Figure 25). The terraced mound was also built by Mr. Barcase and his students and the space was utilized by the school for *hula* competitions. Mr. Barcase reminisced:

We used to have *hula* competitions here for six years. The dancing would be on the terraced grassy area, the MC [master of ceremony] would be at the gazebo, and people would be sitting on the sloping grassy area around the terrace looking down onto where the dancing was. The school used to [also] host international

hula groups from Mexico, Amsterdam, Guam, Alaska, and the Cook Islands. They'd stay at the school and help us with assembly. We'd do *'imu* and *lū'au* [Hawaiian feast] with them.

Regarding the significance of the *hula* mound and the various rocks throughout the place, Mr. Barcase explained:

I named this place [see Figure 25] Kahua-'o-Mali'o after a mythical woman whose *kuleana* [responsibility] was happiness, joy, and love...*Kumu Hula* Kalani Akana suggested the name. The largest rock [as shown in Figure 30], represents Pele. The two rocks in front of her are her lady *hula* dancers in waiting. This one here [the smallest rock in Figure 30] represents the newest dancer of Pele's *hālau* [meeting house for *hula* instruction]. That small rock is from Lō'ihi and it was donated to our school by a scientist working there. Pele's rock came from Ka'alaea. On the top terrace, all the rocks are from all around Hawai'i. Some are from Kona, Hilo, Kaua'i. They're all supposed to have meaning. The rocks on the wall of the terrace were given to us by the City and County of Honolulu.

The two large rocks between the terrace and the gazebo, I named them my "mother and daughter stone" [as shown in Figure 31 and Figure 32]. When I was a Hawaiian Studies district resource teacher on the island of Moloka'i, I used to often visit the Makahiki grounds above Ho'olehua. One story in particular impressed me and I had to include it in our [*ahupua'a*] project. The major games on Moloka'i had all villages attend with their strongest warriors and their finest offerings or *ho'okupu*. The story goes that when the men of Wailua arrived at the Makahiki grounds they realized that they forgot their offerings. Not to be detected, they camped on the lower grounds. When the women of the village returned home from gathering *limu* they immediately noticed that their men had forgotten their *ho'okupu*. Not to embarrass their men and village, the chief's wife and daughter took the gifts to the grounds and quietly placed them on the *ahu*. A guard noticed the intruders and commanded the women to stop. When they kept running, the guard threw a spear that penetrated the mother and daughter. With the commotion, everyone got up but no one would acknowledge the women since it was forbidden for women to enter the Makahiki grounds. The men of Wailua who noticed their *ho'okupu* on the alter lowered their heads in sadness and with appreciation of their women's sacrifice, indiscreetly returned to their camp. The attending *kahu* [honored attendant or guardian] then turned the women into stone to warn all that women were not allowed on the sacred Makahiki grounds.



Figure 30. Pele and her *hula* dancers (Source: Angela Fa'anunu)



Figure 31. Mother and daughter stones (Source: Angela Fa'anunu)



Figure 32. Mother and daughter stones close-up (Source: Angela Fa'anunu)

These rocks were placed here to honor the faithfulness of all women who support their men and villages regardless of the consequences. The larger rock [see Figure 32] represents the mother and the smaller rock lying down in front of her, the daughter. The daughter rock is our *ahu* where *ho'okupu* is placed when visited.

Further north of the *hula* mound towards He'eia Fishpond, a prominent rock stands upright by the ocean, as shown in Figure 33. Mr. Barcase described the area.

I put that rock there as the *kia'i* of this area. We used to have this whole area covered in *laua'e*. We wanted to clear the area facing the water to connect the school to the He'eia Fishpond...and build a canoe *hālau*. If the school and the fishpond would work together on this, I would like to be involved. We used to have *lo'i* in this area too...[as shown by terraced structures in Figure 34]...and *'awa*. We used to have *'awa* plants here as well.

Mr. Barcase knew the oral history of He'eia well. As a teacher, he used to tell the stories of the place to students. Large murals on the walls of various buildings throughout the school, such as that in Figure 35, reflect these stories. Mr. Barcase shared the following stories:

Meheanu, the *kia'i* of Kāne'ohe Bay:

[Mr. Barcase began this story with a quick chant]

...Meheanu was the *kia'i* of Kāne'ohe Bay. She was a *mo'o* who would sometimes turn into an eel...[as depicted in Figure 35]. She lived in Luamo'o, the shrubby area behind He'eia Fishpond... [outside of the Project footprint area]. Grandfather Kamaka said that when there was a famine, people would ask for her help. She would go out into the ocean and when she came back, she would bring all the fish in with her. They say that you could tell when she was inside the fishpond because the blossoms of the *hau* trees in that area would turn yellow...[as shown in Figure 36]. When the blossoms were red... [as in Figure 37] this meant that Meheanu was not there but out in the ocean.

Makanui and his sharks:

Kealohi Point was where the *kahu* would decide whether a dead person was black [*'uli*] or white [*kea*]. The [south] side of Kealohi Point, where the He'eia Fishpond is, was named He'eia-'uli [see Figure 7]. The [north] side of the Point was He'eia-kea. The body of a dead person who was judged black, or who was bad, was fed to the sharks and their body cast to He'eia-'uli. Those who were good, or white, were buried and their spirit was cast to He'eia-kea. Makanui, the caretaker of sharks from a reef out there [near Kealohi Point], would go down at night and feed the dead bodies to the sharks. Someone saw Makanui do this and told the people in the community. Enraged, a group of people got together the next time someone died to hide and watch Makanui. Sure enough, they saw Makanui take the body for his sharks. In revenge, the people got him and fed him to his sharks.

Keahiakahoe:

There were three siblings, Kahoe, Pahu, and their sister, Lo'e. Kahoe lived up in the mountains, Pahu lived on the coast near the He'eia Fishpond, and Lo'e lived on Moku'olo'e, now known as Coconut Island. Pahu was known to be greedy. When he'd go fishing, he'd keep the good fish for himself and give away the 'opala [rubbish] fish. But, during famine times when there was no fish, Kahoe would make his 'imu in a cave in the mountains where he lived to hide the smoke so people wouldn't know when he was cooking [Ke-ahi-a-kahoe translates as the smoke of Kahoe].

'Ioleka'a:

They say that Kawelo came on a canoe and saw a rat, 'Ioleka'a, on the mountain in He'eia. Nobody believed him as he shot the rat. If you go up to the middle of Ha'ikū Valley and look up, you'd see rats go up the other side. They say that rats over on the other side of the mountain had red feet while the local rats had white feet.

Regarding the presence of *heiau* and objects of cultural significance on the school grounds, Mr. Barcase stated:

They had the first telegraph station in Hawai'i over there, by the ocean. The railroad track went over there. Years ago, I found remains of the railroad tracks at the back of the school by the ocean. Next to the railroad track was the original *kia'i* rock of Kāne'ohē Bay. We also found a flat rock with petroglyph-like designs on it. It's still there in the bushes. If you clear the areas in the bushes by the ocean, you might find it and some other things.

Upon hearing the details of the plans to excavate the land for the proposed development, Mr. Barcase was supportive of the intentions of the Project and had no objections to the development. He stated:

I have no objections at all to the development. The kids need this...I don't think they will find much stuff [cultural artifacts] over there [at the Project area] because most of the things I've found have been along the coast, near the ocean.

During the interview with CSH staff, Mr. Barcase offered a few recommendations:

1. To restore the remains of the railroad track along the coastal boundary of the school, and to find the original rock representing the *kia'i* of Kāne'ohē Bay, as well as the flat rock with petroglyph-like designs near the ocean.
2. To encourage King Intermediate School and Paepae o He'eia to work together and involve the school children with the fishpond.



Figure 33. Kia'i (Source: Angela Fa'anunu)



Figure 34. Lo'i terraces (Source: Angela Fa'anunu)



Figure 35. Mural depicting Meheanu embodied as an eel and the sharks of Makanui
(Source: Angela Fa'anunu)



Figure 36. Yellow hau blossom (Source: University of Hawai'i Mānoa Botany)



Figure 37. Red *hau* blossom

Section 8 Cultural Landscape of the Project Area

Discussions of specific aspects of traditional Hawaiian culture as they relate to the Project area are presented below. This section examines cultural resources and practices identified within or in proximity to the subject Project area in the broader context of the encompassing He'eia Ahupua'a landscape. Excerpts from interview sessions from past and the present cultural studies are incorporated throughout this section where applicable.

8.1 Hawaiian Habitation and Agriculture

He'eia Ahupua'a has been a significant population center for over a thousand years. Handy and Handy state that, "[t]his whole region must have supported a dense population, but so far as is known is not noted traditionally or historically as a seat of political power" (Handy and Handy 1972:272). Similarly, the presence of many salt-water fishponds along the coast, some of which were the largest on the island, suggests He'eia as an area of significant human settlement. Kamakau pointed out that "...construction...[of fishponds] was a tremendous project and could be undertaken only in areas and by *ali'i* who had a great population of workers at their command" (Kamakau 1964 in Handy and Handy 1972:261). He also argued that the presence of fishponds is testament to the peaceable nature of early inhabitants because construction of such projects required unity and an ability to work together.

The frequent rainfall, ample streams, broad valley bottoms, and flatlands between the mountains and the sea, provided ideal conditions for agriculture in He'eia. Although extensive salt marshes, not suitable for agriculture, characterized the immediate inland areas of the fishponds along the coast, vast terraced lowland flats fringed these marshes to the south. These flats flanked both sides of He'eia Stream; thus, land could be irrigated for *lo'i* cultivation. He'eia and the surrounding area is described as, "having [had] the most extensive wet-taro area on Oahu" (Handy and Handy 1972:272). Figure 38 shows taro terraces in the Ko'olaupoko District in 1935.

Although He'eia was historically well-known for its taro farms, it should be noted that the cultivation of other crops was also practiced, particularly during the latter half of the nineteenth century. While Land Commission Award claims indicate that the Project area was used primarily for *lo'i* and house lots in the 1850s, taro only remained the dominant crop until the 1870s. The influx of Chinese and the decline of Native Hawaiians in the area during this time, led to rice replacing taro as the dominant agricultural crop. At the same time, sugarcane production was also popular but ceased to exist with the closing of the He'eia Sugar Plantation in 1903. The major industry in this area from 1910 to 1925 was pineapple followed by a comeback in taro farming between the 1920s to the 1940s. Much of the former *lo'i* land was returned to taro production which coincided with declining rice production. Section 4 describes the agricultural land-use patterns of this area in more detail.

Today, the landscape of He'eia has been transformed from its rural, agricultural setting, as depicted in Figure 38, to one that is more urban and characterized by residential use. Despite the change, He'eia's reputation as a place once rich in agricultural resources and practices, remains today. Ednel Kahue, a long-time local of the area, shares her thoughts:

Back in the day, this place had many *lo'i*. All *lo'i*. Different kinds of *lo'i*. Water would come down from the mountains by the road over there on the other side of the gym. It would go all the way down to the ocean. When it rains, same thing would happen on the other side, over there. See? Over there [pointing to the northern end of the football field]. That's where water will also come down from the mountains and filter out to the ocean. This gym and going down to the ocean used to be all *lo'i*.



Figure 38. Taro farms in the Ko'olaupoko District in 1935 (Handy and Handy 1972)

8.2 Gathering of Plant Resources

He'eia's location along the windward coast of O'ahu, makes this place among the wettest on the island. Thus, the vegetation is lush and green providing plant resources that were, and continue to be, utilized for multiple cultural uses. The area surrounding the immediate vicinity of the Project area is particularly rich in native plant species. The high density of native plants is attributed to the creation of the model *ahupua'a* at King Intermediate School. Designed to serve as an educational tool for students to learn about and perform Native Hawaiian cultural practices, many native plants were planted within the *ahupua'a*. While many have disappeared over the years, a plethora of plants remain on campus that are gathered by the neighboring community for cultural practices, such as for cooking, *lei*-making, and *lā'au lapa'au*.

Mr. Barcase describes in detail the species of plants outside the Project footprint on the school grounds, as well as the cultural uses of these plants:

This section of the land was where we planted a lot of our native plants: *noni* [*Morinda citrifolia*], *kukui* [*Aleurites moluccana*], *hala* [*Pandanus odoratissimus*], *'ōhi'a 'ai keakea* [mountain apple]. This coconut tree [*Cocos nucifera*] came from Wailua. We planted lots of *ti* leaves for *'imu* [underground oven] and all along the wall over there was all *mai'a* [banana]. That's where the *imu* was. [He pointed to a rounded pit in the ground.] We used to make our own *imu* and pound our own *poi*. This area here, we planted a lot of medicinal plants. We had *pōpolo* [*Solanum nigrum*] and the women would come here and get the leaves of the *noni* for their vericose veins. They'd wrap the *noni* leaves [see Figure 39] around their legs. We also had *'ōlena* [*Curcuma domestica*, see Figure 23] and *ha'uōwi* [a weedy kind of *verbena*], the plant that you use for broken bones. When my son played football, as an offensive linebacker, he broke he ankle so we pound this plant and applied it to this leg. We also used the liquid from the roots of the *'ōlena* [see Figure 24], for sinus problems. We would mix this [*'ōlena*] with liquid from the *kukui* bark to make dye [*kukui* is shown in Figure 40].

We had a *lei* maker at the school....We planted all his flowers. Lots of them and all different kinds. We had a walkway that went all the way down and towards the ocean. We planted *milo* [*Thespesia populnea*] trees all along that side [the northeastern edge] of the property that looks out to the ocean. I guess they're still there. We planted *'ohai 'ali'i* [*Caesalpinia pulcherrima*] and *puakenikeni* [*Fagraea berteriana*] behind the *milo* trees but it doesn't look like they're there anymore. The plants were all different colors and we supplied these to the community. A lot of people would come and ask to use the flowers and leaves for leis and the women would take some of the leaves for medicine.

Other uses of native plants were also shared by Ms. Kahue. She talked at length about several remedies. One in particular she seemed to recall clearly was growing up drinking a slimy-tasting drink made of aloe (*Aloe vera*) that her father used to make. Figure 20 shows a picture of this plant.

It tasted like those health drinks sold in stores nowadays.. like.what's that drink? Goji. It was a bit slimy but it tasted better when it was cold. From the icebox. My father would make it by scooping out the soft insides of the aloe leaf which was mixed in a blender with water. It was greenish-yellow in color and normally stored in a bottle and left in the icebox. My father would usually make three gallons at a time which would last us one whole week.

She recounted lining up with her siblings to drink the aloe every night for one whole week. The drink was believed to have multi-healing purposes and was seen as a body cleanser. As a child, she was allergic to grass and the aloe drink was meant to help her condition. Similarly, her father would take aloe for his high blood pressure.

Other traditional Hawaiian medicinal practices she remembers was the use of *pōpolo* [*Solanum nigrum*] also known by its common name as black nightshade and shown in

Figure 21. She explained:

Pōpolo was prepared by pounding the leaves of this plant and extracting the juice. The *pōpolo* juice was believed to be a cure for sinus problems and the juice was normally applied to the nose. We ate the berries...[see Figure 22] even though it was considered by many to be poisonous.

Another medicinal plant she remembered that was also used for sinus problems was '*ōlena* (*Curcuma domestica* sometimes mistaken for *Curcuma longa*), commonly known as tumeric and belonging to the ginger family. Aunty Ednel recalled how she started using '*ōlena* in her cooking since 1990. She uses it like regular ginger in her stews and commented that it was used by the Native Hawaiians in their cooking.



Figure 39. *Noni (Morinda citrifolia)* (Source: Angela Fa‘anunu)



Figure 40. *Kukui (Aleurites moluccana)* (Sources: Google images)

8.3 Marine and Freshwater Resources

The early historic accounts and land records of the mid-1800s indicate the *ahupua'a* of He'eia was very productive in terms of both marine and terrestrial food resources. These included the fisheries of the shoreline fishponds of Kāne'ōhe Bay and the extensive taro lands which extended up to the base of Ha'ikū Valley. The wet climate of the Ko'olaupoko district produced a plethora of freshwater streams that supplied water to *lo'i* farms and created ideal conditions for fishpond farming along the coast. These fishponds, particularly He'eia Fishpond, are referenced in many traditional Hawaiian *mo'olelo* (stories), indicating the relative antiquity and at one time, the importance of these resources to the place. Section 3.3.4 provides *mo'olelo* pertaining to the fishponds of He'eia.

The Project area was described by Ms. Kahue, in an interview with CSH, as once having been a fishing village, suggesting a dependence of Native Hawaiians on the marine resources for their subsistence.

...I heard stories that before, this place that the school is on, used to be a fishing village. These were *ali'i* lands. Access to the ocean [was] behind the *hula* mound by the sea. There's a little trail behind the *hula* mound where the old fishermen used to go.

However, development and post-war military measures filled in several fishponds in Kāne'ōhe to create residential lots. Similarly, the Ali'i Shores subdivision, adjacent south of the Project area, replaced a traditional fishing camp (Dorrance 1998:95). Today, of the four fishponds mentioned by McAllister, only He'eia Fishpond remains a recognized fishpond. However, the quality of the marine resources along the coast and the productivity of He'eia Fishpond is not what it used to be. Ms. Kahue stated,

...The fishpond [He'eia Fishpond] is over there...The ocean along this place used to have *limu*. Plenty *limu* and many oyster beds. Now, it's all gone. There's no more coral.

Similarly, a decline in freshwater quality, as well as in the flow of freshwater streams from the mountains to the sea, were also observed by the locals. Mr. Barcase explained that changes to the freshwater system within the Project area affected the school's practice of taro cultivation.

Whenever it rains out *mauka* [mountain-side], the water shoots out here [as he points to the earthen drainage ditch]. We built the rocks all along this wall. But, the water was irregular so we made this a dry-land *lo'i*. Further down, where that *'auwai* goes, the water would come out there and we would have wetland *lo'i* over there.

Mr. Ka'uhane, who replaced Mr. Barcase as King Intermediate's *hula* teacher, spoke from a more recent experience of the place.

...We used to have a *lo'i*. But, there were problems because when it rains, there's environmental concerns about the water run-off. There's also problems with water flow. Water flow is irregular so we couldn't use it for wet-land taro.

8.4 Historic and Cultural Properties

The existence of many traditional accounts, the presence of large-walled fishponds and expansive taro lands, and of numerous *heiau* and burial grounds, as described in Section 3 indicate that the *ahupua'a* of He'eia has been a significant population center for over a thousand years. Accounts concerning the name of He'eia relating to demi-gods and goddesses also suggest relative antiquity (see Section 3.2 and Section 3.3 for more detailed descriptions of these accounts). Marion Kelly states that, "He'eia Fishpond is probably a very old pond, as it has the ancient and traditional *akua mo'o* (water spirit), Meheanu, the pond's caretaker (*kia'i loko*), as part of its lore, and because the name of its builder has been lost in time" (Kelly 1975:47). That He'eia was also a traditional place of *leina 'uhane* or Soul's Leap, and a portion of He'eia on Mōkapu was used extensively for sand dune burials, attest to the place's historical and cultural importance.

Battles of conquest since the 1700s, summarized in Section 4 , indicate that many *ahupua'a* of Ko'olaupoko were highly desirable because of the valuable food resources afforded by large-walled fishponds and expansive taro lands. Participants, in talk-story interviews with CSH staff, made references to the taro terraces and fishponds of He'eia which are described in Section Section 7 Interviews also indicate the possible presence of historic and culturally significant features within the immediate vicinity of the Project area. A community member claimed discovering several items along the coastal boundaries of the school which include remnants of the railroad track that connected to the first telegraph station in Hawai'i, the original *pōhaku* that served as the *kia'i* of Kāne'ōhe Bay, and a flat rock near the ocean with petroglyph-like designs.

While no items of historic or cultural significance have been formally identified specifically within the Project footprint, findings of previous archeological studies within the vicinity, shown in Section 5 suggests potential for subsurface deposits associated with taro/rice terraces and historic military use within the Project area. In addition, there is potential for the presence of pre-contact and historic cultural deposits, as well as human burials. Currently, King Intermediate School contains significant and valuable cultural features that are tied to the history and culture of He'eia and of Hawai'i. These include a model of an *ahupua'a*, a *hula* mound, *lo'i* terraces, and symbolic *pōhaku* on the school grounds. While these features were established relatively recently within the last twenty years, they serve as important educational tools that facilitate and perpetuate the knowledge and practice of Hawaiian culture.

8.5 Wahi Pana (Storied Places)

The Project area is associated with a wealth of *mo'olelo* about its cultural landscape. He'eia was named after the foster child of the goddess Haumea and grandson of 'Olopana (Sterling and Summers, 1978: 184). According to Pukui et al., the *ahupua'a* of He'eia was named for He'eia, who was said to have been the foster son of the goddess Haumea, and the grandson of the demigod 'Olopana, an uncle of Kamapua'a. (Pukui et al. 1974). Pukui et al. also makes references to a tidal wave incident from which the name He'eia may have also been derived:

During a battle with people from Leeward O'ahu, a tidal wave is said to have washed (*he'e'ia*) the natives out to sea and back, after which they were victorious, thus fulfilling a prophecy (Pukui et al. 1974: 44).

However, an account in Sterling and Summers also refers to the tidal wave incident but reported that the tidal wave was a result of a battle between Kumuhonua and the goddess Haumea, not with people from Leeward O'ahu, as told by Pukui et al. He was thus named after an event in which a tidal wave "is said to have washed (*he'eia*)...[Haumea, Wākea, and their followers] out to sea and back" during a battle against Kumuhonua (Pukui et al., 1974:34). The word *he'e* translates literally as, "to slide, surf, slip, ...[or] flee" while *ia* has two meanings: 1) pronoun for he, she and it, and 2) this/that. Thus, the literal translation of *he'eia* fits with the tidal wave event described above.

Pukui et al., describes *He'eia* as a "[l]and division and bay noted for surfing...[and] is probably the *He'eia* in the song composed for Ka-lā-kaua:

Aia i He'eia lā, ka nalu e he'e ai, there at He'eia, the waves to surf on."

The coastal area immediately north and northwest of the Project area, including the *He'eia* Fishpond, Moku'olo'e, and up to Kealohi Point, is particularly rich in *mo'olelo*. Mr. Barcase knew these stories well. As a teacher at King Intermediate School, he used to tell the stories of the place to students. Large murals on the walls of various buildings throughout the school reflect these stories. One particular mural, shown in Figure 35, depicts the *mo'o* Meheanu embodied in the image of an eel. While Kelly refers to Meheanu as the '*akua mo'o* of *He'eia* Fishpond, Mr. Barcase described her as also the *kia'i* of Kāne'ohē Bay (Kelly, 1975).

[Mr. Barcase began his story with a quick chant]...Meheanu was the *kia'i* of Kāne'ohē Bay. She was a *mo'o* who would sometimes turn into an eel. She lived in Luamo'o, the shrubby area behind *He'eia* Fishpond [near the side of the school]. Grandfather Kamaka said that when there was a famine, people would ask for her help. She would go out into the ocean and when she came back, she would bring all the fish in with her. They say that you could tell when she was inside the fishpond because the blossoms of the *hau* trees in that area would turn yellow [see]. When the blossoms were red [see Figure 37] this meant that Meheanu was not there but out in the ocean [The mural in Figure 35 also has illustrations of the yellow and red *hau* blossoms].

Other accounts suggest that *He'eia* Fishpond had more than one *mo'o*. Lehman "Bud" Henry describes *Lupe-kia'i-nui*, the super stingray, as another guardian of the fishpond (Henry, L., 1993:38). Refer to 3.3.4 for more details on this account. The story tells of a promise made by the *konohiki* (caretaker) of *He'eia* Fishpond to the god of the stingrays that the fishpond would forever remain a fishpond in return for the god's protection over the fishpond. *He'eia* Fishpond is among the few remaining fishponds in Hawai'i today, a testament to the *konohiki*'s word.

The body of ocean south of Kealohi Point, on which the fishpond is located, is called *He'eia-uli* and connected to the Hawaiian spirit world as a jumping off place for the dead. represents the area known as *He'eia-uli*. Ms. Kahue shared her experience and beliefs of the area being frequented by Night Marchers:

I believe there's Night Marchers here. I've never seen them but I hear them sometimes at night when I'm working night duty around 9 to 10 at night...When I

hear them, I hear music and drumming and it normally starts from the fishpond and they come along the coast.

Mr. Ka'uhane had heard many stories pertaining to the Night Marchers in the area but had not witnessed their presence.

Personally, I've never seen or heard anybody at Night [in reference to the Night Marchers]. I'm waiting. I'm excited because it's never happened to me. I've heard many stories but I've never seen them.

Night Marchers are said to roam through specific locations in Hawai'i and are believed to be restless souls looking to avenge their deaths. Other accounts refer to Night Marchers as spirits searching methodically for an entrance to the next world (To-Hawaii, 2006).

Mr. Barcase took CSH staff to Kealohi Point and pointed to the area called He'eia-'uli and He'eia-kea. He explained:

Kealohi Point was where the *kahu* would decide whether a person was *'uli* [black] or *kea* [white]. [This] side of Kealohi Point, where He'eia Fishpond is, was named He'eia-'uli...The body of a dead person who was judged black, or who was bad, was fed to the sharks and their body cast to He'eia-'uli. Those who were good, or white, were buried and their spirit was cast to He'eiakea...on the other side of Kealohi Point.

Today, Kealohi Point is a state park. A sign, with a map showing the *wahi pana* (storied names) of the area surrounding the point, stands at Kealohi Point, as shown in Figure 41. The map includes the *wahi pana* locations of Luamo'o, He'eia-kea, Ko'amano Reef, Moku'olo'e, Loko I'a o He'eia (He'eia Fishpond), Mā'eli'eli, and Mōkapu. Refer to Section 3.3 for additional information on these stories. As indicated on the map, but not easily discernible in , Ko'amano is a reef located in the He'eia-'uli-side of the point. According to Mr. Barcase, sharks, under the care of Makanui, dwelled in this reef and frequently fed on the dead bodies associated with the jumping-off point.

Makanui, the caretaker of sharks from a reef out there [Ko'amano], would go down at night and feed the dead bodies to the sharks. Someone saw Makanui do this and told the people in the community. Enraged, a group of people got together the next time someone died to hide and watch Makanui. Sure enough, they saw Makanui take the body for his sharks. In revenge, the people got him and fed him to his sharks.

Across the bay, east of Kealohi Point, is the island of Moku'olo'e. Known today as Coconut Island, Mr. Barcase said that this was the home of Lo'e, sister of Kahoe and Pahu, in the story of Keahiakahoe. He explained:

There were three siblings, Kahoe, Pahu, and their sister, Lo'e. Kahoe lived up in the mountains, Pahu lived on the coast near the He'eia Fishpond, and Lo'e lived on Moku'olo'e, now known as Coconut Island. Pahu was known to be greedy.

When he'd go fishing, he'd keep the good fish for himself and give away the 'opala [rubbish] fish. But, during famine times when there was no fish, Kahoe would make his 'imu in a cave in the mountains where he lived to hide the smoke so people wouldn't know when he was cooking...

Ke-ahi-a-kahoe translates as the smoke of Kahoe. Today, the Keahiakahoe Canoe Club is located in an area within the region called He'eia-kea, the place known today as the He'eia Boat Harbor. While many *wahi pana* surrounded areas along the coast, community member, Mr. Barcase, retold the story of 'Ioleka'a, the name of a valley and stream along the mountain side of the He'eia Ahupua'a. Several variations of this story are included in Section 3.3.6. The following is Mr. Barcase's account:

They say that Kawelo came on a canoe and saw a rat, 'Ioleka'a, on the mountain in He'eia. Nobody believed him as he shot the rat. If you go up to the middle of Ha'ikū Valley and look up, you'd see rats go up the other side. They say that rats over on the other side of the mountain had red feet while the local rats had white feet.

Section 3.3 provides more information on the *mo'olelo* associated with specific place names in the *ahupua'a* of He'eia.



Figure 41. Signage showing map of *wahi pana* surrounding Kealohi Point
(Source: Angela Fa'anunu)

Section 9 Summary and Recommendations

Cultural Surveys Hawai'i, Inc. (CSH) undertook this CIA at the request of Kimura International, Inc. The CIA included broadly the entire *ahupua'a* of He'eia, in the Ko'olaupoko District, on the island of O'ahu. More specifically, the location of the proposed Project includes a portion of TMK: [1] 4-6-004:002. The proposed Project will include the construction of covered bus stops along the existing driveway of King Intermediate School, parking lot expansion, improvements to the existing roof of the school library, and the construction of a new chiller and mechanical room next to the library.

The results of document research and community consultations conducted to assess the potential impact of the proposed Project on cultural beliefs, practices, and resources in the He'eia Ahupua'a, are presented in this section. Based on these findings, recommendations are offered to help mitigate these concerns and potential adverse impacts. Recommendations should be faithfully considered and appropriate measures to address each concern should be developed and implemented.

9.1 Results of Background Research

Background research on the Project area and the surrounding vicinity of King Intermediate School indicated the following results:

1. The Project area is located in a place that is rich in cultural and historic resources and heritage. The *ahupua'a* of He'eia has long been known for its extensive and productive taro terraces, fishponds and other marine resources.
2. He'eia was named after the foster child of the goddess Haumea and grandson of 'Olopana. The name He'eia is also referenced to have been derived from a tidal wave event reported by Pukui et al. to have, "washed (*he'e'ia*) the natives out to sea and back, after which they were victorious...[d]uring a battle with people from Leeward O'ahu (Pukui et al. 1974:44). Sterling and Summers report that the battle was between Kumuhonua and Haumea, Wākea, and their followers (Sterling and Summers 1978).
3. He'eia is rich in *mo'olelo* associated with storied places (*wahi pana*), *akua mo'o* (guardians), demi-gods, and goddesses. Stories include accounts of Haumea and Wākea in a battle against Kumuhonua, the water spirit Meheanu, Makaanui and his sharks, Mā'eli'eli the dragon lady, Pikoikaalala, and Kameha'ikana.
4. The area surrounding Kealohi Point in He'eia was a *leiana 'uhane*, a place where the souls of the dead leap into the sea.
5. The *ahupua'a* of He'eia was the site of many *heiau* indicating the place as traditionally important. These include the *heiau* of Kaulauki, Leleāhina, Kahekili, Kāne ame Kanaloa, and *heiau* of unknown names at Mōkapu.
6. Many battles of conquest occurred in He'eia in the 1700s. Kamehameha kept He'eia as his personal property. He'eia remained under direct control of the Kamehameha dynasty until the Māhele (mid-1800s).

7. Previous archeological studies documented the following findings near the Project area:
 - (a) multiple pre-Contact and historic habitation sites; (b) several religious structures, such as *heiau* (pre-Christian place of worship) and *kuahu* (family shrine or alter); (c) multiple burial sites and skeletal remains; (d) numerous agricultural sites and activity areas; and (e) World War II remnants. Burial sites at Mōkapu, part of the *ahupua'a* of He'eia, are among the largest known burial sites in Hawai'i.

9.2 Results of Community Consultation

CSH contacted 12 community members (government agency or community organization representatives, or individuals such as residents, cultural and lineal descendants, and cultural practitioners) for the purposes of this CIA Refer to Table 3 for a list of community members contacted. Six individuals responded of which three participated in formal interviews. The following section summarizes the results of the community consultations:

1. Respondents acknowledged that the Project area is located in an area of cultural significance to Hawai'i. Respondents spoke of their connection to the place through their personal experiences:
 - a. Two participants discussed personal experiences and/or *mo'olelo* they had heard about Night Marchers and Menehune in and around the Project area.
 - b. One participant explained the value of the natural and cultural landscape of He'eia Ahupua'a and the King Intermediate School grounds for perpetuating the Hawaiian culture; teaching tools established in the last twenty years on the school property include a model of an *ahupua'a*, a *hula* mound, *lo'i* terraces, ahu and *pōhaku*.
2. Participants indicated that the *ahupua'a* of He'eia, including the Project area, was used extensively for farming and fishing into historic times. They made references to the historical land-use of the place referring specifically to numerous and varied *lo'i* terraces and the presence of an old fishing village nearby.
3. One participant shared versions of several *mo'olelo* included in the Traditional Background section of this report, and pointed out the actual physical locations of man y *wahi pana* associated with these *mo'olelo* such as Luamo'o, Kealohi Point, He'eia-'uli, He'eia-kea, and Moku'oloe.
4. Participants described the declining environmental quality of the natural resources surrounding the Project area including the disappearance or near-total destruction of *limu* and corals.
5. The area surrounding the Project area is rich in native plants and is utilized by the community for the cultural practice of *lei*-making, cooking, and *lā'au lapa'au*.
6. One participant claimed to have once discovered several cultural items along the coastal boundaries of the school property which attest to the significance of the place including remnants of the railroad track that connected to the first telegraph station in Hawai'i, the original *pōhaku* that served as the *kia'i* of Kāne'ohē Bay, and a flat rock near the ocean with petroglyph-like designs. One participant was certain that the proposed construction

in the Project area would uncover Hawaiian cultural features because of the traditional importance of the area, but others believe the construction footprint area is far enough away from the coastline that the likelihood of discovering items of cultural significance is small.

7. None of the respondents had specific objections to the proposed Project *unless* cultural features were found during the excavation phase. Respondents seemed to favor the purpose of the proposed Project, as it is meant to benefit students of the school.
8. Participants made several recommendations pertaining to the proposed Project, as well as measures to restore and maintain the cultural features on the school property. These recommendations are discussed in the next section.

9.3 Recommendations

The following recommendations are based on a synthesis of all information gathered during preparation of the CIA. While most recommendations address cultural concerns, some recommendations pertaining to the proposed Project in general, raised by participants, are also included. To help mitigate the potential adverse impacts of the proposed Project on Hawaiian cultural beliefs, practices, and resources, recommendations should be faithfully considered and the development of the appropriate measures to address each concern, should be implemented.

1. Archaeological monitoring, following an archaeological monitoring plan, is recommended for all initial ground disturbing activities. A qualified archaeologist should monitor all initial ground disturbance associated with the Project's construction. Personnel involved in development activities in the Project area should be informed of the possibility of inadvertent cultural finds, including human remains. Should cultural or burial sites be identified during ground disturbance, all work should immediately cease, and the appropriate agencies notified pursuant to applicable law.
2. Alternatives to the proposed Project should be considered if significant cultural resources, including human skeletal remains and/or burial sites, are encountered.
3. In light of statements made by participants in this study that there may be features of cultural significance in the Project area, it is recommended that:
 - a. Project proponents should develop plans to keep any cultural items discovered during this project, with the exception of human skeletal remains, burials and/or burial-related items, at the school to serve as an educational showcase for students to learn about the history and culture of the area.
 - b. Cultural monitoring is conducted during all phases of development.
 - c. Personnel involved in development activities in the Project area should be informed of the possibility of inadvertent cultural finds, including human remains. Should cultural or burial sites be identified during ground disturbance, all work should immediately cease, and the appropriate agencies notified pursuant to applicable law.

4. Consultation with community participants should continue throughout all phases of the proposed Project.
5. To improve the logistics of the proposed Project to allow for better traffic flow and pedestrian safety, project proponents should consider the following design elements: (a) the road on the south side of the tennis courts and the gym should be made into a one-way that the bus can use as an entrance because the road is not big enough to accommodate two-way traffic flow considering the large size buses; and (b) private vehicles should be prohibited from using the road on the south side of the tennis courts when school is out for the day because too many children use the space as a waiting area for their parents.

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Appendix A Authorization and Release Form

The following is a sample of the consent form provided to and signed by participants prior to interview sessions:

Cultural Surveys Hawai'i (CSH) appreciates the generosity of the *kūpuna* and *kama 'āina* who are sharing their knowledge of cultural and historic properties, and experiences of past and present cultural practices in the He'eia Ahupua'a for the Cultural Impact Assessment CSH is preparing for the proposed King Intermediate School Improvements Project.

We understand our responsibility in respecting the wishes and concerns of the interviewees participating in our study. Here are the procedures we promise to follow:

1. The interview will not be tape-recorded without your knowledge and explicit permission.
2. You will have the opportunity to review the written transcript or notes of our interview with you. At that time you may make any additions, deletions or corrections you wish.
3. You will be given a copy of the interview transcript or notes for your records.
4. You will be given a copy of this release form for your records.

For your protection, we need your written confirmation that:

1. You consent to the use of the complete transcript and/or interview quotes for reports on cultural sites and practices, historic documentation, and/or academic purposes.
2. You agree that the interview shall be made available to the public.

Out of courtesy we would like to reconfirm that:

If you provided an interview to CSH in the past (for Kaneohe, He'eia, or Kahalu'u), we may include all or parts of the prior interview/s published in past reports in the current report.

I, _____, agree to the procedures outlined above and, by my signature, give my consent and release for this interview and/or photograph to be used as specified.

(Signature)

(Date)

Appendix B Land Commission Awards

LCA 2161 to Kaiwewena

No. 2161, Keiewewena /Kaiwiwaena/

N.R. 380v3

To the Land Commissioners, Greetings: I hereby state my claim for land in the 'ili of Kalimulooa in He'eia, Island of O'ahu. There are 6 *lo'i* together in one place and also a *kula* adjoining my *mo'o*. My house is in the 'ili of Pakele, in He'eia also, which was from the *kūpuna*, and the *mākua*, to me.

KAIEWEWENA

F.T. 89v14

Helu 2161, Kaiwewena, See 395 page

Uhuuhu, ho 'ohiki 'ia, Ua 'ike au i kona 'āina ma ka 'ili o Kalimulooa, He'eia.

'Āpana 1. 6 lo'i.

'Āpana 2. Kahuahale.

'Āpana 3. He la 'au kanu na ko 'u Makua mai. He hau ma ke Ahupua 'a.

'Āpana 1. Penei na palena:

Mauka, ko Makuahine 'āina kalo

Ko 'olaulooa, ko Makuahine 'āina kalo

Makai, kula o Kalimulooa

Kailua, kula o Kalimulooa.

'Āpana 2. Ua puni i ke kula o Pahele.

'Āpana 3. Penei na palena:

Mauka, he kula

Ko 'olaulooa, pela no

Makai, he Kai

Ma Kailua, he hau na Omino.

Mai na kapuna mai. Aole keakea ia.

Paekane, ho 'ohikiia, Ua like no ko maua ike me Uhuuhu i hai 'ae nei.

F.T. 395-396v14

No. 2161, Kaiwewena, Claimant, From Page 89

Uhuuhu, sworn says, Claimant's land it is in He'eia in the 'ili of Kalimulooa and is as follows:

No. 1. 6 taro patches.

No. 2. House lot.

No. 3. a *hau* grove (trees).

No. 1 is bounded:

Mauka by the taro land of Makuahine

Ko'olaupoko by the taro land of Makuahine

Makai by the Upland of Kalimulua

Kailua by the Upland of Kalimulua.

No. 2 is bounded: On all sides by Upland.

No. 3 is bounded:

Mauka by upland

Ko'olaupoko by upland of Wahine

Makai by sea shore

Kailua by a grove of *hau* trees.

Claimant had his land from his ancestors and has had it in peace to this time.

Paekane, says the above is all true.

[Award 2161; R.P. 994; Kalimulua He'eia Ko'olaupoko; 2 'āp.; .97 Ac.]

LCA 2162 to Kalei

N.R. 380v3

To the Land Commissioners, Greetings: I hereby state my claim for land in the 'ili of Pāheleloa in He'eia, Island of Oahu. There are 5 lo'i together in one place and also a kula, which is also in my mo'o. It was from Kaomi, /or the time of Kaomi/.

KALEI X, his mark

F.T. 127v14

*Helu 2162, Kalei, See 440 page**Puhiki, hoohikiia, Ua ike au i kona aina ma ka 'Ili o Pāhele, He'eia.**'Āpana 1. 5 lo'i**'Āpana 2, 1 lo'i**'Āpana 3. Kahuahale.**'Āpana 1: Penei na palena:**Mauka, pu'u**Ko'olauloa, poalima**Makai, pali**Kailua, ko Puhiki lo'i.**'Āpana 2**Mauka, kahawai**Ko'olauloa, lo'i no Kapakai**Makai, 'auwai**Kailua, nahelehele.**'Āpana 3:**Mauka, kula**Ko'olauloa, hale o Kupahinu**Makai, kahakai**Kailua, punawai.**Na Paki mai loa 'a ia'u i ka M.H. 1832. 'A'ole mea keakea.**Poohina, ho'ohikiia, Ua like no ko maua ike me Puhiki i hai ae nei.*

F.T. 440v14

No. 2162, Kale, claimant, from page 127

Puhiki, sworn says, I know the land of claimant. It is in He'eia in the 'ili of Pāhele, as follows:

No. 1. 5 taro patches

No. 2. 1 taro patch

No. 3. House lot.

No. 1 is bounded:

Mauka by a hill

Ko'olauloa by a poalima taro patch

Makai by a pali
Kailua by my taro patch.

No. 2 is bounded:

Mauka by a brook
Ko'olauloa by taro land of Kapakai
Makai by a creek
Kailua by upland.

No. 3 is bounded:

Mauka by upland
Ko'olauloa by the house lot of Kupahinu
Makai by a brook
Kailua by a spring of water.

Paki gave to claimant his land in the year 1832 and he has had it in peace to this time.

Po'ohina, sworn says, the above is all true.

[Award 2162; R.P. 990; Puahele He'eia Ko'olaupoko; 3 'āp.; 1.07 Acs]

LCA 2498 to Ehuiki

No. 2498, Ehuiki, He'eia, Island of O'ahu, January 5, 1848

N.R. 526v3

To the Land Commissioners, Greetings: I hereby state my land claim in the 'ili of Kalimuloo, consisting of 3 lo'i, which adjoin Kaina's land and Kalehua. There is also an upland place, in this same 'ili which I got from Kahui -- I live under him. I got this in the year 1842. There is also a house, in the *Ahupua'a*.

EHUIKI

F.T. 96v14

Helu 2498, Ehuiki, See 405 page

Kana, hoohikiia, Ua ike au I kona aina ma ka Ili o Kalimaloa, Heeia.

'Āpana 1. 2 lo'i

'Āpana 2. Kahuahale.

'Āpana 1. Penei na palena:

Mauka, ka lo'i I lilo ia Kananui

Koolauloa, mo'o 'aina o Kaina

Makai, mo'o 'aina o Kalaau

Kailua, Kula.

'Āpana 2:

Mauka, he kula

Ko'olauloa, ka Kaiwena mahele hau

Makai, kahakai

Kailua, pā pua'a.

Mai ka wa kahiki mai na kupuna na Makua, aole keakea.

Nauka, hoohikiia, Ua like no ko maua ike me Kana I hai ae nei.

F.T. 405v14

No. 2498, Ehuiki, claimant, from page 96

Kana, sworn say, claimant's land is in Heeia in the ili of Kalimaloa as follows:

No. 1. 2 taro patches.

No. 2. House lot.

No. 1 is bounded:

Mauka, taro patch of Kauanui

Ko'olauloa, taro patch of Kaina

Makai, taro patch of Kalaau

Kailua, upland.

No. 2 is bounded:

Mauka, by upland

Ko'olauloa, *hau* grove of Kawewena

Makai, sea beach

Kailua, a fence.

Claimant had his land from his ancestors and has held it in peace to this time.

Nauka, sworn says, the above is true.

[Award 2498; R.P. 6190; Kalimulua He'eia Ko'olaupoko; 2 'āp.; .5 Ac.]

LCA 2515 to Makuahine**N.R. 532v3**

Here is my claim for land: 'Ili of Kalimaloa, Mo 'o of Kiapa, 6 lo 'i, 1 kula, 1 house site.
MAKUAHINE X

F.T. 109v14

Helu 2515, Makuahine, (kuleana haule) see 420 page

Kipapa, ho 'ohikiia, ka me nana i kakau i keia kuleana o Makuahine, ua ae mai 'oia nana i kakau. Kaiwewena, ho 'ohikiia, Ua ike au i kona 'āina ma ka 'ili o Kalimaloa, He 'eia.

'Āpana 1. 1 lo 'i.

'Āpana 2. 4 lo 'i.

'Āpana 3. Kahuahale.

'Āpana 1 penei na palena:

Mauka, he kula

Ko 'olauloa, nahelehele o Wawae

Makai, na lo 'i o Kaiwewena

Kailua, kula.

'Āpana 2:

Mauka, poalima

Ko 'olauloa, Nahelehele

Makai, ko Kaiwewena aina

Kailua, ko Kapakai aina.

'Āpana 3:

Mauka, ko Ka 'anui hale

Ko 'olauloa, kuapa o He 'eia

Makai, kahakai

Kailua, ko Nahuina hale.

Na Kaumiuni mai loa 'a ia 'u i ka M.H. 1837. 'A 'ole mea keakea. Maka, ho 'ohikiia, Ua like no ko maua ike me Kaiwewena i hai ae nei.

F.T. 420-421v14

No. 2515, Makuahine, claimant, from page 109, claim not found

Kipapa, sworn say, I wrote the claim of *makuahine* and sent it in to the Land Commission.

Kaiwewena, sworn says, claimant's lands is in the 'ili of Kalimaloa, He 'eia.

No. 1. 1 taro patch.

No. 2. 4 taro patches.

No. 3. House lot.

No. 1 is bounded:

Mauka by upland

Ko 'olauloa by waste land

Makai by my taro land

Kailua by upland.

No. 2 is bounded:

Mauka by a *poalima*

Ko'olauloa by waste land

Makai by my taro land

Kailua by the taro land of Kapakai.

No. 3 is bounded:

Mauka by upland house lot of Kaanui

Ko'olauloa by a fence

Makai by sea shore

Kailua by upland.

Claimant had his land from Umiumi in the time of Kinau, about the year 1837 and has not been disturbed to this time.

Maka, sworn says, the above is true.

N.T. 99v10

No. 2515, Makuahine, 11 February 1852

Poohina, sworn, I had come as a stranger and lived on this land, Kahimulua, from 1841 to the present time. I have seen that patch "Kiopa" over which there is a dispute between Makuahine and the *konohiki*. The patch is for the *konohiki* because Makuahine had taken the *konohiki's* five patches and included them in his claim. I have seen these patches; two of which are for Taro plants, one other patch of beach onions and two boundary patches which total five patches. Kapakai, Makuahine's brother-in-law has one patch, thus, both have six patches of their own, lying there, but Kiopa has not been included in this claim, except by the surveyor. I have known it was for the *konohiki*, because Kalunaaina and his group was [were] working when I first went there to live and this Makuahine was the head man of the land, Kalimulua.

Keliikanakaole, sworn, I am a native of Kalimulua in He'eia. I had lived there at the time Keaniani had the care of all the ahupuaa lands in Ko'olaupoko. I have known that this land in question was for the *konohiki* because all of the tenants of Kalimulua were doing koele work. It was for the *konohiki* when the land was possessed by Makuahine and it is still with the *konohiki* to the present day.

The decision for this land has been postponed until a land officer has seen it.

[Award 2515; R.P. 1576; Kalimaloa He'eia Ko'olaupoko; 3 'āp.; 1.35 Acs]

LCA 2562 to Nauka

N.R. 557v3

Greetings to the Land Commissioners: I hereby state my claim for land at He'eia, Island of O'ahu. December 26, 1847. 14 lo'i at Kapa'aiki, 1 at Keaume, Kaiaaea 1, 1 at Makono, 1 at Kuhipono, 2 at Kakoiwi, 2 at Kanenelu, 1 at Kekahapakula, Kaika, at Hoapipi 4, are 1 pond, 1 kula, 1 house site.

NAUKA

F.T. 84-85v14

*Helu 2562, Nauka, See 389 page**Helu 3347**Kauanui, hooikiia, Ua ike au i kona aina ma ka ili o Koaena, He'eia.**'Āpana 1. 4 lo'i, 1 loko & kahuahale.**'Āpana 2. 1 lo'i.**'Āpana 3. 1 lo'i.**'Āpana 4. He Mo'o aina o Hakoiwi.**'Āpana 1: Penei na palena:**Mauka, kula o He'eia**Ko'olauloa, kula o He'eia**Makai, Kahakai**Kailua, kula o He'eia.**'Āpana 2:**Mauka, 'aina o Po'ohina**Ko'olauloa, Alanui**Makai, kula o He'eia**Kailua, ko Pahia 'aina.**'Āpana 3:**Mauka, 'auwai**Koolauloa, poalima**Makai, he kula**Kailua, ko Konoua 'aina.**'Āpana 4:**Mauka, kahawai o Makawiliwili**Koolauloa, kula**Makai, pali**Kailua, kula.**Na Paki mai loa ia'u i ka M.H. 1832. Aole mea keakea.**Kana, hooikiia, Ua like no ko maua ike me Kauanui i hai ae nei.*

F.T. 389v14

No. 2562, Nauka, Claimant, from page 84

No. 3347

Kauanui, sworn say, I know claimant's land. It is in He'eia. It is an 'ili called Koaena and is as follows:

'Āpana 1. 4 taro patches & a fish pond & house lot

'Āpana 2. 1 taro patch

'Āpana 3. 1 taro patch

'Āpana 4. A *mo'o* 'aina.

No. 1 is bounded:

Mauka by upland

Ko'olauloa by upland

Makai by sea shore

Kailua by upland.

No. 2 is bounded:

Mauka by the taro land of Po'ohina

Ko'olauloa by road

Makai by upland

Kailua by taro land of Pahia.

No. 3 is bounded:

Mauka by a creek

Ko'olauloa by a *poalima* taro patch

Makai by upland

Kailua by a road [sic]

No. 4 is bounded:

Mauka by pond

Ko'olauloa by upland

Makai by a high hill

Kailua by upland.

Claimant had his land from Paki in the year 1832, and has had it in peace to this time.

Kana, sworn says the testimony of Kauanui is true.

[Award 2562; R.P. 993; He'eia Ko'olaupoko; 4 'āp.; 8.63 Acs]

LCA 3306 to Makahelu

No. 3306, Makahelu

N.R. 125v4

Greetings to the Land Commissioners: Here is my claim for one *mo'o*, which was gotten in 1845. There is a *kula*. The *konohiki* is Nalaholo. It is at He'eia, O'ahu.

MAKAHELU

F.T. 103v14

*Helu 3306, Makahelu, See 413 page**Kohai, ho'ohikiia, Ua' ike au i kona 'aina ma ka 'Ili o Kawahamano, Heeia.**Apana 1. I mooaina o Kaaiuku, penei na palena:**Mauka, he kahawai**Koolauloa, 'aina o Kaulahea**Makai, he pali**Kailua, ka 'aina o Kekohai.**Na Naiahola mai loa 'a ia 'u i ka M.H. 1845. 'A'ole mea keakea. Ua kuai ia keia kuleana ia Kauanui \$11.00 Dekemaba 28 1849 ua lilo ia ia.**Kalehua, ho'ohikiia, Ua like no ko maua ike me Kohai i hai 'ae nei.*

F.T. 413v14

No. 3306, Makahelu, claimant, from page 103

Kekohai, sworn say, claimant's land is in Heeia in the ili of Kawahamano, and consists of 6 taro patches, a *mo'o'aina*.

It is bounded:

Mauka by a creek

Ko'olauloa by the land of Kaulahea

Makai by a *pali*

Kailua by my land.

Claimant had his land from Naiaholo about the year 1845 and has had it in peace up to the close of the past year, when claimant gave his taro patch to Kauanui for the consideration of \$11.00.

Kalehua, sworn says, the above is true.

[Award 3306; R.P. 2497; Kawahamama He'eia Ko'olaupoko; 1 'āp.; 1.58 Acs]

LCA 3347 to Nauka

N.R. 130v4

Greetings to the Land Commissioners: Here is my claim. I, Nauka, am Pākī's man and I was appointed over the people. I have the say as to the konohiki's /work/ days and related matters. This is my claim; the name /of the land/ is Koaena and there is a *kula* and a house claim. They were gotten in 1839.

NAUKA

[No. 3347 not awarded; See Award 2562]

LCA 3572 to Kaniaa

N.R. 140v4

Greetings to the Land Commissioners: I have one *mo 'o* in the land of Wiwi, also one weed grown *mo 'o* is there. One *lo 'i* is in Pala'au's land and a house is in Paele's place. This is in He'eia and I got it in 1839

KANIA

F.T. 106v14

Helu 3572, Kaniaa, See 416 page

Pekane, ho 'ohikiia, Ua ike au i kona aina ma ka 'Ili o Papala He'eia, Mooaina o Puolo.

'Āpana 1. 8 lo 'i.

'Āpana 2. 1 lo 'i.

'Āpana 3. Kahuahale.

'Āpana 1 penei na palena:

Mauka, nahelehele o Papala

Ko 'olauloa, pali

Makai, aina o Pahia

Kailua, pali.

'Āpana 2:

Mauka, ko Kaina aina

Ko 'olauloa, ko Kala'au 'āina

Makai, ko Wahine 'āina

Kailua, ko Kalaau 'āina.

'Āpana 3:

Mauka, ko Wahine hale

Ko 'olauloa, ko Kaiwewena hale

Makai, kahakai

Kailua, Hau na Kaiwewena.

Na Uhuuhu mai hoaa ia'u i ka M.H. 1834. Aole mea keakea.

Nauka, ho 'ohikiia, Ua like no ko maua ike me Pekane i hai ae nei.

F.T. 416v14

No. 3572, Kaniaa, claimant, from page 106

Paekane, sworn say, I know the land of claimant. It is in Heeia, a mooaina in th ili of Papala, as follows:

No. 1. 8 taro patches.

No. 2. 1 taro patch.

No. 3. A house lot.

No. 1 is bounded:

Mauka by upland of Papala

Ko'olauloa by a *pali*
Makai by the taro land of Pahia
Kailua by a *pali*.

No. 2 is bounded:
Mauka by the land of Kaina
Ko'olauloa by the land of Kalaau
Makai by the land of Wahine
Kailua by the land of Kalaau.

No. 3 is bounded:
Mauka by the house lot of Wahine
Ko'olauloa by the house lot of Kaiwewena
Makai by the sea beach
Kailua by Kaiwewena.

Claimant had his land from Uhuuhu in the year 1834 or about that time, and has had it undisturbed to this time.

Nauka, sworn, testifies to the truth of the above.

[Award 3572; R.P. 997; Koaena He'eia Ko'olaupoko; 3 'āp.; 3.1 Acs]

LCA 3573 to Kailaa**N.R. 141v4**

Greetings to the Land Commissioners: My claim is for *one mo 'o* at Kalimulooa in the land of Kahui, and a *kula* and a house. This is in He'eia, O'ahu and I got it in the time of Kamehameha I.
KAILAA

F.T. 95v14

Helu 3573, Kailaa, See 403 page

Kaiwewena, hoohikiia, Ua ike au I kona aina ma ka 'Ili o Kalimaloa, He'eia.

'Āpana 1. 4 lo 'i.

'Āpana 2. Kahuahale.

'Āpana 1 penei na palena:

Mauka, 'ili o Pahahele

Ko'olauloa, nahelehele

Makai, mo 'o 'aina o Kaina

Kailua, ko Ehuiki 'aina.

'Āpana 2:

Mauka, he kula

Koolauloa, he kula

Makai, ko Wahine pahale

Kailua, he kula.

Na Kaumiuni mai loa ia 'u I ka wa o Kamehameha II, 'A'ole keakea.

Mahi, ho`'ohikiia, Ua like no ko maua ike me Kaiwewena I hai ae nei.

F.T. 403v14

No. 3573, Kailaa, claimant, from page 95

Kaiwewena, sworn say, claimant is in He'eia in the 'ili Kalimaloa as follows:

No. 1. 4 taro patches.

No. 2. House lot.

No. 1 is bounded:

Mauka, the land of Pahahele

Ko'olauloa, waste land

Makai, the land of Kaina

Kailua, the land of Ehuiki.

No. 2 is bounded:

Mauka, upland

Ko'olauloa, upland

Makai, house lot of Wahine

Kailua, upland.

Claimant had his land in the time of Kamehameha I and has had it in peace up to this time.

Mahi, sworn says, the above is true

[Award 3573; R.P. 996; He'eia Ko'olaupoko; 3 'āp.; 1.25 Acs]

LCA 4222 to Kohai

No. 4222, Kohai

N.R. 227v4

To the Land Commissioners: I explain to you that I have twelve *lo 'i* a parcel of *kula*, and a house lot.

KOHAI

Kawahamano, He'eia, Ko'olau.

F.T. 106-107v14

Helu 4222, Kohai, See 417 page

Kalehua, hoohikiia, Ua ike au i kona aina ma ka 'ili o Kawahamano, He'eia, Mo'o 'āina o Kawahamano.

'Āpana 1. 1 lo 'i.

'Āpana 2. 5 lo 'i.

'Āpana 3. 2 lo 'i.

'Āpana 4. Kahuahale.

'Āpana 1 penei na palena:

Mauka, he 'auwai

Koolauloa, ko Kauanui aina

Makai, poalima

Kailua, ko Lua mo 'o 'āina.

'Āpana 2:

Mauka, he pali Kahawai

Koolauloa, lo 'i no Kaulahea

Makai, pali

Kailua, 'āina o Lua.

'Āpana 3:

Mauka, kahawai o Heeia

Koolauloa, poalima

Makai, poalima

Kailua, ko Lua loi nahelehele.

'Āpana 4: Ua puni i ke kula na 'ao 'ao a pau o ka Hale.

Na Naiahola loa 'a ia'u i ka M.H. 1840. 'A'ole mea keakea.

Poohina, hoohikiia, Ua like no ko maua ike me Kalehua i hai ae nei.

F.T. 417v14

No. 4222, Kohai, claimant, from page 106

Kalehua, sworn say, the land of claimant is in He'eia in the *'ili* of Koahamano as follows:

No. 1. 1 taro patch.

No. 2. 5 taro patches.

No. 3. 2 taro patches.

No. 4. House lot.

No. 1 is bounded:

Mauka by a creek

Ko'olauloa by the taro land of Kaulahea

Makai by a *pali*

Kailua by the land of Lua.

No. 2 is bounded:

Mauka by a brook

Ko'olauloa by the land of Kauanui

Makai by a *poalima*

Kailua by the land of Kolua.

No. 3 is bounded:

Mauka by Creek of Heeia

Ko'olauloa by a *poalima*

Makai by a *poalima*

Kailua by land of Lua.

No. 4 is bounded: On all sides by upland.

Claimant had his land from Naiahola about the year 1840 and has had it undisturbed to the present time.

Poohina, sworn says, the above is true.

[Award 4222; R.P. 1007; Ko'ohamano He'eia Ko'olaupoko; 4 'āp.; 1.508 Acs]

LCA 4266B, to Ehumakaweuweu (make) kuleana haule, See 445 page F.T. 133v14
Kahau, hooikiia, Ua ike au i ke kakau ana o naiwieha, ka mea nana i kakau, ua lilo ka 1/4. Ua ike au i kona aina ma ka Ili o Koaena, Heeia, a ua hooili aku ia i kana wahine o Pau.

'Āpana 1. 3 lo'i.

'Āpana 2. Kahuahale.

'Āpana 1:

Mauka, poalima

Ko'olauloa, ko Po'ohina aina

Makai, pali

Kailua, ko Po'ohina aina.

'Āpana 2: Kula a puni o Piloloa.

Na Nauka mai loa 'a ia 'u i ka M.H. 1832. 'A'ole mea keakea.

Po'ohina, ho'ohikiia, Ua like me ko Kahau ko 'u ike.

F.T. 445v14

No. 4277B, Ehu, claimant, claim not found

[Awarded under 4266B]

Claimant died in the present year 1850. His widow, Pau, is his heir. I saw the claim of Ehu written by Naiwiha.

Claimant's land is in Heeia in the *'ili* Koaena as follows:

No. 1. 3 taro patches.

No. 2. House lot.

No. 1 is bounded:

Mauka by a *poalima*

Koolauloa by the land of Po'ohina

Makai by a *pali*

Kailua by the land of Po'ohina.

No. 2 is bounded: On all sides by the upland of Piloloa.

Claimant's land is from Nauka in the 1832 and has had it in peace to this time.

Po'ohina, testifies to the truth of the above evidence.

[Award 4266B; R.P. 1560; Koaena He'eia Ko'olaupoko; 2 *'āp.*; 1.2 Acs]

LCA 5828 to Kapakai**N.R. 151v5**

The Land Commissioners, Greetings: I hereby state my claim for land. I have one *lo'i* in the land of Kahui. In the *mo'o* of Nakuahine I have one *lo'i*. In the *mo'o* of Pukihi I have one *lo'i*, a *kula*, a house lot, in He'eia, Island of O'ahu. I got these in the year 1846.

KAPAKAI

F.T. 107-108v14

Helu 5828, Kapakai, See 418 page

Makuahine, hooikiia, Ua ike au i kona aina ma ka Ili o Kalimaloa, Heeia.

'Āpana 1. 2 lo'i.

'Āpana 2. 2 lo'i.

'Āpana 3. 1 lo'i.

'Āpana 1 penei na palena:

Mauka, poalima o konohiki

Ko'olauloa, ko Kaiwewena 'āina

Makai, ko Kaiwewena 'āina

Kailua, ko Makuahine 'āina.

'Āpana 2:

Mauka, 'āina kalo o Kailaa

Ko'olauloa, 'āina kalo o Kaina

Makai, 'āina kalo o Kala'au

Kailua, 'āina kalo o Kala'au.

'Āpana 3:

Mauka, he kahawai

Ko'olauloa, 'Ili o Kalimaloa no Puhiki

Makai, lo'i o Ehuiki

Kailua, lo'i o Kalowahalau.

Na Makuahine loa ia 'u i ka M.H. 1846. Aole mea keakea.

Nauka, ho'ohikiia, Ua like no ko maua ike me Makuahine i hai 'ae nei.

F.T. 418v14

No. 5828, Kapakai, claimant, from page 107

Makuahine, sworn say, I know the land of claimant. It is in He'eia in the 'ili of Kalimaloa as follows:

No. 1. 2 taro patches.

No. 2. 2 taro patches.

No. 3. 1 taro patch.

No. 1 is bounded:

Mauka by a poalima taro patch

Ko'olauloa by taro land of Kaiwewena

Makai by taro land of Kaiwewena
Kailua by my taro land.

No. 2 is bounded:

Mauka by the *lo'i* of Kailaa
Ko'olauloa by the *lo'i* of Kaina
Makai by the *lo'i* of Kalaau
Kailua by the *lo'i* of Kalaau.

No. 3 is bounded:

Mauka by a creek
Ko'olauloa by the land of Puhiki
Makai by the land of Ehuiki
Kailua by the land of Kalohalau.

Claimant had his land from myself in the year 1846 and has had it in peace to this time.

Nauka, sworn says, the above is true.

LCA 5828; R.P. 5959; Kalimaloa Heeia Koolaupoko; 3 *'āp.*; .43 Ac.]

LCA 6047 Wahine

No. 6047, Wahine

N.R. 221v5

Greetings to the Land Commissioners: I hereby state my claim for land. I have three *lo'i* in the land of Kahui. In the land of Pōhaku I have one *mo'o*, a *kula* and a house lot. I got these in the time of Kamehameha III.

WAHINE

He'eia, Island of O'ahu

F.T. 94v14

Helu 6047, Wahine, See 402 page*Kaiwewena, hooikiia, Ua ike au i kona aina ma ka Ili o Kumupali, He'eia.**'Āpana 1. 2 lo'i.**'Āpana 2. 8 lo'i.**'Āpana 3. Kahuahale.**'Āpana 1 penei na palena:**Mauka, kula o Kumupali**Ko'olauloa, kahawai o He'eia**Makai, aina o Makakehau**Kailua, pali.**'Āpana 2:**Mauka, ko Kalaau aina**Ko'olauloa, nahelehele**Makai, ko Makuahine**Kailua, poalima.**'Āpana 3:**Mauka, he kula**Ko'olauloa, ko Kaiwewena hale**Makai, kahakai**Kailua, he kula.**Na Ahukai mai loa ia'u i ke kaua ana ia Kaua'i. 'A'ole keakea.**Po'ohina, Ho'ohikiia, Ua like no ko maua ike me Kaiwewena i hai ae nei.*

F.T. 402v14

No. 6047, Wahine, claimant, from page 94

Kaiwewena, sworn say, I know claimant's land. It is in He'eia as follows:

No. 1. 2 taro patches.

No. 2. 8 taro patches.

No. 3. House lot.

No. 1 is bounded:

Mauka, upland

Ko'olauloa, a creek

Makai, taro land of Makakehau

Kailua, a *pali*.

No. 2 is bounded:

Mauka by taro land of Kalaau

Ko'olauloa by waste land

Makai by the land of Makuahine

Kailua, by a *poalima* taro patch.

No. 3 is bounded:

Mauka, upland

Ko'olauloa, house lot of Kaiwewena

Makai, sea shore

Kailua, upland.

Claimant had his land in the time of Liholiho from Ka'aukai and has had it in peace to this time.

Po'ohina, sworn says, the above is all true.

[Award 6047; R.P. 992; He'eia Ko'olaupoko; 3 'āp.; 2.3 Acs]

LCA 7523 to Kala'au, He'eia, Island of O'ahu, December 22, 1847
N.R. 348v5

To the Land Commissioners, Greetings: Here is my claim in the 'ili of Kalimuloa. I have eight lo'i of my own, also a small kula. My land was from Kalehua. My house is in the 'ili of Piloloa. I got these in the year 1846.

KALAAU X, his mark

F.T. 97-98v14

Helu 7523, Kalaau, See 407 page

Pekane, Ho 'ohikiia, Ua' ike au i kona aina ma ka 'ili o Kalimaloa. He'eia.

'Āpana 1. 7 Loi

'Āpana 2. 1 Loi.

'Āpana 3. Kahuahale.

'Āpana 1. Penei na palena:

Mauka, Mo 'o 'āina o Kaina

Koolauloa, 'ili o Puulani

Makai, ko Wahine 'āina

Kailua, poalima o ke Konohiki.

'Āpana 2:

Mauka, Pau

Ko 'olauloa, Poalima

Makai, Kula

Kailua, ko Poohina 'āina.

'Āpana 3:

Mauka, Pā Pua 'a

Ko 'olauloa, Ko Kaua pahale

Makai, he Kula

Kailua, he kula.

Na Kalehua, mai loa 'a ia i ka M. H. 1846 'a 'ole mea keakea.

Kipapa, ho 'ohikiia, Ua like no ko maua ike me Pekane, i hai ae nei.

F.T. 407v14

No. 7523, Kalaau, claimant, From page 97

Paekane, sworn say, claimant's land is in the 'ili of Kalimaloa in He'eia as follows:

No. 1. 7 taro patches.

No. 2. 1 taro patch.

No. 3. House lot.

No. 1 is bounded:

Mauka by the taro land of Kaina

Ko 'olauloa, uncultivated

Makai, by the taro land of Wahine

Kailua by a *poalima* taro patch.

No. 2 is bounded:

Mauka, by the taro patch of Kepau

Ko'olauloa by the taro patch of *konohiki*

Makai by upland

Kailua by the taro patch of Po'ohina.

No. 3 is bounded:

Mauka by a fence

Ko'olauloa by a house lot of Kana

Makai by upland

Kailua by upland.

Claimant had his land from Kalehua in the year 1846 and has had it in peace.

Kepapa, sworn says, the above is true.

[Award 7523; R.P. 1415; Kalimaloa He'eia Ko'olaupoko; 3 'āp.; 1.14 Acs]

LCA 10425 to Nahuina, He'eia, O'ahu, January 13, 1848

N.R. 549v4

To the Land Commissioners, Greetings: Here is my claim in the 'ili of Kalimaloa. One *lo'i* was from Kanui and one *lo'i* was from Panaai, a total of two *lo'i*. I live under them. I got these in the year 1846.

NAHUINA

F.T. 302v14

Helu 10425, Nahuina, See 449 page

Kaiwewena, ho'ohikiia, Ua' ike au I kona aina ma He'eia, 'ili o Kalimuloa.

'Āpana 1. 1 lo'i

'Āpana 2. Kahuahale ma ka Ili o Pahelepoko.

'Āpana 1, na palena:

Mauka, lo'i of Kalehua

Ko'olauloa, poalima

Makai, poalima

Kailua, lo'i o Kalehua.

'Āpana 2:

Mauka, he kula

Ko'olauloa, pali

Makai, Kahakai

Kailua, Hale o Pa'aluhi.

Na pa mai loa ia'u i ka M.H. 1846. Ua lawaia ka lo'i o Nahuina e Kalehua iloko o June 1850.

Aole kumu o ka lawa ana i keia lo'i. 'A'ole he poalima. Eia ka mea i lawe ai o ka hele ana o

Nauina i Honolulu. Akai' a'ole ha'alele o Nahuina i keia Kuleana.

Po'ohina, ho'ohikiia, Ua like ko'u ike me Kaiwewena i hai 'ae nei.

F.T. 449v14

No. 10425, Nahuina, claimant, from page 303

Kaiwewena, sworn, say[s] I am an old inhabitant of He'eia and know claimant's land. It is in He'eia in the 'ili of Kalimuloa and consists:

No. 1. 1 *lo'i*.

No. 2. House lot in Pahele.

No. 1 is bounded:

Mauka by the *lo'i* of Kalehua

Ko'olauloa by a *poalima* taro patch

Makai by a *poalima* taro patch

Kailua by *lo'i* of Kalehua.

No. 2 is bounded:

Mauka by upland

Ko'olauloa by a *pali*

Makai by sea beach

Kailua by house lot of Paaluhi.

Claimant had his land from Pa in the year 1846 and had it in peace till June of the present year when it was taken from him by the Hakumo'o'āina. Claimant has been to Honolulu the last six months and the landlord gives that as a reason for taking the *lo'i*. But there appears to be no good reason for taking it.

Poohina, sworn, says the above testimony is true.

[Award 10425; R.P. 1001; Kalimulua He'eia Ko'olaupoko; 2 'āp.; .97 Ac.]

LCA 10613*O to Pākī, Abner

No. 10613*O, A[bner] Pākī, Honolulu, 12 February 1848

N.R. 569-570v

To the Land Commissioners, Greetings: As directed by the law, 1/2 of Pohakupu 'Ili of Kailua, Koolaupoko Oahu, is /entered/ by Pākī as representative of Kalaiopu'u.

Respectfully,

PAKI

To the Land Commissioners, Greetings: As directed by the law, I hereby state publicly my claims for land as follows:

...

5. He'eia, Ahupua'a, Ko'olaupoko.

....

Those are the claims which I hereby state to you.

Honorable A. PAKI, Head of the Treasury

Aigupita /Egypt/, February 12, 1848

N.T. 239v10

No. 10613, A. Pākī, 28 June 1853

COPY

A. Pākī 's lands in the Māhele Registry.

He'eia Ahupua'a, Ko'olaupoko...

[Award 10613; (Oahu) R.P. 707;... He'eia Ko'olaupoko 'Āpana 1);
