

***HE WAHI MO‘OLELO NO HE‘EIA, MA KO‘OLAU POKO, O‘AHU***  
***SELECTED HISTORICAL ACCOUNTS OF HE‘EIA, AT KO‘OLAU POKO, O‘AHU***  

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***(compiled by Kepā Maly<sup>1</sup>)***

***Background and Organization***

At the request of Neil Hannahs (Director Region II, Kamehameha Schools-Bernice Pauahi Bishop Estate), Kepā Maly (*Kumu Pono Associates*) conducted an inventory study of archival/historical documentary resources for the *ahupua‘a* (a native Hawaiian land division – with resources extending from the sea to the mountains) of He‘eia, Ko‘olau Poko District, Island of O‘ahu. The primary goal of this research was to provide Kamehameha Schools-Bernice Pauahi Bishop Estate (KSBE) managers and cultural/educational specialists with examples of the various kinds of archival/historical resources available for He‘eia. The premise being that such information can offer an important contribution to management efforts and educational programs.

In the period between July 26<sup>th</sup> to August 12<sup>th</sup>, 1999, research was conducted in the collections of — the Hawaii State Archives, Bureau of Conveyances, Land Division, and Survey Division; Bernice Pauahi Bishop Museum; Kamehameha Schools-Bernice Pauahi Bishop Estate Land Division; University of Hawaii; and other private collections. The documentation includes selected narratives from both Hawaiian language and English texts.

The historical documentation on the following pages, is presented in a table format, and organized by documentation categories or resource descriptors. The general categories of the resource descriptors were developed by the staff of the Kamehameha Schools-Bernice Pauahi Bishop Estate, and the descriptors determined the types of information that would be researched. The table presents information in the following columns:

*Column 1* – Identifies the resources descriptor, and for lengthy entries, side notes also specify particular resources being described.

*Column 2* – Provides readers with *selected examples*<sup>2</sup> of the historical narratives or documentation that was located during the present study (several of the narratives include lengthy citations).

*Column 3* – Identifies references to the specific documentation cited in *Column 2*.

Additionally a number of historical references are cited in the bibliography descriptor. Those references identify various forms of media (e.g., publications, video, and photographic) which will provide interested parties with additional historical documentation on the *ahupua‘a* of He‘eia. Side notes in *Column 1*, and narrative division lines are used to help readers identify key texts and where one field ends and another begins.

As would be expected in the field of cultural resources, several of the resource descriptor categories overlap one another. This is the case with the resource descriptors for *Mo‘olelo* (or traditions) and *Mele* (or chants); Land Tenure-Māhele Awardees, Historic Land Use, and Government

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***2*** The present report is not meant to be exhaustive, but focuses on several primary sources, many of which have had only limited. or no exposure in recent times.

Communications. Those descriptors in turn, also contain documentation on Traditional Access and Gathering Practices. This overlap is logical as all parts of the cultural and natural environment were traditionally viewed as one system.

It will be noted in the following documentation, that diacritical marks (the macron and glottal) have been used when they occur in original texts cited in quotations. When diacritical marks were not used in the original texts, they are not used. In native Hawaiian narratives translated by Kepā Maly, diacritical marks have been used to help readers with pronunciation, and when the original meaning is clear.

*Figure 1* (forwarded to Neil Hannahs at KSBE with this document) is an annotated version of Bishop Estate Map No. 508. The approximate locations of many cultural features (both natural and manmade) have been identified on the map. Additionally, Register Map 1140 of “Koolau Bay,” depicting lands which front Kāneʻohe Bay (including Heʻeia and the Mōkapu Peninsula), and selected historical photographs (as unnumbered figures), have been forwarded to Mr. Hannahs with this document.

*The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu*

<i>1 – Resource Descriptor</i>	<i>2 – Historical Narratives Mo‘olelo - Native Traditions (Selected examples of available documentation)</i>	<i>3 - Reference</i>
<p><i>Mo‘olelo (Traditions)</i></p>	<p>During the last year of his life, native Hawaiian historian Samuel Mānaiakalani Kamakau, writing under the penname, Kauakahiakahaola, submitted articles to the Hawaiian newspaper <i>Ku ‘Oko‘a</i>, commenting on political events of the time while referencing traditional accounts, explaining the basis of his views. In an article titled, “<i>He Manawa Haowale anei keia, a kuili a pakahawale...?</i>” (Kamakau, in the combined <i>Ku Okoa</i> and <i>Ke Au Okoa</i>; November 27, 1875), Kamakau referenced the division of lands and resources in the district of Ko‘olau Poko. His narratives included references to the <i>ahupua‘a</i> of He‘eia, excerpts (translated by Maly) are included below:</p> <p>In ancient times, there were two very important makers of the laws, and under them, were many people who helped them. Among the assistants were high priests of the first class at Ko‘olau Poko, O‘ahu. Their important work was the establishing of land boundaries of the <i>ahupua‘a</i> [land divisions extending from the sea to the mountains], the <i>lele</i> [smaller detached land divisions within the <i>ahupua‘a</i>], and the resolving of disputes about the resources of the <i>kalana</i> [large districts of land comprised of several <i>ahupua‘a</i>].</p> <p>In the family of Wakalana, there were disputes over land boundaries and resources. He [Wakalana] had five sons, Mauimua, Mauihope, Mauiwaena, Mauiki‘iki‘i, and Mauiakalana. Each of them were granted lands and resources...</p> <p>In the <i>ahupua‘a</i> of He‘eia, the resources to be settled were the walled fishpond (<i>loko kuapā</i>) of He‘eia, the ‘<i>anae</i> of Kalimulua and Ke‘alohi, the octopus fishing reefs of Malauka‘a, the <i>uhu</i> and ‘<i>ohua</i> fishing grounds, and the ‘<i>umeke</i> [figuratively, meat bowl or fishery] of Mōkapu. Upon settlement, these became Mauiki‘iki‘i’s...</p> <p>Native historian S.M. Kamakau (1991), provides readers with an account of the goddess Kāmeha‘ikana (one of the body forms of Haumea, the Earth-mother), who possessed the form of an ‘<i>ulu</i> (breadfruit tree), and was imbued with powers sought after by chiefs from Kaua‘i to Hawai‘i. For a while, Kāmeha‘ikana lived at He‘eia. Kamakau wrote:</p> <p>Kāmeha‘ikana lived with her husband Mākea at ‘Ioleka‘a, in He‘eia, Ko‘olau, O‘ahu. One day she went down to fish in the sea of Ke‘alohi. When she arrived at He‘eia-kea, she got some <i>papa‘i</i> crabs and seaweed. On her return she went above Ha‘akōlea where there is a spring called by her name to this day.</p>	<p><i>Ku Okoa</i> November 27, 1875</p>

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<p><i>Mo‘olelo (Traditions)</i></p>	<p>As she rinsed the seaweeds and the crabs, she saw her husband, bound as a wrongdoer, being led by some men to be sacrificed at the <i>heiau</i> of Pākākā. She ran home, leaving her seaweed and crabs. The seaweed grew there, but the crabs ran away. The ties of her skirt of beach morning-glory (<i>pōhuehue</i>) vines grew beside the spring and are there to this day...</p> <p>The narratives go on to describe how Mākea was saved and how Kāmeha‘ikana came to be worshipped.</p> <p>Handy, Handy and Pukui (1972) provide the following summary of how He‘eia came to be named:</p> <p><b>“He‘eia (Washed Away)”</b> He‘eia was named for the “washing away” of the primordial ancestor, Wakea, his wife Haumea, and all their followers, in a tidal wave which overwhelmed them their encampment at this place, during epic wars with Kane-kumu-honua...It was near the small islet of Kapapa, in the bay, that the <i>kahuna</i> who had foretold the cataclysm taught Wakea to make a “<i>heiau</i>” of his clasped hands and an offering therein of a “pig” — a <i>humuhumu</i> fish caught in the waters beside him. In this district also lived at one time Ma-‘eli‘eli, known as the Dragon Woman of He‘eia...</p> <p>Handy et al. (1972) cite a 1929 account published in the Hawaiian newspaper, <i>Ka Hōkū o Hawai‘i</i> (translated by M.K. Pukui), describing further the events surrounding the naming of He‘eia:</p> <p>...a tidal wave arose and washed Haumea, Wakea and all of their followers out to sea. They swam and swam in the effort to save themselves, until they were almost exhausted. Kamo‘awa, Wakea’s <i>kahuna</i>, taught Wakea how to cup his hands together to represent a <i>heiau</i>, then he caught a <i>humuhumu-nukunuku-a-pua‘a</i> fish [a form of Kamapua‘a or Lono, god of storm and rain] and stuck it head first into the cupped hands to represent a pig. Then the followers swam around Wakea in procession, dedicating the “<i>heiau</i>.” As soon as this ceremony was finished, the sea washed them ashore on an island outside of Kahalu‘u called Moku Kapapa. When they had removed to Paliku (now called Kualoa), Haumea took ‘Olopana’s grandson to rear and named him He‘eia, because they had been washed out to sea. The land division adjoining Kane‘ohe was named for him [<i>He‘e</i> means to slop, to flee]...</p>	<p><i>Nā Mo‘olelo a ka Po‘e Kahiko</i> (Kamakau 1991:11-12; and in <i>Ku ‘Oko‘a</i>, June 29, 1865)</p> <p><i>Native Planters in Old Hawai‘i</i> (Handy, Handy and Pukui 1972:454-455)</p> <p>cf. Westervelt 1915:41</p> <p><i>Native Planters in Old Hawai‘i</i> (Handy, Handy and Pukui 1972:449; and J.M. Poepoe in <i>Ka Hōkū o Hawai‘i</i>, January 1 to March 26, 1929)</p>

*The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu*

1 – Resource Descriptor	2 – Historical Narratives <i>Mele - Chants (Selected examples of available documentation)</i>	3 - Reference
<p><b>Mele</b> (Chants)</p>	<p><i>Mele</i> (the native chants of the Hawaiian people) are an integral part of the traditions of Hawai‘i. Two of the <i>mele</i> which have been recorded for lands and events in the <i>ahupua‘a</i> of He‘eia, are found in the traditions of the journey of Hi‘iaka-i-ka-poli-o-Pele from Hawai‘i to Kaua‘i.</p> <p><b><i>He Mo‘olelo Ka‘ao no Hi‘iaka-i-ka-poli-o-Pele...</i></b> <b><i>(The Story of Hi‘iaka-i-ka-poli-o-Pele)</i></b></p> <p>The epic account of “Pele and Hiiaka,” compiled by Nathaniel Emerson (1915), is perhaps one of the best known mo‘olelo throughout Hawai‘i. The tradition describes sites, practices, and cultural landscapes across the Hawaiian islands. Emerson’s account (pages 90-91) provide readers with a limited account of Hi‘iaka’s journey through He‘eia. Another native account, published in the Hawaiian language is found in the newspaper, <i>Ka Hōkū o Hawai‘i</i> (1926-1927), provides readers with further information about the land of He‘eia, and Hi‘iaka’s journey through the region. A synopsis of the narratives, translated from Hawaiian to English by Maly, are provided below:</p> <p>Having arrived on O‘ahu, Hi‘iaka and her companion Wahine‘ōma‘o walked along the mountains of Ko‘olau. From Mahinui in Kāne‘ohe, Hi‘iaka looked out across the lands of Kāne‘ohe and He‘eia. She saw the coral beds of He‘eia and the rain showers moving across Mā‘eli‘eli. She then chanted out —</p> <p><i>‘Ino Ko‘olau e! ‘Ino Ko‘olau!</i> <i>Ai kena ana i ka ua o Ko‘olau!</i> <i>Ke ua mai la i Mā‘eli‘eli,</i> <i>Ke ho‘okawewe a‘e la i He‘eia.</i> <i>Ke kūpākūpā mai la ka ua i ke kai,</i> <i>Ha‘a hula ka ua i ‘Āhulimanu.</i> <i>Ka ua pō‘ai hale ma uka o Kahalu‘u—e.</i></p> <p><i>Lu‘ulu‘u e!</i> <i>Ku‘u lu‘lu‘u ho‘i — a!</i> <i>Lu‘ulu‘u au i ko aloha e.</i> <i>Pū‘olo waimaka a ka ‘ōnohi.</i></p> <p>Ko‘olau is so stormy! Ko‘olau is stormy! One is filled up by the rains of Ko‘olau! The rains approach [the peak of] Mā‘eli‘eli, Roaring at He‘eia. The rain beats upon the sea, And dances at ‘Āhulimanu. The rains encircle the houses in the uplands of Kahalu‘u It is such a burden! It is my burden! I am burdened by your love. A bundle of tears for the chosen one.</p>	<p><i>Ka Hōkū o Hawai‘i</i> (December 29, 1926)</p> <p>cf. Emerson, 1915</p>



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<p><i>Mele</i> (Chants)</p>	<p>Having finished her chant, Hi‘iaka turned to her companion Wahine‘ōma‘o and said — “Here, we have walked and reached He‘eia Kea. There are many houses at this place, and it is here, that we will find a man who is ill with dropsy, which we two have to help. It is an amazing sickness, the eyes seem to be decomposing, also the hands, and I know that this is an illness which shall befall the people, so let us two go there and do our best to help make this right.</p> <p>The two traveled to the point of Ke‘alohi where they saw men, women and children swimming. Walking along the shore, a woman came out of her house which was standing a little inland, and she called to Hi‘iaka and her companion to visit at her home. Hi‘iaka accepted the invitation and they went with the woman to her home. Upon entering the house, Hi‘iaka saw the man she had described sleeping upon a mound of <i>kapa</i>. This was the man that she was to make medicine for. The woman of the house began to prepare food for her guests. When all things were ready, she called to the visitors, ‘Say, here is some food that has been prepared for you to eat, food to strengthen you who travel along this long plain.’</p> <p>Before they sat down to eat, the woman, shared with Hi‘iaka the difficulty of her living, because of the illness of her husband. ‘You saw that he was sleeping there, and I am unable to go fishing. Thus all that I have to offer you are these few things.’ Hi‘iaka quickly answered the woman, ‘Please pardon me and my female companion, we were not hungry, but will join you in the meal that you have prepared. And I also ask you for permission to look at your husband who is laid out with this illness.’ The native woman quickly agreed, and went to awaken her husband. The man stirred and slowly sat up, and when he looked at Hi‘iaka, she saw that his eyes were swollen shut and his features were all swollen.</p> <p>Hi‘iaka turned to the woman and told her ‘I know the illness of your husband, it is an illness for which there are no friends, only you have been his companion. I know this illness shall beset this people and cause great lamenting throughout the land...’ (January 5, 1927) Hi‘iaka then instructed the woman in the preparation of the medicine to be used in healing her husband.</p> <p>Hi‘iaka instructed her to wrap him in the herbs for five days, and on the fifth day, to look if the swelling receded. She was then to feed him broiled sweet potatoes and broiled taro greens for five days. And the water that he was to drink was to come from the uplands of ‘Āhulimanu, on the cliff of Palikea. Fill a container with this water, and then place hot stones in it with five <i>hala</i></p>	<p><i>Ka Hōkū o Hawai‘i</i> (January 5, 1927)</p>

*The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu*

<i>1 – Resource Descriptor</i>	<i>2 – Historical Narratives Mele - Chants (Selected examples of available documentation)</i>	<i>3 - Reference</i>
<i>Mele (Chants)</i>	<p>blossoms, that is the <i>hala</i> which we take and make into garlands. Take the blossoms and pound them till they are soft, and then place them in the water with the hot stones. When you see the water boil and steam rise, take the container to your husband and set it in front of him. Cover him with <i>kapa</i> and let him bathe in the steam, and you will see that he sweats a great deal. Do this for five days. Do this tirelessly, and you will find your husband healed....”</p> <p>Hi‘iaka and her companion then prepared to depart from the home of the native woman. And she cried out to them, asking them to please partake in the little food she had prepared. Hi‘iaka responded to the woman asking to be released that she and her companion could continue their journey upon the long path. The two departed and then came to Pākole directly in front of Mā‘eli‘eli, which rose above them. Hi‘iaka told her companion ‘Mā‘eli‘eli is this hill that rises before us on our left side. It is the place from which one of our relatives departed, that is Hina-i-ka-malama, from here, she went to dwell in the moon. Before she left, one of her feet was broken off when her husband tried to stop her from leaving . Thus she left maimed and came to dwell in the moon called Lonomuku.’ Hi‘iaka and her companion then continued their journey towards Waialua...</p>	<i>Ka Hōkū o Hawai‘i (January 12, 1927)</i>


<i>1 – Resource Descriptor</i>	<i>2 – Historical Narratives ‘Ōlelo No‘eau – Poetical Sayings (Selected examples of available documentation)</i>	<i>3 - Reference</i>
<i>Mōkapu</i>	<i>‘Ō‘ili e, lele Mōkapu ho‘ohuelo e, welo i ke kai</i> — Mōkapu [an ‘ili of He‘eia] appears to leap, fluttering like a tail upon the sea.	Judd 1930:52 No. 640
<i>He‘eia</i>	<i>Ka ua kani ko‘o o He‘eia</i> — The rain of He‘eia that sounds like the tapping of walking canes.	Pukui, 1983:168 No. 1561



***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

<b><i>1 – Resource Descriptor</i></b>	<b><i>2 – Historical Narratives Ahupua‘a – Description of Land Division (Selected examples of available documentation)</i></b>	<b><i>3 - Reference</i></b>
<p><i>Ahupua‘a of He‘eia</i></p> <p><i>Awarded to Abenera Pākī</i></p> <p><i>Boundary Descriptions</i></p>	<p>The <i>ahupua‘a</i> of He‘eia is comprised of approximately 4,100 acres, and as defined by traditional boundaries, land rights extended from the ocean fishery to the summit of the Ko‘olau Poko ridge line at an elevation of 2,830 feet above sea level.</p> <p>“Heeia is for A. Paki, the <i>kapu</i> fish is the <i>hee</i> (octopus).”</p> <p>In the “Table of Konohiki Lands” (Interior Department records), He‘eia and its fishery are recorded as having belonged to A. Pākī (L.C.A. 10613), with 1.93 miles of open ocean fishery.</p> <p style="text-align: center;">●—————●</p> <p>Abenera Pākī (ca. 1807 to 1855), was descended from the line of <i>ali‘i nui</i> of Maui. His wife, Konia, was a granddaughter of Kamehameha I. Pākī and Konia were the parents of chiefess Bernice Pauahi Bishop.</p> <p>The <i>ahupua‘a</i> of He‘eia, including the detached ‘<i>ili</i> of Mōkapu, the island of Mokuolo‘e, and the ocean fishery, were among the lands granted to Pākī prior to the Māhele of 1848. Pākīs’ right to He‘eia was confirmed in the “<i>Buke Mahele</i>” (Feb. 11, 1848, pages 152-153), and awarded under Land Commission Award (LCA) 10613 (Book 10:285), Royal Patent 1664, (confirmed by the Privy Council on Aug. 28, 1850).</p> <p style="text-align: center;">●—————●</p> <p>The following boundary descriptions for the <i>ahupua‘a</i> of He‘eia were recorded in 1851 by Wm. Webster, who surveyed the land as a part of the Māhele Award process, confirming the area granted to A. Pākī. The land area descriptions, less the ‘<i>ili</i> of Mōkapu and Mokuolo‘e (written Mukualoa) are depicted on Bishop Estate Maps 54, 56 and 57. Websters’ survey map of Mōkapu and Mokuolo‘e could not be located in the KSBE collection. The map, identified as Register Map No. 121, was located in the collection of the State Survey Division:</p> <p>Description of the boundaries of part of the Lands of Heeia in Koolaupoko, Oahu the property of A. Paki Esq.</p>	<p>Int. Dept. (Jan. 14, 1852 &amp; Jan. 24, 1854)</p> <p>State Archives – Interior Department Book 15:107</p> <p>S.M. Kamakau (1961) and D. Barrere (1994)</p> <p><i>Buke Mahele</i>, Feb. 11, 1848, pages 152-153; and Privy Council, Volume 3:417.</p> <p>Bishop Estate – File 328, Document 18</p>

***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

<b><i>1 – Resource Descriptor</i></b>	<b><i>2 – Historical Narratives Ahupua‘a – Description of Land Division (Selected examples of available documentation)</i></b>	<b><i>3 – Reference</i></b>
<p><i>Boundary Descriptions</i></p>	<p>[starting at the shoreward boundary of He‘eia-Kahalu‘u] Commencing at a point on the sea side 733 feet from the old wall marked on Plan the boundary runs along that of the land of Kahaluu N 87.10 w 540 feet to point on Ridge thence round on ridge to high peak named Ma Elieli thence along ridge bearing S 26°.0’ W from said peak as shown on Plan to head of Bluff near stream thence across stream S 69.12 W 785 feet thence S 23.45 W 3043 feet to wall of French Mission lot 43 feet north from end of said wall thence S 4.37 W 860 feet to point on ridge thence up along ridge to top of Pali the boundary of Maunalua [i.e., Moanalua] thence along top of Pali to high peak bearing S 65.4520 from point at top of gulch marked A on Plan thence along the boundary between this &amp; the other part of Heeia leased to Dr. G.A. Lathrop N 65.455 to point marked A thence along middle of deep gulch &amp; middle of stream as shewn on plan to point where the stream loses itself in march marked B on Plan thence N 29.0 E 1320 feet to recommencement of stream at point shewn on Plan thence northerly along stream to its entrance into fish pond to wall of p thence round walls of fishpond &amp; sea coast to commencement &amp; contains an area of 1880 4/10 acres.</p> <p>Land of Mokapu Heeia Commencing at the <i>hala</i> tree on the sea coast marked on plan the boundary runs along that of the land of Kaneohe N 54° 54’ E 6990 feet thence N 23 45 W 1644 feet to sea coast thence round sea coast as shewn on plan to commencement &amp; contains an area of 434 6/10 acres.</p> <p>Island of Mukualoa [Mokuolo‘e] Heeia Contains an area of 12 8/10 acres. Honolulu, 10<sup>th</sup> February 1852 Wm. Webster Surveyor</p>  <p>Description of the boundaries of part of the land of Heeia in Koolaupoko Oahu the property of A. Paki Esqr. Proposed to be leased to Dr. G.A. Lathrop Esqr. [starting at the shoreward boundary of He‘eia and its’ <i>‘ili</i>, Kikiwelawela, and continuing <i>mauka</i> along the He‘eia-Kāne‘ohe boundary] Commencing at a point on the boundary of this property &amp; that of Kikiwelawela 207 feet from the sea side the boundary runs — N. 71°38’ W 926 feet bounded by the land of Heeia N. 30.7 W 705 “</p>	<p>Bishop Estate – File 328, Document 18</p> <p>Bishop Estate – File 328, Document 20</p>

*The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu*

<i>1 – Resource Descriptor</i>	<i>2 – Historical Narratives Ahupua‘a – Description of Land Division (Selected examples of available documentation)</i>	<i>3 – Reference</i>
<i>Boundary Descriptions</i>	<p>N. 38.55 W 1056 “  N. 62. 32 W 812 “ In a bent line along edge of slope as shewn on Plan  N. 35.50 W 982 “ do  S. 62.49 W 364 “ “  S. 31.18 W 128 “ “  S. 34.42 E 490 “ “  S. 53.45 E 936 “ “  S. 8.46 E 620 “ “  S. 2.0 E 540 “ “  S. 3.10 E 485 “ straight  S. 79.23 E 253 “ in a bent line  S. 13.40 W 248 “ do  S. 27.0 W 360 “ straight  S. 30.35 E 710 “ in a bent line  S. 0.20 E 360 “ straight  S. 34.37 W 334 “ in a bent line  S. 24.56 E 312 “ do  S. 34.55 W 986 “ straight  S. 38.37 W 472 “ do  S. 48.18 W 150 “ do  N. 14.38 W 547 feet straight  N. 34.9 E 211 “ do  N. 25.57 W 474 “ do to point in lead to Kalo land 470 feet below the fall in the stream marked on Plan thence up along said lead to its junction with stream thence down along stream to middle of first large gulch on left hand side thence up along middle of said gulch to head of P marked A on Plan thence  S. 53.53 W 524 feet  S. 64.53 E 235 “ in a bent line to point marked C on Plan thence  S. 89.56 E 340 feet straight  N 74.35 E 469 “ do  N 76.2 E 589 “ do  N. 74.32 E 448 “ do  N. 89.14 E 887 “ do</p>	<p>Bishop Estate – File 328, Document 20</p>

*The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu*

<i>1 – Resource Descriptor</i>	<i>2 – Historical Narratives Ahupua‘a – Description of Land Division (Selected examples of available documentation)</i>	<i>3 – Reference</i>
<p><i>Boundary Descriptions</i></p>	<p>N. 89.21 E 425 “ do            S. 16.15 E 422 “ to junction of streams            S. 74.42 W 514 “            S. 80.13 W 801 “            S. 75.49 W 1523 to a point bearing S. 36.10 E 797 feet from the point marked C on Plan thence            S. 7.47 W to ridge of high spur of mountain thence up along said ridge in a westerly direction            to summit of Pali thence in a southerly direction round summit of Pali bounded by the land of            Moanalua to another spur of the mountain as shewn on Plan the boundary between this &amp; the            land of Kaneohe, thence down along said spur to a point bearing S. 45°14’ W 7475 feet from            the meeting of the three properties of Heeia, Kaneohe &amp; Kikiwelawela thence along the            boundary of Kaneohe N. 45.14 E 6705 feet thence            N 39.0 W 365 feet bounded by Heeia            N. 41.18 W 326 “            S. 68.24 W 157 “            S. 49.21 W 246 “            N. 49.49 W 240 “            N. 43.0 E 217 “            N. 27°.48 W 270 “            N. 39.46 W 297 “            N 27.10 E 321 “            N. 36.10 W 31 “ along land of Kikiwelawela to corner of French Mission Lot thence round            French Mission Lot            N. 42.13 W 411 feet            N. 49.45 E 152 “            N. 42.20 W 40 “            N. 49.45 E 141 “            S. 42.20 E 40 “            N. 49.45 E 210 “            S. 42.20 E 239 “            S. 49.45 W 121 “            S. 42.20 E 205 “</p>	<p>Bishop Estate – File            328, Document 20</p>

*The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu*

<i>1 – Resource Descriptor</i>	<i>2 – Historical Narratives Land Tenure – the Māhele and Native Tenants (Selected examples of available documentation)</i>	<i>3 – Reference</i>
<p><i>Transitions in Land Tenure</i></p> <p><i>Abenera Pākī</i></p>	<p>N. 36.0 E 1763 along the boundary of Kikiwelawela to place of commencement &amp; contains an area exclusive of the Kanakas claims shaded green &amp; numbered 4, 5, 6, &amp; 7 on Plan of 1338 1/100 acres...</p> <p style="text-align: center;">●—————●</p> <p>Abner Pākīs’ interest in ownership of the <i>ahupua‘a</i> of He‘eia, confirmed in the <i>Māhele</i> (LCA 10613), predates 1840 (cf. testimony to Land Commission ). One of the earliest lease agreements for land in the <i>ahupua‘a</i> of He‘eia, is dated July 16, 1840. In this lease, Abner Pākī entered into an agreement with several native tenants of He‘eia (several of whom later applied for, and received <i>Māhele</i> awards in He‘eia). The following narratives are excerpted from the lease agreement:</p> <p>I, PAKI, lease a piece of land at Heeia, in Koolaupoko, Oahu, to some Hawaiians, to KEALOHA, to KANAKAOKAI, to KAAMAU, to Kauanui, to KOLOHE, to KULI, to KIPAPA, to NAILI, to KAPIPIPI, to NUMU, to NAONE, to NAI AHOLA, to KULI, to MUKI, to PALAIKIPI, to POOHINA, to PUAALAU, to OPUNUI.</p> <p>These are the boundaries of the land; It commences at the East, on the West is Kikiwelawela kai, thence turn and run along the North to the West corner, East of the pig pen, thirty-one chains and thirty-one feet, that is the length, thence turn and run along the South to the East corner to the gulch above, six chains and thirty feet, the is the width of the South side, thence turn and run along the East side to place of commencement...</p> <p>I convey this land to these Hawaiian persons for their place to live on, and their heirs or their representatives, unmolested, for fifty-five years, from the day of signing this document. They are not, however, to distill any ardent spirits, nor sell ardent spirits on said land...</p> <p style="text-align: center;">●—————●</p> <p>Historical documents also record that cattle were being grazed on lands in He‘eia (Heia) by the 1840s, and at the time, the grazing area was apparently unpopulated. The following excerpts are taken from a letter written by Rev. B.W. Parker to G.P. Judd on January 29, 1845, and was found in the collection of the Hawaii State Archives:</p> <p>...The governor wrote me a line a few days since saying he had been complained to by Paki on account of my herd ranging on his land. I am not certain who the proper persons are to apply to</p>	<p>State Archives – Interior Department Lease Files; July 16, 1840.</p> <p>State Archives Series DLNR-2 Box 4.</p>

***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

<b><i>1 – Resource Descriptor</i></b>	<b><i>2 – Historical Narratives Land Tenure – the Māhele and Native Tenants (Selected examples of available documentation)</i></b>	<b><i>3 – Reference</i></b>
<p><i>Government Records Māhele Awardees</i></p> <p><i>ili of Mōkapu [not awarded]</i></p> <p><i>He‘eia (Fishpond and upland parcel)</i></p>	<p>to get permission for pasturing. The pasture where they have always run is a part of it in Heia and a part in Kaneohe. It is all unoccupied land lying <i>mauka</i> in Kaneohe &amp; Heia and I am not aware who are the owners except the part in Heia which I suppose belongs to Paki...</p> <p style="text-align: center;">●—————●</p> <p>While the <i>ahupua‘a</i> of He‘eia was granted to Pākī, native tenants were granted rights to land on which they lived and cultivated. The “Indices of Awards made by the Board of Commissioners to Quiet Land Titles in the Hawaiian Islands” (1929), identified a total of 94 <i>Māhele</i> awardees (including A. Paki and Chiefess V. Kamāmalu, who received the ‘<i>ili</i> of Kikiwelawela); a total of 96 award numbers were issued, but two each were given to the same individuals.</p> <p>In applying for their “<i>kuleana</i>” parcels, the native residents were required to provide documentation (both personally and in the form of witness testimony), in support of their claim. The following narratives (including <i>kuleana</i> parcels in the coastal, midland, and valley regions) are excerpted from the larger collection of documentation provide by native tenants of He‘eia. The narratives provide readers with an overview of the land use practices in the middle nineteenth century:</p> <p>LCA 10426 – <i>Niihau: Mokapu, Oahu. January 10, 1848. ...Ke hai aku nei au ia oukou i ko‘u kuleana, he mau ili uala ko‘u, 2 ili e pili ana me ko Hoa, 3 ili e pili ana me ko Kauwa, 1 mala ipu awaawa, 1 kio pua, no Haa mai ko‘u. Kahiko ka loaa ana ia‘u o keia kuleana. Na Niihau.</i></p> <p>Niihau: ...I hereby tell you of my land claim. I have several sections of land [<i>ili</i>] with sweet potatoes, 2 sections are adjoining the land of Hoa [also written Haa], 3 sections are adjoining the land of Kauwa, there is one field of bitter gourds, and one fish fingerling pond [<i>kio pua</i>]. My land is from Haa, this land was obtained by me in olden times. Done by Niihau.</p> <p><b><i>Number 8194 – Hoka</i></b> Puahiki Sworn. I know his land in the <i>ahupua‘a</i> of Heeia Parcel 1 – Pond fields. Parcel 2 – House lot.</p>	<p>State Archives Series DLNR-2 Box 4.</p> <p>Indices of Awards (1929:804-808)</p> <p>Native Register Vol. 4:549 (translated by Maly)</p> <p>Foreign Testimony Vol. 14:79 (translated by Maly)</p>

***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

<b><i>1 – Resource Descriptor</i></b>	<b><i>2 – Historical Narratives Land Tenure – the Māhele and Native Tenants (Selected examples of available documentation)</i></b>	<b><i>3 – Reference</i></b>
<p><i>Government Records</i></p> <p><i>He‘eia (Fishpond and upland parcel)</i></p> <p><i>‘Ili of Koa‘ena</i></p>	<p>Number 8194 (continued)</p> <p>The boundaries of parcel 1 are thus: Towards the uplands, the Konohiki [Paki]. Towards Kahaluu, The stream of Heeia. Towards the shore, overgrown land of the Konohiki. Towards Kaneohe, “ “ “ “ “</p> <p>Parcel 2: Towards the uplands, the house lot of Puahiki. Towards Kahaluu, the flat land of Heeia Towards the shore, Poohiwi’s house lot. Towards Kaneohe, the Fish Pond.</p> <p>I obtained it from Uhuuhu in the year 1832. No one has objected...</p> <p><b><i>Number 2370 – Komomua</i></b> Nauka Sworn. I know his land in the ‘<i>ili</i> of Koaena, Heeia. One parcel. 12 Pond fields, a Flat land (dryland cultivating area), and a House lot. The boundaries are thus: Towards the mountain, a cliff. Towards Kahaluu, a stream. Towards the shore, the Taro land of Piena. Towards Kaneohe, the Flat land of Heeia.</p> <p>I obtained the land from Nauka in 1839. No one has objected...</p> <p>[Komomua originally came from Kohala as a part of the Catholic Mission and work on the construction of St. Katherine’s in the ‘<i>ili</i> of Mōkapu. He married Ko‘a-mokumoku-o-Heeia, and is the great grandfather of Agnes McCabe-Hipa, who is cited in the oral history section of this study.]</p>	<p>Foreign Testimony Vol. 14:79 (translated by Maly)</p> <p>Foreign Testimony Vol. 14:87 (translated by Maly)</p> <p>cf. Maly 1995</p>

***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

<b><i>1 – Resource Descriptor</i></b>	<b><i>2 – Historical Narratives Land Tenure – the Māhele and Native Tenants (Selected examples of available documentation)</i></b>	<b><i>3 – Reference</i></b>
<p><i>Government Records</i></p> <p><i>‘Ili of ‘Ioleka‘a</i></p>	<p><b><i>Number 10424 – Naipu</i></b>            Keliikanakaole Sworn. I know his land in the Ili of Iolekaa, Heeia.            Parcel 1 – a cultivating area in ‘Ioleka‘a.            Parcel 2 – 1 Pond field.            Parcel 3 – a House lot.</p> <p>Parcel 1, the boundaries are thus:            Towards the uplands, a cliff.            Towards Kahaluu, a cliff.            Towards the shore, land of the Konohiki.            Towards Kaneohe, a cliff.</p> <p>Parcel 2:            Towards the mountain, Elemakule’s land.            Towards Kahaluu, Elemakule’s land.            Towards the shore, a Friday labor garden (<i>Poalima</i>).            Towards Kaneohe, Elemakule’s land.</p> <p>Parcel 3:            Flat land surrounds it on all sides.</p> <p>I obtained it from Kalauwalu in the year 1836. No objections...</p> <p><b><i>Number 3307 – Kamalalawalu</i></b>            Pueokahi Sworn: I know his land in the Ili of Pulama, Heeia.            Parcel 1 – a Cultivating area with 10 pond fields.            Parcel 2 – a Cultivating area with 10 pond fields.            Parcel 3 – a House lot and Flat land.</p> <p>Parcel 1, the boundaries are thus:            Towards the uplands, Haiku.            Towards Kahaluu, a stream.            Towards the shore, an irrigation channel.            Towards Kaneohe, a cliff edge.</p>	<p>Foreign Testimony            Vol. 14:99            (translated by            Maly)</p> <p>Foreign Testimony            Vol. 14:120.            (translated by            Maly)</p>



*The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu*

<i>1 – Resource Descriptor</i>	<i>2 – Historical Narratives Land Tenure – the Māhele and Native Tenants (Selected examples of available documentation)</i>	<i>3 – Reference</i>
<i>‘Ili of Pūlama (Ha‘ikū)</i>	<p>Number 3307 (continued) Parcel 2: Towards the uplands, a stream. Towards Kahaluu, flat land. Towards the shore, <i>Hau</i> bushes. Towards Kaneohe, a stream.</p> <p>Parcel 3: Towards the uplands, flat land. Towards Kahaluu, an irrigation channel. Towards the shore, the House of Paaiea. Towards Kaneohe, the Road.</p> <p>It was given to me by Paki in the year 1839. No one has objected... [translated by Maly]</p>	<p>Foreign Testimony Vol. 14:120. (translated by Maly)</p>
<i>‘Ili of Kikiwelawela</i>	<p><b><i>Number 5815 – Kekohai</i></b> Pekane Sworn: I know his land in the ili of Kikiwelawela and an agricultural parcel at Ohope. Parcel 1 – 16 Pond fields. Parcel 2 – a House lot. Parcel 1, the boundaries are thus: Towards the uplands, the land of Lula. Towards Kahaluu, Fishpond of the Konohiki. Towards the shore, the land of Kaailoli. Towards Kaneohe, the flat land of Kikiwelawela. Parcel 2, the boundaries are thus: Towards the shore, the beach. Towards Kahaluu, the beach. Towards the uplands, the flat land of Kikiwelawela. Towards Kaneohe, the flat land of Kikiwelawela.</p> <p>It was gotten by me from Palaau in the year 1843. No one has objected...</p>	<p>Foreign Testimony Vol. 14:78. (translated by Maly)</p>

***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

<b><i>1 – Resource Descriptor</i></b>	<b><i>2 – Historical Narratives Historical Maps and Cartographic Resources (Selected examples of available documentation)</i></b>	<b><i>3 - Reference</i></b>
<p><i>Cartographic Resources:</i></p> <p><i>Historic Maps</i></p>	<p>The map collections of Kamehameha Schools-Bernice Pauahi Bishop Estate and the Hawaii State Survey Division contain a number of maps of He‘eia and vicinity. Several of those maps accompany the boundary descriptions cited in the preceding section. Among those maps are:</p> <p><u>Bishop Estate Maps:</u></p> <ul style="list-style-type: none"> <li>• Map No. 54. Map of Haiku and Iolekaa (Wm. Webster, 1851)</li> <li>• Map No. 55. Map of Western Heeia (ca. 1851). Map could not be located.</li> <li>• Map No.’s 56 &amp; 57. Map of Heeia Wm. Webster, 1851).</li> <li>• Map No. 1886. Heeia Agricultural Company Lands (Sproull 1886).</li> <li>• Map No. 508 (map compiled from all available data by Baldwin and Alexander in 1913). The map depicts the <i>ahupua‘a</i> of He‘eia and its’ <i>‘ili</i>; and includes locations of <i>kuleana</i> awarded to native tenants, residences, streams, roads, trails, fishponds ponds and other features up to 1913.</li> </ul> <p><u>Hawaiian Government Survey Maps:</u></p> <ul style="list-style-type: none"> <li>• Reg. Map No. 121. Map of the Ili of Mokapu and Mukualoa (Mokuoloe) Island (Wm. Webster 1851)</li> <li>• Reg. Map No. 1140. Koolau Bay (Geo. Jackson 1882). Depicting coastal lands, fishponds and reefs, and a portion of the uplands of He‘eia, Mōkapu, and the larger Kāne‘ohe Bay region. (see also Field Book No. 248 – Oahu Harbors, 1882-3).</li> <li>• Reg. Map No. 2848, No. 4. Oahu Fisheries, Kaneohe Bay Section (M.D. Monsarrat, 1913); showing survey alignment of Heeia Fishery. (see also survey coordinates in <i>Ahupua‘a</i> Descriptor).</li> <li>• HTS Plat No. 2136. Kaneohe and Heeia Fisheries, Koolaupoko, Oahu (L. Marks); tracing 1946. (see also Legal file No. 244).</li> </ul>	<p>KSBE Collection</p> <p>State Survey Division</p>
<p><i>Annotated Map (Figure 1)</i></p>	<ul style="list-style-type: none"> <li>• Map No. 508. Map of Heeia (Baldwin and Alexander 1913). Map cited above with KSBE collection, annotated, depicting selected sites and features described in this assessment study (Maly 1999).</li> </ul>	<p>KSBE Collection</p>

*The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu*

<i>1 – Resource Descriptor</i>	<i>2 – Historical Narratives Land Tenure (Selected examples of available documentation)</i>	<i>3 – Reference</i>
<p><i>Transitions in Land Tenure</i></p> <p><i>Abenera Pākī</i></p> <p><i>‘Ili of Mōkapu sold in 1856</i></p> <p><i>The Catholic Mission at Mōkapu</i></p>	<p>Abenera Pākī died on June 13, 1855. His estate executors, Lot Kapuāiwa Kamehameha and Charles Reed Bishop were authorized to settle his estate on November 2, 1855. On November 29, 1855, Bishop applied to Keoni Ana, the Minister of the Interior and Privy Council to settled title on several of Pākīs’ lands. Upon settlement, Abenera Pākīs’ daughter, Pauahi, received his lands.</p> <p>The <i>ahupua‘a</i> of He‘eia, was among the lands inherited by Pauahi. But during the settlement of Pākīs’ estate, the <i>‘ili</i> of Mōkapu was sold to William and John Sumner (Feb. 6, 1856). The area contained 434 6/10<sup>th</sup> acres, and included rights to the fishery.</p> <p style="text-align: center;">●—————●</p> <p>The decline of the native population in He‘eia (in part, the result of foreign introduced diseases), as well as the westernization of land tenure in the Hawaiian Islands, led to significant changes in residency patterns. In the <i>ahupua‘a</i> of He‘eia, one of the areas where changes in residency was most noticeable was in the <i>‘ili</i> of Mōkapu. It appears that by 1840, Abner Pākī entered into a lease agreement with the Catholic Mission of the Sandwich Islands. The mission was in place at least until the period of the smallpox epidemic of ca. 1853-1854. And, as noted in the preceding entry, the <i>‘ili</i> of Mōkapu was sold in its entirety to the Sumner brothers in 1856, with no mention of the tenure of the Catholic Mission.</p> <p>Since 1995, Kepā Maly has conducted detailed archival and historical documentary research and oral history studies for lands that make up the Mōkapu Peninsula. That research as well as research conducted as a part of the present work (research conducted in archival collections of the State of Hawai‘i, Bernice Pauahi Bishop Museum, and the Kamehameha Schools-Bernice Pauahi Bishop Estate), has not uncovered a specific lease agreement covering the <i>‘ili</i> of Mōkapu.</p> <p>One of the earliest communications documenting the establishment of the Catholic Mission on Mōkapu, and the construction of a church (on or near an ancient temple – <i>heiau</i> on Mōkapu) is found in the notes of the Catholic Mission, authored (in French) by Father Martial. In a communication dated November 15, 1844, Martial mentioned construction of the church on Mōkapu:</p>	<p>Bishop Estate – File 328, Document 210; State Archives, DLNR -2 box 4; C.R. Bishop to Keoni Ana (Nov. 29, 1855);</p> <p>Bur. of Conveyances, Book 7:356</p> <p>cf. Kamakau 1961</p> <p>cf. Maly 1995</p>

***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

<b><i>1 – Resource Descriptor</i></b>	<b><i>2 – Historical Narratives Land Tenure (Selected examples of available documentation)</i></b>	<b><i>3 – Reference</i></b>
<p><i>The Catholic Mission at Mōkapu</i></p>	<p><i>Honolulu, 15 novembre 1844.</i>  <i>...La chapelle, que je fais construire en ce moment à Mokapu, es dont vous aver déjà entendu parlen, est bien prej Pêtre achc`e . elle est construite sur le haut dune montagne, sù était autrefois un temple du démon . me voici bientôt, dans mon district, en possession de tous les anciens temples dèdiès a `cet esprit infernal. La croise est plantèe a la place de son idole...</i>  <i>Signe: f. Martial</i></p> <p>During the <i>Māhele</i>, Thos. Metcalf surveyed the lot of the Catholic Mission at Pu‘ukapu, He‘eia. Metcalf alludes to the Mōkapu complex, though not by name, and observed:</p> <p>There is a small church lot belonging to this station on a point of land by sea across Kaneohe bay – it is a barren worthless place and I thought it not necessary to survey it. (May 17, 1848)</p> <p>Some additional information regarding the establishment and presence of the Catholic church in He‘eia is recorded in “Pioneers of Faith” (Schoofs 1978). The Mōkapu church was named St. Catherine’s (also written St. Katherine’s). While there are a few historical errors in Schoofs’ description and timing of events, readers learn about the formation of the church, its’ growth and demise through communication kept by the Catholic Mission:</p> <p>...[A]lready in 1837 to 1839 Koolau had its Catholic importance. A large number of Hawaiian Catholics had sought refuge in this district from the vexations and persecutions in Honolulu... The refuge Catholics had a difficult time settling in Koolau, and it was only through Father Walsh’s untiring efforts that at long last they found living quarters and occupations in Heeia [at ‘Āhulimanu], where their good example and attachment to their faith made a great impression and worked many conversions...</p> <p>Heeia was not the only place of intense activity. There was Mokapu at Kaneohe Bay, where there lived a good number of fervent Catholics. Their little <i>pili</i> grass chapel having collapsed, Father Martial decided to try his hand at building his first stone church, with the help of lay brothers and the many ready hands of the Hawaiians.</p>	<p>BPBM PAC.pac1  “Letter from Catholic Missionaries (Societè de Picpus); page 12.</p> <p>Hawaii State Archives;  DLNR 2 box 5;  Minister of Interior Records; Roman Catholic Mission.</p> <p>Schoofs 1978:102</p>

*The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu*

<i>1 – Resource Descriptor</i>	<i>2 – Historical Narratives Land Tenure (Selected examples of available documentation)</i>	<i>3 – Reference</i>
<p><i>The Catholic Mission at Mōkapu</i></p>	<p>The church, which was completed and solemnly blessed in 1844, was dedicated to St. Catherine. It was beautifully situated on a hill overlooking the bay. Father Martial so loved the spot that half of the time he kept his residence there, for two good reasons. First, he had always been edified by the fervor of the Mokapu Catholics, and secondly, the place afforded greater facility for visiting his various missions by canoe, rather than overland.</p> <p>For more than 20 years Mokapu was a flourishing religious center. Then, through plague [smallpox epidemic of ca. 1853] and migrations, it disappeared in the span of a few years, leaving only a fragment here and there of the church’s foundations...</p> <p style="text-align: center;">●—————●</p> <p>Further documentation pertaining to land tenure of the Catholic Mission in He‘eia is recorded in Schoofs (1978), and in land records of the Bureau of Conveyances and Kamehameha Schools-Bernice Pauahi Bishop Estate.</p> <p style="text-align: center;">●—————●</p> <p>J.G. McAllister (1933) and an oral history interview Agnes McCabe-Hipa (Hipa and Maly 1995), a descendant of Komomua and Ko‘a-mokumoku-o-He‘eia, who helped built the Mōkapu church, and later helped build St. Ann’s in He‘eia (cited below), provide readers with further documentation on the relationship between the Mōkapu and inland He‘eia communities.</p>	<p>Schoofs 1978:104</p> <p>Bishop Estate – File 328, Document 60, and Bur. Conveyances Liber 18:220 (June 20, 1864)</p>



***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

<b><i>1 – Resource Descriptor</i></b>	<b><i>2 – Historical Narratives (examples of available documentation) Nineteenth and early Twentieth Century Land Use</i></b>	<b><i>3 – Reference</i></b>
<p><i>Taro lands and Fishpond use ca. 1930</i></p>	<p>Leaving Mr. Crowder’s establishment I took a bridle pathe, which leads over into the Kahaluu Valley...</p> <p>From work conducted in the field in the 1930s, Handy, Handy and Pukui (1972) prepared the following description of He‘eia:</p> <p>The extensive salt marshes of He‘eia inland from the fishponds (<i>loko</i>) were not suitable for cultivation, but fringing them to the southward, flanking both sides of He‘eia Stream from which they are irrigated, lie the vast terraced lowland flats of this <i>ahupua‘a</i>, which were in 1935 still largely planted in commercial taro. The southern portions of these <i>lo‘i</i> were irrigated from Kalimukele Stream which turns southward and flows into Kane‘ohe; while the small stream named Pu‘olena supplements the He‘eia on the north. These terraces extend up to the main stream in the junctions of Ha‘iku Stream and ‘Ioleka‘a, flowing from the west and southwest, respectively. A small stream named Kaikike‘e flows into ‘Ioleka‘a from southwestward in the Ko‘olau range. Up all these valleys are old <i>lo‘i</i>, now abandoned.</p> <p>Detailed descriptions of plantation development and land use in He‘eia is recorded in historic lease agreements between Bishop Estate and the Heeia Agricultural Company (General Lease Packet 528, references back to earlier lease agreements). The Heeia Agricultural Company terminated sugar operations in 1903, though the lease option was retained by various parties through the 1920s.</p> <p>General lease files in the collection of the Kamehameha Schools-Bernice Pauahi Bishop Estate also document the development of lease agreements for the He‘eia Fishpond and Mokuolo‘e dating from ca. 1885.</p>	<p>Geo. Bowser, 1880:483</p> <p><i>Native Planters in Old Hawai‘i</i> (Handy, Handy and Pukui 1972:454)</p> <p>cf. KSBE Lease Records (No.’s 329, 331, 461, &amp; 528); and Conde and Best 1973.</p> <p>cf. KSBE Lease Records (No.’s 26B, 294, 461, 474, &amp; 528)</p>

***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

<b><i>1 – Resource Descriptor</i></b>	<b><i>2 – Historical Narratives (examples of available documentation) Cultural-Historic Sites and Resources</i></b>	<b><i>3 - Reference</i></b>
<p><i>Cultural Landscape</i></p>	<p><b><i>Overview</i></b> Native traditions are the first source of documentation pertaining to the occurrence of sites and features (both manmade or modified, and natural) of the cultural landscape. Native accounts as those cited in the preceding sections (<i>Mo‘olelo</i> and <i>Mele</i>), provide readers and interested observers of the landscape with richly detailed descriptions of the cultural landscape. In those traditions are explained sources of place names, practices and beliefs associated with place, and the occurrence of features of importance to the native residents of the land.</p> <p>The documentation below, cites both traditional and early historical accounts which describe some of the cultural historical resources of He‘eia, and practices of land use, access, and resource collection.</p> <p style="text-align: center;">●—————●</p> <p>Among the most significant natural and cultural resources of He‘eia were its’ <i>kahawai</i> and <i>punawai</i> (streams and water sources), the <i>lo‘i kalo</i> (taro pond fields), and <i>loko i‘a</i> (fishponds); all of which combined to make He‘eia a rich land (<i>‘āina momona</i>). In his writings, native historian Samuel M. Kamakau (1976), provided readers with a description of the described the significance of readers are given a traditional perspective as to the value of lands which contained taro producing areas and fishponds:</p> <p>Fishponds, <i>loko i‘a</i>, were things that beautified the lands, and a land with many fishponds was called “fat” land (<i>‘aina momona</i>). They date from very ancient times...The making of fishponds and their walls is very ancient. It is known which chiefs built some of them, but the majority of their builders is not known. However, one can see that they were built as “government” projects...<i>Pu‘uone</i> ponds and taro patch ponds, <i>loko i‘a kalo</i>, belonged to commoners, land holders, and land agents, the <i>maka‘ainana</i>, <i>haku</i>, and <i>konohiki</i>. The ponds cultivated for a chief, <i>pu‘uone haku ko‘ele</i>, belonged to the holder of the land, <i>haku ‘aina</i>, as did the taro patch ponds [on <i>ko‘ele</i> lands].</p> <p>The <i>pu‘uone</i> ponds near the sea (<i>loko kai pu‘uone</i>) were much desired by farmers, and these ponds were stocked (<i>ho‘oholo</i>) with fish...the “native sons” (<i>keiki papa</i>) of places that had taro patches and <i>pu‘uone</i> fishponds loved the lands where they dwelt...</p>	<p>S.M. Kamakau, 1976:47-50</p>
<p><i>Loko i‘a</i></p>		
<p><i>Loko i‘a-kalo</i></p>		
<p><i>Pu‘uone</i></p>		



***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

<b><i>1 – Resource Descriptor</i></b>	<b><i>2 – Historical Narratives (examples of available documentation) Cultural Historical Sites and Resources</i></b>	<b><i>3 – Reference</i></b>
<p><i>Heiau</i></p> <p><i>Ko‘a</i></p> <p><i>Heiau</i></p> <p><i>Heiau</i></p>	<p>In 1933, J.G. McAllister reported on the first systematic survey of archaeological sites on O‘ahu. The following narratives are those recorded by McAllister (1933), for the <i>ahupua‘a</i> of He‘eia (selected narratives from McAllisters’ descriptions of Kāne‘ohe and Kahalu‘u boundary sites are also included below). An annotated map (using BE Map No. 508 as the base), depicting the approximate locations of locations described below has been prepared and given to Mr. Neil Hannahs.</p> <p><b>Site 322-A.</b> <i>Heiau</i> and fishing shrine (<i>ko‘a</i>), Kapapa Island. This island is several acres in area and approximately 2 miles from the nearest point of Oahu, at Kahaluu. While working from Kualoa to Kaneohe, I was told of this site a number of times. The <i>heiau</i> was small, approximately 40 feet at the extreme length by 40 feet at the extreme width, but not square. The walls were of coral and basalt 1 to 2 feet high and 2 feet wide. It had two main divisions, one low inclosure 40 by 15 feet, which was joined on the long side by another inclosure 24 by 27 feet. In this section, the floor level was possibly 1 foot higher than in the other division and also higher than the surrounding ground. This second division apparently had an entrance toward the west, which was toward Waiahole on the mainland. None of my informants could tell me the name, but they thought that it was a <i>Kuula</i> or fishing <i>heiau</i>.</p> <p>On the highest point of the island were some stones which were undoubtedly a fishing shrine (<i>ko‘a</i>). Four old and weathered coral slabs had been placed on end with a waterworn piece of white coral in the center. It is surprisingly similar to the fishing shrine at Site 274. The Hawaiian family camping on the island could give me no information. However, I was told that there was a fishing shrine in the water just off the island. There is nothing to designate the site, nor is the name known.</p> <p><b>Site 323.</b> <i>Heiau</i>, on the point of land between Kahaluu and Heeia. Rocks that formed a terrace facing the sea are still to be seen. They now form a facing 50 feet long with a 20-foot slope 8 feet high. A small portion is rather evenly faced to a height of 2 feet. Rough angular stones were used, averaging 3 to 4 inches in size, though there are some large ones. The terrace was probably not more than 25 feet wide, for the slope is steep. The Hawaiians living in the vicinity remember it as a <i>heiau</i>, but could not recall the name.</p> <p><b>Site 324.</b> Kalaaulaula, said by Kalani to be the name of a large <i>heiau</i> formerly located at Kealohi Point, but destroyed by the plantation. Nothing now remains to indicate a <i>heiau</i>, though the location is ideal.</p>	<p>J.G. McAllister Archaeology of Oahu, 1933:171-173</p>

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<i>Shark Caves and Keepers’ Residence</i>	<p><b>Site 325.</b> Koamano reef, short distance out from Heeia fishpond (Site 327). The 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. Makanui, the keeper of these sharks, lived on the land on the northwest side of the pond. He spent most of 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 Makanui 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 Makanui and fed his body to the sharks.</p>	
<i>Hau Grove and Dwelling Site of Pond God</i>	<p><b>Site 326.</b> Luamoo, a small land to the right of the road near the Heeia viaduct. Here lived Meheanu, the <i>kiai</i> or watch guard of the Heeia fishpond (Site 327). 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 Luamoo there were formerly many sheltering <i>hau</i> trees beneath which this <i>moo</i> lived. When the <i>hau</i> was yellow, then the natives were certain of the presence of Meheanu, but when the <i>hau</i> was green, then she was more likely to be somewhere else in the form of an eel.</p>	<p>J.G. McAllister Archaeology of Oahu, 1933:173</p>
<i>Fishpond</i>	<p><b>Site 327.</b> Heeia fishpond, adjacent to Heeia. The wall is approximately 5000 feet long with an inclosed area of 88 acres. There are now four watch-houses and several outlets (<i>makaha</i>). The walls of lava stone facing and dirt fill are 12 feet or more in width. The water is brackish.</p>	
<i>Heiau</i>	<p><b>Site 328.</b> Kaulauki <i>heiau</i>, Heeia, on the edge of the ridge on the mountain side of Heeia. Facing east is a front terrace 115 feet long and 10 feet high with a 20-foot slope, all that remains, as the rest of the old structure has been destroyed by the pineapple growers in attempting to cultivate this region. Large 2-foot stones were used in facing the terrace. The <i>heiau</i> must have been of good size.</p>	

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<p><i>Heiau</i></p> <p><i>Iliia</i></p> <p><i>‘Ioleka‘a</i></p>	<p><b>Site 329.</b> Leleahina <i>heiau</i>, Iolekaa, Heeia (fig. 60; pl. 5, B).</p> <p>Located nearly at the foot of the palis, the <i>heiau</i> covers an area of 110 feet by 115 feet. Two platforms were apparently the prominent features formerly, 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 <i>lele</i> or <i>anuu</i> tower, which is in the southeast corner (pl. 5, B). A growth of guava, fern, and some <i>Lantana</i> now covers the site.</p> <p><b>Site 330.</b> Land called Iolekaa, “rolling rat,” mountain side of Heeia. At the foot of the perpendicular <i>pali</i> is a small pool of water. It is here that the old natives tell this story:</p> <p>For many, many years the <i>kamaaina</i> (old resident) rats of Heeia have had a feud with the rats from other sections. From Ewa and Honolulu and Waialua the <i>malihini</i> (newcomer) 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 <i>kamaaina</i> 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 <i>kamaaina</i> leads the <i>malihini</i> over the difficult path until they are about halfway down the <i>pali</i>. Then they come to a rock, green with moss and wet from the water which seeps out. “This is not dangerous,” says the <i>kamaaina</i> and with the <i>malihini</i> he steps onto the slippery surface. With a quick jump to the side the <i>kamaaina</i> rat catches himself on a small ledge, but the poor <i>malihini</i> rat slips and slides over the steep <i>pali</i>, and is knocked and rolled to the foot, where he falls insensible into the small pool of water. You can always tell the <i>malihini</i> rats from the <i>kamaaina</i>, 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.</p>	<p>J.G. McAllister Archaeology of Oahu, 1933:173,176</p>

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<i>Cave and Ilina</i>	<p><b>Site 331.</b> Kaualehu cave in the <i>pali</i>, inland from Heeia. The mouth of the cave, which is said to contain burials, can be seen distinctly from the site of Kehekili <i>heiau</i> (Site 332). It is almost impossible to obtain access to the cave either from above or below. A story in which Wahinekapu figures either as wife or daughter is told about the cave.</p>	<p>J.G. McAllister Archaeology of Oahu, 1933:176</p>
<i>Heiau</i>	<p><b>Site 332.</b> Kehekili or Kahekili <i>heiau</i>. An excellent location on the top of an oblong knoll was pointed out by Kalani as the site. Nothing now remains except a very large stone tumbled halfway down the hill, which has been peculiarly weathered.</p>	
<i>Heiau</i>	<p><b>Site 333.</b> Kane ame Kanaloa <i>heiau</i>, said by W. Kalani to be at the end of the pine trees beneath the ti. There is nothing to indicate the old temple site now except an old stone wall which may have been built subsequently from the rocks of the <i>heiau</i>.</p>	
<i>Spring</i>	<p><b>Site 334.</b> Kapuna, a spring at which Kane and Kanaloa are said to have obtained their drinking water.</p>	
<i>Lo‘i kalo</i>	<p><b>Site 335.</b> 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.</p>	
<i>Fishpond</i>	<p><b>Site 336.</b> Two small fishponds adjacent to the wireless station, Heeia. The wall of one, which has been filled, was 340 feet long. The wall of the other, still in use, is 320 feet long. Their names are not known.</p>	
<i>Animal enclosure</i>	<p><b>Site 337.</b> Oohope fishpond, adjacent to the land of Kikiwelawela. It is small, with a semicircular wall 500 feet long and very wide. There are now four outlets (<i>makaha</i>).</p>	
	<p><b>Site 338.</b> Papuaa a Kane, the pigpen of Kane, just beneath Puu Keahiakahoe on the side of the <i>pali</i>. A small flat area where it is said that Kane kept his best pigs. Certainly they were safe, for owing to the contours, of the land only one with supernatural powers could carry off a pig from such a height.</p>	

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<p><i>‘Awa cultivated and collected</i></p> <p><i>Wahi pana</i></p> <p><i>Heiau</i></p> <p><i>Spring</i></p>	<p>At the foot of the <i>pali</i> is a small swale, now covered with a heavy growth of <i>kukui</i>, where Kane and his wife, Mamalahoa, grew <i>awa</i>. It is said that exceptionally good <i>awa</i> can still be gathered there.</p> <p><b>Site 339.</b> Three <i>pana</i> (distinguished places) on the mountain side of Kaneohe and beneath Puu Keahiakahoe. Three streams of water which come together and at present form the chief water supply of Lanikai and Kaneohe are known as <i>pana</i>. They are all feminine and wives of Kane. Their names in order from the southeast to northwest are Hiilaniwai, Kahuaiki, and Mamalahoa. Their junction is known as <i>Hookui a na keia o na wai a Kane</i>. Here Kane meets the three women and he can not meet any one of them separately, for otherwise they will become jealous of each other. If they became jealous they would probably divert the course of their water and the people in the valley would suffer. At their place of meeting they enjoy each other’s company and decide on how they can best supply the people with water.</p> <p><b>Site 340.</b> Kukuiokane <i>heiau</i>, Luluku, inland from Heeia at the foot of the ridge above the banana fields.</p> <p>Because of the destruction of this <i>heiau</i>, which was the largest and most important one in the region, by Libby, McNeill &amp; Libby Company, a disease attacked their pineapples and the undertaking was a failure, according to the old Hawaiians of the district. The present deserted fields are adequate proof. The structure was said to be very large and if the many stones, some several feet in thickness, scattered throughout the area are any indication of the extent and importance of the former <i>heiau</i>, the native conception is quite justified. The ploughed-up remains indicate heavy walls and several terraces. It is impossible to obtain dimensions.</p> <p><b>Site 341.</b> Kumukumu spring, said to have been connected with Kukuiokane <i>heiau</i> (Site 340).</p> <p>On the nights of Kane the drums of the hula can be heard at this spring. There was once a man, Konomokai, who said that he could dry up this spring by putting his cane into it. When he did this, the cane turned into salt, for the water was more powerful than the man.</p>	<p>J.G. McAllister Archaeology of Oahu, 1933:177</p>

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<i>Heiau</i>	<b>Site 342.</b> Puupahu <i>heiau</i> , said to have been located on the elevation called Puu Pahu, Kaneohe. There are no remains now.	
<i>Fishpond</i>	<b>Site 343.</b> Kalokohanahou fishpond, adjacent to Kalokohanahou and just beneath Puu Pahu (pl. 12, A)...	J.G. McAllister Archaeology of Oahu, 1933:177
<i>Heiau (Mōkapu)</i>	<p><b>Site 365.</b> <i>Heiau</i>, Heeia portion of Mokapu Peninsula on the elevation overlooking Kaneohe Bay.</p> <p>A large <i>heiau</i> which became the site of a Catholic church. The ruins within the inclosure are those of the church, but the surrounding walls have the appearance of greater age, and may have been the walls of the <i>heiau</i>. These walls average 3.5 feet in height and width and approximate a rectangle 115 by 300 feet in extent. The name of the <i>heiau</i> is not known. Mahoe suggested Ulupau and Kalani suggests Kuau, both names of elevations in the vicinity. Thrum (76, 4) says, “A large <i>heiau</i> of husbandry class; Hina and Ku its deities”</p>	J.G. McAllister Archaeology of Oahu, 1933:184
<i>Spring</i>	<p><b>Site 366.</b> Lu o wai o Kanaloa, an old brackish well in the gully between Keawanui and Keawaiki, Mokapu Peninsula in Heeia (pl. 9, B).</p> <p>The water appears at the end of a lava tube, the top of which is now about 4 feet below the soil level. The earth surrounding the mouth of the tube has been evenly faced in a semicircle with stones of various sizes. The well is approximately 10 feet deep and, 4 feet of which is occupied by water. It is now used for washing and for watering the garden which surrounds it.</p> <p>As the seepage is slow, the level of the well is affected by rapid dipping and removing of water (ibid.:104).</p>	
<i>Ko‘a</i>	<b>Site 367.</b> Fishing shrine ( <i>ko‘a</i> ), foot of Keawanui, Mokapu Peninsula, Heeia (Fig. 63). A small platform on which the stones of Kane and Kanaloa stand upright. The legend connected with this site, as told me by John Bell and affirmed by Sam Kailiwai, is as follows:	

***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

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<p><i>Village of Keawanui and Keawaiki</i></p> <p><i>Pā‘ōhua (Fish trap)</i></p> <p><i>Ko‘a</i></p> <p><i>Stones of Kū and Hina</i></p> <p><i>Kū‘au</i></p>	<p>Keawanui and Keawaiki were two Hawaiians living at Mokapu. One day they were visited by two men, strangers who came from across the bay, one of whom was lighter in color than the other. While they were guests of Keawanui and Keawaiki these two men built the small fishpond known as Paohua. This is a low line of stones completely covered at high tide which only partially incloses an area of not more than 30 feet across. Once the <i>ohua</i>, the fish usually caught here during the spring months, enter into this area, they seem unable to get out, and today this is the most famous fishing place in the region. On the beach just above Paohua is a large rock with a shallow depression in which the fish are placed after being caught. It is said that they can not flop out of this bowl. After being hospitably entertained by Keawanui and Keawaiki, the strangers took their departure; and as the hosts watched their guests leave they saw them walk over the water into the distance. This was their first indication that they had been entertaining the gods, Kane and Kanaloa. The fishing shrine (<i>ko‘a</i>) with the two stones, one lighter in color (Kane) that the other, commemorates this visit.</p> <p>In the vicinity of Paohua, about 75 feet from the beach, the stones of Ku and Hina were formerly located. They are said to have been removed some years ago by George Moa and thrown into the water. Shortly after this act, according to Hawaiians, Moa became insane and died. Both Ku and Hina, lying on the beach though covered at high tide, were pointed out by Kalani after some search. Pohaku hauau a Kuau (disappearing stone of Kuau)* is a rock which can only occasionally be seen, just off Kuau (Pyramid Rock). The two small elevations southwest of Kuau are known as Keawanui and Keawaiki, respectively.</p>	<p>J.G. McAllister Archaeology of Oahu, 1933:184-185</p>





***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

<b>1 – Resource Descriptor</b>	<b>2 – Historical Narratives (examples of available documentation) Mo‘olelo ‘Ohana (Family Histories – Oral Traditions)</b>	<b>3 – Reference</b>
<p><i>Ho‘ohila Kawelo</i></p> <p><i>Rachel Kinney-Johnson</i></p> <p><i>Interview with: Agnes McCabe-Hipa; great grand-daughter of Ko‘a-moku-moku-o-He‘eia and Komomua</i></p>	<p>Oral history interviews demonstrate how knowledge is handed down through time, from generation to generation. Interview narratives provide both present and future generations with an opportunity to understand the cultural attachment—relationship—shared between people and their natural and cultural environments.</p> <p>A review of records at the Bernice Pauahi Bishop Museum resulted in identifying two historical interview which make reference to He‘eia. Those interviews are available on cassette from the museum archives. Both interviews were conducted by Mary Kawena Pukui:</p> <ul style="list-style-type: none"> <li>• One interview was with Hilda Ho‘ohila Manuia Kawelo (Tūtū Kawelo), conducted in 1963. In the interview, Tūtū Kawelo shares traditions of Hi‘iaka’s journey through Ko‘olau Poko (with accounts similar to those translated earlier in this manuscript), and she also shares a few chants taught to her by her elders. Maly lived with, and was instructed by Tūtū Kawelo, and is the curator of her family chant collection.</li> <li>• The second interview was with Rachel Kinney Johnson, conducted in 1964. In the interview, Mrs. Johnson shares several stories of the lands from He‘eia to Kualoa.</li> </ul> <p style="text-align: center;">●—————●</p> <p><b><i>Agnes McCabe-Hipa</i></b> (Interview by Kepā Maly)</p> <p>Mrs. Hipa’s family lived in the <i>ahupua‘a</i> of He‘eia for generations. In c. 1842, her great grandmother, Ko‘a-mokomoko-o-He‘eia, married Komomua, a native of Kohala, who had come to He‘eia to help build the Catholic Church at Mōkapu (St. Katherine’s) (Komomua and his wife received <i>Kuleana, Helu</i> 2370 at Koa‘ena, He‘eia in the <i>Māhele</i>). Following the demise of the Mōkapu congregation (as the result of a smallpox epidemic in ca. 1853), the Catholic church was relocated to its present site on Ha‘ikū Road (St. Ann’s).</p> <p>As a child, Tūtū Hipa was taken to the ‘<i>ili</i> of Mōkapu, where her family carried on traditional fishing practices. She also learned from her grandparents that the stones of St. Katherine’s at Mōkapu, were hand carried to the shore and then taken by canoe to inland He‘eia, where they were used to make the original to St. Ann’s Church. To this day, one of the original Mōkapu stones, is still kept in Tūtū Hipa’s yard.</p> <p>[describing fishing trips from the He‘eia homestead to Mōkapu]: AH: We used to go out to catch some crab, you know cause the tide was low... The <i>pokipoki</i></p>	<p>BPBM Call # HAW 152.1.2</p> <p>BPBM Call # HAW 152.1.2</p> <p>Oral History Interview of March 4, 1995; Release of Interview, March 31, 1995.</p> <p>cf. Maly 1995</p>

*The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu*

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<p><i>Interview with: Agnes McCabe-Hipa; great grand-daughter of Ko‘a-moku-moku-o-He‘eia and Komomua</i></p>	<p>crab, that’s the one with the hard shell... And another thing they used to get, they call it the ‘<i>ōkole</i> [sea anemone]. And it was like the flower, you know. Oh that was my mother’s favorite. Oh she used to like the ‘<i>ōkole</i>. There used to have a lot of that.</p> <p>[He‘eia land use and sites]:            KM: Were you folks still growing taro down in your area [Ha‘ikū Road – St. Ann’s vicinity]?            AH: No, no. We never used to grow taro down in that area. We had the taro land up <i>mauka</i>. After you pass—you pass the grave, and real farther up, you call it Hoi [an ‘<i>ili</i> in He‘eia]. My grandmother had three acres of land there. It was a flat land and then it goes down, there were mango trees, then the banana, and then the <i>lo‘i</i>. So we used to like to go to the swimming pool. Before you can go to the swimming pool you have to go and pull the taro first [laughs]. Pull the taro, get the taro all in the bags. And then we get the horse, and we take the horse up.</p> <p>We lead the horse up, and then we put the bags of taro on the horse and then we come back. But after we get the taro all...then we go to swim. There’s a banana patch, and then we go to swim. Makawiliwili.</p> <p>KM: Oh so it was at Makawiliwili then? That’s pool that you went to.            AH: Yeah. Makawiliwili. Its still living.            KM: So it’s just below Kahekili Highway yeah?            AH: And then there’s another one, Haunakoa.            KM: Oh yeah.            AH: And now, this Kahekili...now Makawiliwili is over here, Haunakoa is on this side [other side of Kahekili].            KM: Oh...            AH: Haunakoa...Haunakoa wasn’t as good as Makawiliwili. Makawiliwili had the rocks and you know, you could jump in.            KM: <i>Lele kawa</i>?            AH: Yeah. And then they used to say...what now...the ah— [thinking of the term]            KM: <i>Mo‘o</i> [a dual-formed woman-lizard water deity]?            AH: The <i>mo‘o</i>, would be down this other pool over here.            KM: Haunakoa, or one next one down?</p>	<p>Oral History Interview of March 4, 1995; Release of Interview, March 31, 1995.</p> <p>cf. Maly 1995</p>

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<p><i>Interview with: Agnes McCabe-Hipa; great grand-daughter of Ko‘a-moku-moku-o-He‘eia and Komomua</i></p>	<p>AH: Next one down. This would be said...well we never did anything [laughs].</p> <p>KM: You never saw ah?</p> <p>AH: The mermaids came after us [laughs]. Yeah. There was a banana patch over there. I remember one [laughs]...my oldest boy. I think the Japanese man didn't want them to go because they were trespassing. You know what they did? They chopped all the banana trees down [laughs] of the Japanese man. Boy they got the policeman after them [chuckling] I tell you!...</p> <p>Oh. Yeah, Haunakoa is more up. And then after Haunakoa, you go, and that's where they call 'Ioleka'a. You know. See the rats used to eat the 'awa...used to get the 'awa growing up there. And they get all...then they all rolling down...'Iole-ka'a. You see?</p> <p>KM: <i>Ua 'ona, 'ona i ka 'awa.</i></p> <p>AH: 'Awa, right! The 'awa root. Eh, you know, they also used to make 'ōkolehao up...up in the Ha'ikū mountains. Oh you...and they used to bring the ti leaf. You know they used to cook it under...you know in the imu. Oh that thing is so sweet. So 'ono, we used to eat it.</p> <p>KM: Oh you ate the root eh?</p> <p>AH: Oh yeah!. The ti root you know the used to bring it down and let us eat. And you know that 'ōkolehao? When they make it...after they make, you light a cigarette, and you'd see the blue flame. Just a blue flame.</p> <p>KM: Oh strong!</p> <p>AH: Boy—you know that's good 'ōkolehao [laughing]. What my stepfather used to go down next to the fire department on Beretania, used to get a liquor store. And where they had these char barrels, you know. And we used to put the 'ōkolehao in there. Tie it up on the roof, you know, in the house on the ceiling... One secret I didn't...two secrets I didn't learn from my mother, and I'm sorry. You know, my mother used to home brew beer. She had two crocks...she get the measurement...oh time to bottle. Oh we're gonna bottle, then we get the caps, the bottle all ready. Then we cap the beer. I never learned how to make that beer. Hey, you drink two bottles and you're gone [laughs]. That's right!...</p>	<p>Oral History Interview of March 4, 1995; Release of Interview, March 31, 1995.</p> <p>cf. Maly 1995</p>



*The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu*

1 – Resource Descriptor	2 – Historical Narratives (examples of available documentation) Subsistence Activities	3 – Reference
<p><i>He‘eia Fishery</i></p>	<p>N. 41° 45’ W. 12740 ft. more or less, to the initial point, the boundary following the shore at high water line.</p> <p>And it is hereby further adjudged that the plaintiffs are entitled each year to set apart for themselves for their sole and exclusive use within the fishing ground within the metes and bounds above set out, one given species or variety of fish natural to said fishery, giving public notice of the kind and description of fish so chosen or set apart; and also to the right, in lieu of setting apart some particular fish to their exclusive use, to prohibit, upon consultation with the tenants of their lands, all fishing upon the fishing grounds within the metes and bounds above set forth during certain months of the year, and during the fishing season to exact from each fisherman one thirds of all the fish taken upon said fishing grounds...</p> <p>The fishery as described above remained under the control of the Bernice Pauahi Bishop Estate until 1949, at which time it was formally taken over by the Territory of Hawai‘i.</p> <hr style="width: 20%; margin: 10px auto;"/> <p>From ancient times until 1856, the He‘eia fishery included the Mōkapu fishery. Margaret Titcomb (1972) provides readers with the following description of <i>uhu</i> (parrot fish) fishing, and the practices of fishing for <i>uhu</i> along the shores of the <i>‘ili</i> of Mōkapu:</p> <p><i>Uhu</i> are found along all shores of Hawaii, and travel in schools. There is always a leader in a school, and they move along, sometimes single file, sometimes in double file, after the leader. The term for this formation is <i>uhu-holo</i>, or <i>uhu-maka‘ika‘i</i>. Makapu‘u, Oahu, is a favourite place of <i>uhu</i>. When catching by hook and line, the bait used was the <i>‘ala‘ala</i> (ink-bag) of the octopus (<i>he‘e</i>). It was rubbed over the hook and sufficient smell remained to attract the <i>uhu</i>. Every hook let down was apt to catch a fish, but if a miss was made, merely injuring the fish, not catching it, the fishing was over for the day, no more would bite. A special kind of trap was built for <i>uhu</i>... Watson describes one built by his own parents in Kane‘ohe Bay. It was 8 feet square, built in a spot where the depth of the water was from 18 inches to about 5 feet. It had two gates, and was built in a channel in the reef where the fish habitually file through, called a <i>ku‘una</i>. When the season came—May, June, and July—the outer gate was opened, allowing the leader to come in with his followers. The gate was then shut and the other gate opened as soon as enough <i>uhu</i> had been taken for use. Many schools of <i>uhu</i> come during a season, so this trap could be used many times. The trap was called <i>ahu</i>, the gate <i>ohi‘a</i>. At Mokapu, at one end of Kane‘ohe Bay, is a spot called Keawanui, where <i>uhu</i> used to come to feed, and Hawaiians used to keep it in order by eliminating seaweeds inedible to <i>uhu</i>...</p>	<p>Bishop Estate File No. 328, Document No.’s 111 &amp; 112</p> <p>Advertiser, Jan. 4, 1949 p.9/c.1; Star Bulletin Jan. 5, 1949 p.11/c.8; &amp; Jan. 24, 1949 p.1/c.7</p> <p>Titcomb 1972:149.</p>

***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

<b><i>1 – Resource Descriptor</i></b>	<b><i>2 – Historical Narratives (examples of available documentation) References Cited and Bibliography</i></b>	<b><i>3 – Reference</i></b>
<p><i>Publications</i></p>	<p>Barrère, D. 1994 The King’s Mahele: The Awardees and their Lands. Privately Published.</p> <p>Beckwith, M. 1970 <i>Hawaiian Mythology</i>. Honolulu: University of Hawaii Press.</p> <p>Board of Commissioners 1929 Indices of Awards Made by the Board of Commissioners to Quiet Land Titles in the Hawaiian Islands. Honolulu. Star Bulletin Publishing.</p> <p>Bowser, G. (compiler) 1880 <i>The Hawaiian Kingdom Statistical and Commercial Directory and Tourists Guide</i>. Honolulu: Bowser and Co.</p> <p>Buck, P.H. (Te Rangi Hiroa) 1964 Death and Burial:571-571. Arts and Crafts of Hawaii. <i>B.P. Bishop Museum Special Publication</i> 45. B.P. Bishop Museum, Honolulu.</p> <p>Conde, J.C., and G.M. Best 1973 <i>Sugar Trains: Narrow Gauge Rails of Hawaii</i>. Felton, California: Glenwood Publishers.</p> <p>Devaney, D.M., M. Kelly, P. Lee, and L. Motteler 1976 Kaneohe: A History of Change (1778-1950). Department of Anthropology, B.P. Bishop Museum, Honolulu.</p> <p>Emerson, N.B. 1915 <i>Pele and Hiiaka: A Myth from Hawaii</i>. Honolulu: ‘Ai Pōhaku Press (1993).</p> <p>Handy, E.S.C., E.G. Handy, and M.K. Pukui 1972 Native Planters in Old Hawaii: Their Life, Lore and Environment. <i>B.P. Bishop Museum Bulletin</i> 223. Bishop Museum Press, Honolulu.</p>	

***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

<b><i>1 – Resource Descriptor</i></b>	<b><i>2 – Historical Narratives (examples of available documentation) References Cited and Bibliography</i></b>	<b><i>3 – Reference</i></b>
<p><i>Publications</i></p>	<p>Judd, H.P. 1930 Hawaiian Proverbs and Riddles. B.P. Bishop Mus. Bull. 77. Honolulu.</p> <p>Kamakau, S.M. 1961 <i>Ruling Chiefs of Hawaii</i>. Honolulu: The Kamehameha Schools Press.</p> <p>1976 The Works of the People of Old, Na hana a ka Po‘e Kahiko. <i>B.P. Bishop Museum Special Publication</i> 61. Bishop Museum Press, Honolulu.</p> <p>1991 <i>Tales and Traditions of the People of Old</i>. Honolulu: Bishop Museum Press.</p> <p>Kame‘eleihiwa, L. 1992 <i>Native Land, Foreign Desires</i>. Honolulu: Bishop Museum Press.</p> <p>Kennedy, J. 1982 An Archaeological Reconnaissance at Heeia Kea. Archaeological Consultants of Hawaii. Prepared for Cowell &amp; Co., Inc.</p> <p>Malo, D. 1951 Hawaiian Antiquities. <i>B.P. Bishop Museum Special Publication</i> 2. B.P. Bishop Museum Press, Honolulu. (2nd edition) (translated by Emerson, N.)</p> <p>Maly, K. 1995 Final Report: Mōkapu Peninsula Oral History Study - Pu‘u Hawai‘i Loa Family Housing Project Site. Marine Corps Base Hawaii, Land of He‘eia and Kāne‘ohe, Island of O‘ahu. Delivery Order No. 0015. Contract N62472-93-D-0502. PHRI Report 1586-062795. Prepared for Department of the Navy, Pacific Division, Naval Facilities Engineering Command.</p> <p>MacCaughey, V. 1917 A Footpath Journey. <i>Mid-Pacific Magazine</i> 14(2):181-196.</p>	

***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

<b><i>1 – Resource Descriptor</i></b>	<b><i>2 – Historical Narratives (examples of available documentation) References Cited and Bibliography</i></b>	<b><i>3 – Reference</i></b>
<i>Publications</i>	<p>McAllister, J.G 1933 Archaeology of Oahu. <i>B.P. Bishop Museum Bulletin</i> 104. Bishop Museum Press, Honolulu. (New York: Kraus Reprint Co., reprinted 1971)</p> <p>McKinzie, E.K. 1986 <i>Hawaiian Genealogies</i>. Honolulu: University of Hawaii Press.</p> <p>Pukui, M.K. 1983 <i>‘Olelo No‘eau</i>, Hawaiian Proverbs &amp; Poetical Sayings. B.P. Bishop Museum Special Publication 71. Bishop Museum Press, Honolulu.</p> <p>Pukui, M.K., and A.L. Korn 1973 <i>The Echo of Our Song</i>. Chants and Poems of the Hawaiians. Honolulu: University Press of Hawaii.</p> <p>Schoofs, R. 1978 <i>Pioneers of the Faith: History of the Catholic Mission in Hawaii, 1827-1840</i>. Rev. Fay Wren Midkiff. Ed. Louis Boeynaems. Hawaii: Sturgis Printing.</p> <p>Sterling, E.P., and C.C. Summers 1988 <i>Sites of Oahu</i>. Department of Anthropology. B.P. Bishop Museum, Honolulu. (3rd printing)</p> <p>Titcomb, M. 1972 <i>Native Use of Fish in Hawaii</i>. Honolulu: University of Hawaii Press.</p>	
<i>Video</i>	<p>Westervelt, W.D. 1915 <i>Legends of old Honolulu</i>. Boston: Ellis.</p> <p>1996 “Stolen Waters.” Native Hawaiian Advisory Council and <i>Nā Maka o ka ‘Āina</i>. (An assessment study and interviews regarding the Ko‘olau Poko Watershed and Kāne‘ohe Bay Fisheries).</p>	



***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

<b><i>1 – Resource Descriptor</i></b>	<b><i>2 – Historical Narratives (examples of available documentation) References Cited and Bibliography</i></b>	<b><i>3 – Reference</i></b>
<i>Historic Photographs</i>	<p><u>The Hawaii State Archives collection</u> includes aerial photographs of He‘eia and vicinity in collection numbers:</p> <p>PPA – 41;            PPA – 47;            PPA – 61;            PPA – 70; and            Photo Album No. 53 also contains a number of He‘eia (land based) photographs from ca. 1920.</p> <p><u>The Bernice Pauahi Bishop Museum collection</u> includes a number of photographs of He‘eia and vicinity. The photographs are generally indexed by place name or geographic location, and by Album. Photographs were viewed in the following files:</p> <p>Geography – Heeia;            Ethnic Culture, Hawaiian Fishing and Fishponds;            Geography Oahu – Aerial; and            Wentworth Album No. 46.</p>	

***The Ahupua‘a of He‘eia, Ko‘olau Poko, O‘ahu***

<b><i>1 – Resource Descriptor</i></b>	<b><i>2 – Historical Narratives (examples of available documentation) Culturally Sensitive Sites and/or Issues</i></b>	<b><i>3 – Reference</i></b>
	<p><i>To be determined by KSBE in consultation with knowledgeable individuals and in reference to historical/archival documentation as that cited in this manuscript.</i></p>	